

# Organizations and Decision Procedures within the Swedish Pentecostal Movement

Bertil Carlsson



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Bertil Carlsson's investigation of the organizations and decision making processes within the Swedish Pentecostal Movement was presented in the spring of 1973 as a double certificate paper at the senior lecturer Göran Lindahl's seminar on political science at Stockholm's university. The paper was printed as a book in 1974. After a Pentecostal research conference in The Hague in 1978 Bertil Carlsson had a summary of the paper translated into English as a reaction to what he thought was the incorrect portrayal there of the Swedish Pentecostal Movement's organization. The English summary was sought after by foreign researchers and a translation of the whole survey was given out at the end of the 1980s with the title "Organizations and Decision Procedures within the Swedish Pentecostal Movements".

In this publication the headings, bibliography and some enumerations have been given new layouts, the contents list has been placed before the foreword, notes have been changed to footnotes (which have been revised and numbered in sequence) the bibliography has been revised, titles of magazines and books have been written in italics, and a few linguistic corrections have been done as well as changing the paper size. These changes have resulted in the page grouping differing from the first edition. A list of denominations and abbreviations in English and Swedish has been added at the end of the book. This publication has even been published on the internet at [www.pingst.se](http://www.pingst.se).

The "collection foundation" for Pentecostal research was founded by the Pentecostal Pastor Bertil Carlsson and his wife Anna-Britta Carlsson in 2004. The purpose of the foundation is to promote academic research of the Swedish Pentecostal Movement and is managed by the Pentecostal Church's school and course activity (Pingstförsamlingarnas skol- och kursverksamhet, PSK).

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*Cover picture:* Participants in the first Bible study week at Korsberga, Västergötland, in 1916. Most of the leaders in the growing Swedish Pentecostal Movement were there.

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# CONTENTS

PREFACE.....	7
1 INTRODUCTION AND PURPOSE.....	10
1.1 Age and extensiveness.....	10
1.2 The non-existent districts and nationwide organizations.....	11
1.3 Common enterprises.....	11
1.4 Objectives.....	12
2 SOME DEFINITIONS AND FURTHER LIMITATIONS.....	13
2.1 The Pentecostal Revival or the Pentecostal Movement?.....	13
2.2 The Bible and society.....	14
2.3 Time and space.....	15
3 THE COLLECTION AND JUDGING OF MATERIAL.....	16
3.1 Contacts with the boards and private individuals.....	16
3.2 Books of different kinds.....	17
3.3 Newspapers and journals.....	17
3.4 Press cuttings.....	18
3.5 Interviews.....	18
4 WHY THE SWEDISH PENTECOSTAL MOVEMENT OBTAINED ITS SPECIAL STRUCTURE.....	19
4.1 A leader appears.....	19
4.2 A leader and power.....	20
4.3 A leader's calling.....	21
4.4 A leader takes the initiative.....	22
4.5 A leader's personality.....	23
4.6 A leader's legitimate role.....	24
4.7 A leader and the rules.....	25
4.8 A leader and succession.....	26
5 WHICH IMAGE DOES THE PENTECOSTAL MOVEMENT PRESENT OF ITSELF IN MATTERS PERTAINING TO ORGANIZATION?.....	28
5.1 The blueprint according to God's word.....	28
5.2 Elders and the function of administration.....	29
5.3 Arguments against organizations.....	30
5.4 "Apostolic links".....	31
6 HOW HAS THE ORGANIZATION FUNCTIONED IN PRACTICE?.....	33
6.1 The Philadelphia Publishing House Ltd. ....	33
6.2 The Newspaper Dagen Ltd. ....	35
6.3 The General Savings and Credit Bank (Samspar).....	39
6.4 The Philadelphia Central Fund for Preachers.....	40
6.5 Lewi Pethrus' Foundation for Philanthropic Work.....	42
6.6 The 'Kaggeholms Folkhögskola' Foundation.....	47
6.7 The Swedish Free Mission (SFM).....	52
6.8 The IBRA Radio (International Broadcasting Association).....	62

6.9 The Swedish Pentecostal Mission's Help to Developing Countries	
Foundation .....	66
6.10 The Pentecostal Mission's International Literary Centre (PIL) .....	68
6.11 The Central Marriage Council for the Swedish Pentecostal	
Churches.....	69
6.12 The Pentecostal Churches Youth Work (PU) .....	75
7 SUMMARY AND CONCLUSIONS .....	78
7.1 Lewi Pethrus' importance .....	78
7.2 No to denomination – yes to its functions.....	79
7.3 The history of the central Organizations .....	80
7.4 The Yearly National Conferences.....	81
7.5 The influence of the local Church.....	82
7.6 Ages, vocations and sexual distributions among the board members ..	83
BIBLIOGRAPHY.....	86
DENOMINATIONS .....	93

## PREFACE

In the submitted thesis there are 12 different boards which have been analysed and so far as documents have been available. These boards exert power over the local Churches in some respects on a nationwide scale. Research shows that there is only one local Church which in any considerable way has or is exerting influence on a number of these boards and that is the central Philadelphia Church in Stockholm, through its chairman and board. But this influence tends to decrease.

At the time of the examination (Spring 1975) 91 individuals held 353 positions of trust as trustees and/or members on those boards in a regular or deputy member capacity. Had affiliated companies been considered, the number of trust positions would have been much greater but not the number of those trustees or board members. Considering these positions of trust or these functions, Lewi Pethrus held most of them that is 9, followed by Pastor Willis Säwe and Bo Hörnberg another Pastor who had 6 positions each. 6 members had 5 positions of trust, 5 had 4 and so on. The real leadership lies in the hands of a very limited number of Pastors and managers. Those who are in charge of the larger sums and sit on those policy making boards within the movement are also in charge of such developments, not only on those boards which are general boards for the whole movement, but also in certain respects in the local Churches.

In this connection one ought to note that those leaders mentioned, sat, as a rule on a number of other boards and committees which have not been a part of my study. Furthermore, some of those board members also represent the Pentecostal Movement on certain ecumenical boards but we do not know exactly how they got there and in which way they obtained their members.

The question arises, how has it been possible to have such centralized leadership within the Pentecostal Movement, a movement which officially is said to eagerly protect the independence of the local Churches? That is, it is congregational in its Church polity. The readers of this thesis must judge for themselves how this came about. The documents investigated and registered in this essay give a clue as to the causes in more than one respect. One of the reasoning factors refers to the form of organization of the boards. Leadership is exerted through foundations of companies in a way which makes it difficult for the ordinary member to comprehend how the movement is

governed. Another reason for this difficult situation is the net of affiliated companies that exist within the movement. The members in these foundations renew themselves more or less from among their own number. The lack of information concerning the policies of these boards and/or incomplete and biased information is another reason which has contributed to the general ignorance as to the history of these boards and committees, and the real meaning of their functions. This lack of information makes it difficult if not impossible to get real inside information as to what is going on, not to speak of any real co-influence. Only by learning the history and functions of these boards can one have a chance of understanding the situation of the Swedish Pentecostal Movement today, and its capabilities of meeting the needs of tomorrow's society.

It stands to reason that my study is only of a limited character. The essay is just a beginning to further stimulate a deeper and more thorough investigation. Despite its natural limitation and concentrated form my study never the less presents the documents in an open way and gives a basis for further information. The book can very well serve as a foundation for discussions in Churches, study groups and conferences of different kinds. An open, factual debate characterized by an unbiased and honest search for truth is always of great value for all parties concerned and the cause for which one is working.

After it had been known that this research had been completed, several friends had very strongly requested that it be published. I have now met that request and the book is in print. I have conceded to do so for four major reasons:

1. The Swedish Pentecostal Church is now about 65 years old. The time is therefore overdue for presenting an unbiased description of the organizational development of the movement, its objectives and means. Considering the experiences during the years gone by it is important that we study the instruction given in the bible as to the Christian Church, e.g. could it be possible that the Pentecostal Churches in Sweden in their organization have left the blue print so often referred to?
2. Since no study of this kind has been presented before, this documented information can very well serve as a complement to other books dealing with the Pentecostal Movement.



3. Since the breakthrough of the Pentecostal Movement in Sweden several new generations have appeared on the scene. These new generations must not be left without good knowledge of the history of their own movement. Also they must not be presented with a biased or incomplete history. Today's youth are used to critical thinking. They also want to be intellectually honest. They are eager to grasp the facts. They want insight. They want to be influential. In so far as a movement presents these requests to its members it thereby shows its maturity, its moral and spiritual strength.
4. Documents of different kinds of great value for research have not been used to the full. On the contrary, many documents have been destroyed on purpose. This is serious. I really hope that this book will contribute in arousing a real interest in the responsibility of such documents and furthermore that a kind of systematic archive could be established in both the local Churches and within the central boards and committees. It is my wish that the Swedish Pentecostal Movement one day could obtain a central archive at e.g. 'Kaggeholm Folkhögskola' near Stockholm. It goes without saying that I am very grateful if readers who have access to documents about the Swedish Pentecostal Movement would let me know of them. This refers to diaries, notes from committee meetings, conferences, letters, minutes from board meetings, memorandums, and so on. It is possible that there exists in this country documents that can spread further light in the field discussed in this book.

Finally, it is important that the reader carefully studies the notes and bibliography and utilizes the information given. It is a fact that a study of this kind demands certain stylistic forms and expressions. The reader who is eager to learn should understand this and not be disturbed by the technical terms. It is my wish that this essay should reach many interested and friendly readers.

Järna, January 1974  
Bertil Carlsson

# 1 INTRODUCTION AND PURPOSE

## 1.1 Age and extensiveness

As we nowadays discuss the co-influence of the employee within various firms and enterprises we also take interest in the co-influence of the members within the free idealistic organizations. Within the Free Church movement which together with the temperance movement have prepared the way for other pre-idealistic groups in our country, the Swedish Pentecostal Movement is one of the youngest.<sup>1</sup> But today, about 65 year later, with its 553 local Churches and 93,289 members it is the largest of the free Churches.<sup>2</sup> Their budget for 1969 amounted to approx 90 million Swedish kronor.<sup>3</sup>

At the census of 1930 the Pentecostal Movement showed an age span consisting of a large percentage of young people. Since that time no statistically safe examination has been made but the sociologist B. Gustafsson holds that there are indications to "prove that the members within the Pentecostal Movement still shows a lower average age than is the case in most other denominations". The percentage of women among the Swedish Pentecostal Church in 1930 was 64.3 %. Research done by Gustafsson in 1959 shows that there were 64 % women.

The figures from 1930 concerning distribution of trades and vocations shows that 35 % were farmers or worked on farms with subsidiary tasks. 11.3 % were employed in business and communications and 30 % within industry or various trades. Since that time the radical changes in the Swedish society has most likely changed those figures. Later figures are less reliable but, according to Gustafsson "the percentage of workers still seems to be very high".<sup>4</sup>

So far as I have been able to investigate, there is up to this date no research available dealing with the organization or cooperation between the various local Pentecostal Churches and their co-influence on a central and national level. Nevertheless there is definitely some cooperation here. Foreign missions and money collected to the developing countries, the newspapers and the journals as well as the

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<sup>1</sup> Johansson 1954, p. 7 ff.

<sup>2</sup> *Evangelii Härold* 26.4.73, p. 31, Curt Björkqvist, "93,289 medlemmar i Pingströrelsen".

<sup>3</sup> *Samhälle och Trossamfund, Bil. 20*, 1972, p. 13, 74.

<sup>4</sup> Gustafsson 1971, chapter "Pingströrelsen".

publishing of books, and finally the social work are all outstanding proof.

## **1.2 The non-existent districts and nationwide organizations**

Considering the relative age of the Pentecostal Movement and wide distribution of its work and its importance, I consider it relevant to examine its forms of organization and decision procedures. Thus my study does not discuss decision procedures within the local Church.

Within the local units the work is organized as non-profit societies, with such regulations and by yearly elected boards, elected by the members on a yearly basis at their administrative meetings. Every month, at least in the larger Churches there are two administrative meetings, in the smaller Churches one meeting per month, "meeting for the members", when decisions are made concerning the work, and when the methods and procedures for the gospel work are discussed. This is the formal order, but the real decision procedure is much more interesting, but real power is exerted here as well as within other organizations in a way, which is more difficult to interpret what is really taking place.<sup>5</sup> Between the local Pentecostal Churches there are no organization regulations, boards or decisive conferences, within any district or on a national level. The cooperation and fellowship between the Swedish Pentecostal Churches has developed in other forms of organization which is the case within the sister Churches in most other countries.<sup>6</sup>

## **1.3 Common enterprises**

In the year-book for the Pentecostal Movement 1972 – *Pingströrelsens årsbok 1972* -- the firms and enterprises listed below are mentioned as "the common enterprises for the Swedish Pentecostal Churches".<sup>7</sup> Besides this, I have listed the Swedish Free Mission. Two criteria have been decisive for this selection.

1. The Pentecostal members all over the country together form the only economic basis. (It is expected of the members that they e.g.

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<sup>5</sup> *Ordet och tron* nr 2 1970, p. 29, 30, Nils Sjöström, "Församling och demokrati".

<sup>6</sup> *Ordet och tron* nr 1 1968, p. 38-40, Willis Säwe, "Organiserad och/eller oorganiserad pingstväckelse".

<sup>7</sup> Dahl 1973, p. 114.

buy the products produced from those enterprises and/or sacrifice or contribute to the work of those organizations and finally lend money when there is a need).

2. The Pentecostal Churches throughout the whole country are served by central organs e.g. (by the Central Marriage Council for the Swedish Pentecostal Churches.)

**Business organizations:**

The Philadelphia Publishing House Ltd. with subsidiaries

The Newspaper Dagen Ltd. with subsidiaries

The General Savings and Credit Bank (Samspar)

**Schools:**

The 'Kaggeholms folkhögskola' Foundation (the Kaggeholm Foundation)

**Social work:**

The Philadelphia Central Fund for Preachers

The Lewi Pethrus' Foundation for Philanthropic Work, including enterprises owned by the foundation

**Mission and help to developing countries:**

The Swedish Free Mission (SFM)

The IBRA Radio (a subsidiary company to the Newspaper Dagen Ltd.)

The Swedish Pentecostal Mission's Help to Developing Countries (SPU)

The Pentecostal Mission's International Literary Centre (PIL)

**Service organs:**

The Central Marriage Council for the Swedish Pentecostal Churches

The Pentecostal Churches Youth Work (PU).

## 1.4 Objectives

I am concerned in my examination with these organs. I am looking for answers to the following questions:

- Why did the Pentecostal Movement receive its specific structure?
- Which picture does the Pentecostal Movement give of itself in methods pertaining to organization?
- How does cooperation and the common enterprises function in practice?

## 2 SOME DEFINITIONS AND FURTHER LIMITATIONS

### 2.1 The Pentecostal Revival or the Pentecostal Movement?

A natural consequence of the fact that the Swedish Pentecostal Churches are unorganized is that they have not received an official name which is common to all the Churches. Collective designation such as the Pentecostal Revival, the Pentecostal Church and the Pentecostal denomination vary. The last two designations, the Pentecostal Church and the Pentecostal denomination are so rare indeed that we shall not pay any great attention to them here. The first two designations are widely used however and need to be examined.

In the documents this study is founded upon, these two designations are used as synonyms. There are also examples of an effort to define them more strictly. Pastor Henning Thulin quoted a bible study by Lewi Pethrus where he distinguished between organization and contents and mentioned that "the local Churches are like a bowl, in which the wonderful Pentecostal Revival has been preserved. But brethren, we must see to it that there is something in the bowl".<sup>8</sup> Pastor John Magnusson (at that time Mission secretary within the Örebro Mission Society, a kind of Baptist Church in Sweden), goes against the idea that the Swedish Pentecostal Churches should have a monopoly on the word "the Pentecostal Revival". Magnusson is of the opinion "that the Pentecostal Revival is not identical to a certain type of Church or mission movement." He furthermore states that other Churches besides the Pentecostal Churches are stewards of the true Pentecostal Revival.<sup>9</sup> Similar ideas have been touched upon by Pastor Hasse Svensson. By the term "the Pentecostal Revival" he understands the religious contents. By the "Pentecostal Movement" he understands it to be an organization in which the Pentecostal Revival more or less successfully can be preserved.<sup>10</sup> In a polemical discussion with Hasse Svensson, Pastor Samuel Edestav makes it clear "that it is difficult indeed to distinguish between the works Pentecostal Movement and

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<sup>8</sup> *Den Kristne* nr 5 1953, p. 148, Henning Thulin, "Nya Testamentet och lokalförsamlingen II".

<sup>9</sup> *Svenska Morgonbladet* 9.6.52, John Magnusson, "Vad är pingstväckelse?". Compare with Sundstedt 1969, p. 11, 12.

<sup>10</sup> *Den Kristne* nr 9 1962, p. 171, 172, Hasse Svensson, "Pingstväckelse – pingströrelse".

Pentecostal Revival, because many people employ these terms as synonyms".<sup>11</sup> Such remarks however, that the two words are synonyms, cannot be accepted as a watertight argument against a more precise definition of the terms. For it is quite obvious that we have all reason to distinguish between the Pentecostal Revival (the religious contents) and the Pentecostal Movement (the organizational form). In this study I have therefore chosen to use the Pentecostal Movement as a united designation for the Pentecostal Churches in Sweden.

## 2.2 The Bible and society

In a separate chapter I shall try to reproduce the picture that the Pentecostal Movement gives of itself referring to the Bible. Then there will follow a discussion of the different boards and committees. These boards and organizations must be understood as the response to needs created at that particular time depending on the conditions in the Swedish society, The Pentecostal Movement has therefore had to find solutions to their administrative problems, solutions which correspond to their reasons for belief, their ecclesiology, according to their understanding of the Bible and also to meet the requirements created in the Swedish society. Harald Gustafsson also concedes this to be so. "We have something in our Churches which we cannot find any traces of in the New Testament – a juridical board, regulations and administrative meetings. This is something which we have got to have according to the Swedish law system. This is why we own Churches and chapels and real estate. But we do not find any parallels to this in the New Testament. Let us therefore not put any greater emphasis upon this than is absolutely necessary".<sup>12</sup> Gustafson refers to the local Church but in principle, this could also be applied to the different boards and committees in operation within the Swedish Pentecostal Movement. Another Pastor, Helge Brattgård, quotes from a talk given by Lewi Pethrus at the ecumenical national meeting in Gothenburg called G72 which shows, that he too was aware of the influence on the movement in view of the Swedish society. He says "I was born a Baptist, and have a Baptists doctrinal view. If I had been

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<sup>11</sup> *Den Kristne* nr 12 1962, p. 231, 232, Samuel Edestav, "Pingstväckelse – pingströrelse".

<sup>12</sup> *Ordet och tron* nr 2 1968, p. 14, Harald Gustafsson, "Ledningen av Guds församling".

born a Catholic most likely I would have been a Catholic today".<sup>13</sup> Another example: The law in 1951 regarding religious freedom in Sweden directly caused the creation of a separate organization for that need, the Marriage Council.<sup>14</sup> Likewise the new regulations concerning grants from the Government, the city and municipal councils, led to another organization for the youth work among the Pentecostal Churches.<sup>15</sup> Thus not only theological but also political, sociological and economical factors must be taken into consideration.

### **2.3 Time and space**

I have already mentioned that I must restrict my study to Sweden. As to the time I have not thought it possible to consider any other limitation than that constituting the age of the Swedish Pentecostal Movement itself. Without this stipulation it seems difficult to get any real understanding of the organization, the boards, and the decision procedures within the movement today. Such remarks make it very obvious that my research here is of a preliminary character.

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<sup>13</sup> *Dagen* 22.8.72, Helge Brattgård, "Vad händer efter G72?".

<sup>14</sup> SOU 1964:16, p. 10 f.

<sup>15</sup> Regulations, 'Pingstförsamlingarnas Ungdomsarbete', 15.5.71.

### **3 THE COLLECTION AND JUDGING OF MATERIAL**

#### **3.1 Contacts with the boards and private individuals**

In order to get a correct view of the organizations and the factors referring to the decision procedures, I have had to consult different types of documents. First of all I have chosen to obtain the regulations and preserved minutes and also letters, memorandum and circular letters, notations taken at conference and board meetings and diaries. I have been looking for such material partly at the administrative units mentioned and/or those cooperative organs and partly from 30 pastors and employees within the movement, from such individuals that have been active within the Swedish Pentecostal Movement and have been in office for several years, and who thus can give us good inside information. Some of these individuals have according to some press cuttings I have received, made a name for themselves for having some definite opinion about the decision procedures within the Pentecostal Movement. These various organs have allowed me to take part in regulations, minutes, (to some extent), yearly reports (where such are available) and in some cases letters. The documents have mostly been decision minutes. From this material it is not possible to get a clear view of the discussions behind the scenes, nor is it possible to judge the influence of the separate board members. In some ways it may be possible if one takes into consideration the number of motions suggested by the different members and to what extent those motions have been carried. However it is difficult to decide who suggested what because this is not clearly stated in the source. And in several cases the appendices have been lacking material that was referred to in the minutes. Another important thing to note refers to the lack of a systematic archive system for the documents.

21 persons out of the 30 mentioned were contacted by means of letter. 15 of those answered the letters (75.5%). The rest were contacted in person. In 7 cases my informants were relatives of deceased persons who had interesting information to give. In such cases I have been eager to get hold of any documents left behind. In one case I also succeeded in getting hold of a few items but those documents turned out to be of minor importance to my study. In one or two cases I received no answer. In two cases it was reported that the documents had been destroyed. The rest of those contacted answered, and as far as we know there was no material left.



### 3.2 Books of different kinds

I have not been able to come across any printed reports of works that have been of value for my study. Professor Emanuel Linderholm's book "The Pentecostal Movement in Sweden" (1925) does not discuss questions referring to organization to any considerable extent. The same statement holds true for another book "The Modern Swedish Pentecostal Movement" (1924) by Docent Efraim Briem, a doctor of philosophy and theology. Arthur Sundstedt's work on the Swedish Pentecostal Revival which has appeared in 4 volumes (1909–72), gives an overall and serious description of the movement and also reflects the organizational development. On the whole I have had to consult the unpublished documents. I have also scanned through the books but found that most of the information given in these published sources has been of an apologetically character, giving a personal view of what has happened in a subjective manner but apart from that it is of little or no value for my present study.

### 3.3 Newspapers and journals

The *Evangelii Härold*, the Church paper for the Pentecostal Movement in Sweden has appeared since December 1915, published by the Philadelphia Church in Stockholm with 52 issues per year. From its start it has proclaimed that it is the official organ of the Swedish Pentecostal Movement. In order to get a clear view of the ecclesiological ideas within the movement referring to organization, and cooperative questions during the important pioneer years, I have perused the *Evangelii Härold* from December 1915 to 1924 and by way of a comparison I have also scanned through the years 1972 and 1972. During the years 1927–1929 the Philadelphia Publishing House Ltd. also published the monthly biblical review, the *Biblisk Tidskrift*, a journal with theological information and topics put up for discussion. From 1930 this journal was taken over by the editor, Oskar Haglund MA and was edited by him until 1944 under the name the *Biblisk Månadstidskrift*. Haglund was an active member within the Pentecostal Movement.

In 1944 the Pentecostal Movement published another journal, *Den Kristne*, with the same objectives as the previous journals. It may be true that *Den Kristne* is more open for debate. From 1966 *Den Kristne* changed its character and then became a journal for Sunday school

teachers. In that year however, the Philadelphia Publishing House Ltd. printed another journal, *Ordet och Tron*, with 4 issues per year. *Ordet och Tron* also opens its columns to writers from other Christian groups and in this way it aims to reach beyond the boundary of the Pentecostal Movement.

*Dagen* is a five day newspaper. From 1961 it has been owned by the Pentecostal Movement, Earlier it was owned by the manager K.G. Ottosson. It was founded in 1945 by Pastor Lewi Pethrus and during the whole period it has been looked upon as the official organ for the Pentecostal Movement.

### **3.4 Press cuttings**

In the archives of the *Dagens Nyheter* I have studied articles about the Pentecostal Movement from different newspapers in Stockholm, between the years 1918–72. In the Sigtuna Foundation, the school for the Swedish Lutheran Church, I have also perused press articles from the years 1918–64 (not later as I was pressed for time). Judging from those press articles, one gets the idea that the debate around the Pentecostal Movement, at least at times, was very lively, and in certain respects this discussion referred to organizational questions. The press reviews have not rendered much help to interpret the detailed decision procedures, but on the other hand they reveal the polemical situation in questions referring to organization within those years. Likewise the press material has revealed the difficulties to some extent arising from the problems referring to the decision procedures and organization but also to the contents of those decisions. This refers e.g. to the so called “Franklin Battle”, which is connected to the Swedish Free Mission, the “Lidman schism”, and the so called commercialization, the “K.G. Ottosson arises” with *Dagen*, the IBRA Radio and the General Savings and Credit Bank.

### **3.5 Interviews**

I have had conversations and interviews with leading Pastors and employees within the Swedish Pentecostal Movement. For my study I have chosen to use only a few of those interviews.

## 4 WHY THE SWEDISH PENTECOSTAL MOVEMENT OBTAINED ITS SPECIAL STRUCTURE

### 4.1 A leader appears

When the Swedish Baptist denomination excommunicated the Philadelphia Church in Stockholm in 1913 there arose a sharp tension "between Lewi Pethrus' followers and those in the Baptist denomination", states Professor Gunnar Westin. "Pethrus and his Church" found that "a denomination status had no support whatever in the New Testament and later on this view was used as a weapon against Christian denominations that rejected this view about a non-organization of Christian Churches".<sup>16</sup> In this struggle, Lewi Pethrus proved to be an "energetic and very talented leader" who has received "the greatest importance for the further development of the Pentecostal Movement and his talents and personality from the very beginning marked the Swedish Pentecostal Movement" remarks Efraim Briem.<sup>17</sup>

Professor Emanuel Linderholm continues saying that "Lewi Pethrus' great talents, blameless personality and firm will together with charismatic gifts, have made him the undisputed leader of the Swedish Pentecostal Movement. It is he who in the first place has made it what it is and at the same time preserved its original character keeping it pure from bizarre and unsound utterances in England and America. ... Lewi Pethrus has a rare capacity for work and is very talented in many fields. He has become the all in all for his denomination and has served as preacher, administrator, journalist, author and bible school teacher. ... he is one of the foremost religious popular speakers we have in Sweden ... his talks are characterized by power and speed. He is fond of strong words. However, he has no patience with people of divergent opinions".<sup>18</sup>

Åke Boberg, principal at the 'Kaggeholms Folkhögskola' definitely states that "Pastor Pethrus is the undisputed leader of the Swedish Pentecostal Movement."<sup>19</sup> "The movement has loyally followed its

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<sup>16</sup> Westin 1956, p. 174, 175.

<sup>17</sup> Briem 1924, p. 132, 133.

<sup>18</sup> Linderholm 1925, p. 306, 307.

<sup>19</sup> Hofgren 1971, p. 96, Åke Boberg, "Den svenska pingstväckelsen".

leader and not even the crisis which the movement has experienced has shaken its foundations or succeeded in shattering the solidarity and unity of its members," writes Erik Sollerman.<sup>20</sup>

The Pentecostal Pastor, Sven Jonasson, writes about Lewi Pethrus: "He has been the Messenger in his day and I do not think we need to worry about the future. Above all we have a remarkably strong sense of our calling". In the same interview another Pentecostal Pastor, Bo Hörnberg, goes on to say "Lewi Pethrus is a man sent by God for a time such as ours ... His office was given to him by God and the Pentecostal Revival should be led by men who have received such a divine spiritual calling. ... Successors are appointed by God."<sup>21</sup>

## 4.2 A leader and power

Two of Lewi Pethrus' former co-workers, Pastor A.P. Franklin and the author Sven Lidman, present him as a power-hungry and almost ruthless leader.<sup>22</sup> Lidman had been editor of the *Evangelii Härold* for 26 years. When it became evident that the relationship between the two men had reached a critical point, the board of the Philadelphia Publishing House Ltd. decided that "Pethrus should take over all proof readings."<sup>23</sup> One of the former reporters at the *Dagen*, Bobby Andström, writes in this connection, "if anyone opposed anything or reported different views Pethrus made clever manoeuvres making his opponents main argument his own most forceful weapon. This situation has always made a reasonable debate within the Pentecostal Movement more complicated." To Lewi Pethrus *Dagen* became "an important instrument of power". Andström continues, "from his position as chief editor he (Lewi Pethrus) could direct the opinion within the movement and in a very real way direct the decisions that were going to be made at the great gatherings of the movement in Stockholm, Nyhem and Husbondliden. Individuals and Pastors with deviating views had to acquiesce in the situation of being publicly reproved without any possibility of defending themselves in the same

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<sup>20</sup> *Svenska Morgonbladet* 22.7.57, Sollerman, Erik (teacher and editor in Örebro Mission Society).

<sup>21</sup> *Svenska Dagbladet* 13.3.67, Sven Jonasson and Bo Hörnberg interviewed.

<sup>22</sup> Franklin 1930. Lidman 1949.

<sup>23</sup> Pethrus 1953a, p. 68. Compare Lidman 1949.

manner. For long periods of time there were lists of names of persons who were not to be mentioned in the newspaper by the acting night editor. The reasons for such measures were seldom mentioned to the editorial staff, one had only to guess what lay behind and could understand that it referred to individuals with devious views concerning one or two points.”<sup>24</sup> Per Grevér, who for a time served as reporter for the IBRA Radio, remarks, “no opposition was tolerated whatsoever against the official policies of the movement”.<sup>25</sup>

The above mentioned quotes from different periods in the history of the movement stem from young and old individuals in different positions within or from outside the movement and reflect personal observations and experiences.

### 4.3 A leader’s calling

Does Lewi Pethrus consider himself as leader of the Swedish Pentecostal Movement? In 1920 he answered the question as follows “I have never been, am not now and will never be leader of the Pentecostal Revival in Sweden or elsewhere. Woe betides the members of the Pentecostal Revival, when they appoint a leader for the Movement in its entirety. When this happens then we shall see the beginning and the end of this revival.”<sup>26</sup>

In 1948 the Lidman schism, as it is called, took place. Among other discussions the leadership of the Pentecostal Movement was debated. During the Nyhem week that year the question of the spiritual positions were taken up. In connection with this Lewi Pethrus stated, “The very events themselves should make it evident to people what position of calling we have received. It is not necessary that we should go around proclaiming to the world that we are entrusted with this or that vocation. And if people suggest that we are this or that we have a right to answer 'no, I am not', and we have this right given to us as a mark of true humility. Even if we feel that we have received a calling from God we have a full right to decline from using all lofty titles. We want to serve God, and then God Himself will one day tell and decide what has been our calling and responsibility in life. The Church or its

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<sup>24</sup> Andström 1966, p. 16, 76, 79.

<sup>25</sup> Andström 1966, p. 115.

<sup>26</sup> *Evangelii Härold* 5.2.20, Lewi Pethrus, “Diskussionen om pingstväckelsen”.

elected trustees can never appoint a man to a spiritual calling. This is something which belongs to God. He kept this power in reserve for Himself in matters pertaining to His Church."<sup>27</sup>

In October 1972 he remarked, "my calling goes far beyond the Pentecostal Movement. I have always entertained the view that this revival was never intended for itself, on the contrary it is a revival for all Christians. I had an extremely strong feeling for my calling. This conviction has carried me through the personal initiative I have taken when I have not received support from the majority. I have had to struggle with most questions for a very long time before the masses have begun to accept what I have said." He furthermore makes it clear that his "personal calling" refers to "the Swedish people". "It is Sweden that has been my mission field and it is there I have unto this day carried a conscious responsibility for my actions."<sup>28</sup>

#### **4.4 A leader takes the initiative**

At the Wednesday meeting during the Nyhem conference in 1961 Pethrus remarked, "The Kingdom of God is not founded on civil servants who have been appointed by men but by those who receive their position from God."<sup>29</sup> Five years later: "We do not elect our leaders. As a matter of fact the strongest men gain the power."<sup>30</sup> This statement can be compared with one in an interview in 1968: "I believe in the personal initiative in God's Church. I myself have had a strong feeling that I have really been called to be God's servant and I was never in doubt as to my calling. My ideas have often been accepted in the Revival. The members are so loyal to the Bible that it is enough to quote a few words from the scriptures in order to rouse their interest for a certain idea."<sup>31</sup> Concerning successors, he remarked: "I hope that the Pentecostal Movement in the future will have a leader who has the spiritual capacity of initiative, who is on fire for his calling. If a leader should be elected collectively, yes, then

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<sup>27</sup> *Den Kristne* nr 3 1948, p. 65, 66, Pethrus, 1955, p. 285, 286. – Compare Lewi Pethrus, "Församlingens styrelsesätt".

<sup>28</sup> Lewi Pethrus, interview 27.10.72. – Compare Pethrus 1969, p. 100.

<sup>29</sup> *Expressen* 15.6.61. – Compare Pethrus 1969, p. 37-39.

<sup>30</sup> *Expressen* 20.6.66.

<sup>31</sup> Beijbom & Gustafson 1968, p. 112.

one fails to know who would be chosen.”<sup>32</sup> This hesitation in view of a collectively elected leader is also expressed in a document pertaining to a certain foundation – the Lewi Pethrus’ Foundation for Philanthropic Work which received legal status on 13 October, 1959. In this document we read in paragraph 6 that Lewi Pethrus shall “be a self appointed member and its chairman and after him the one he (Lewi Pethrus) in his will has appointed to that position.”<sup>33</sup> On the 25 June, 1968 this stipulation was changed to the following wording “the one the board appoints.”<sup>34</sup> It is characteristic for Pethrus’ opinion as to leadership and indirectly to his own leadership, which he stated in an editorial in *Dagen* in February, 1973 in connection with the election of a new Pastor in the Philadelphia Church in Stockholm “one more thing which is a special demand for the Philadelphia Church in Stockholm refers to its chairman or elder. He will be the natural leader of the Swedish Pentecostal Movement, since this Church is one of the first Pentecostal congregations in the country. It has later become the largest and is the mother Church to many of the others. Its Pastor has automatically received a leading position for the whole Pentecostal Revival. If he is a strong personality he will certainly represent the Swedish Pentecostal Movement to be called chairman in Europe’s largest free Church which reveals an expression of great confidence.”<sup>35</sup>

#### 4.5 A leader’s personality

What characteristics does Lewi Pethrus then ascribe to a spiritual leader? The answers have partly been given in the quoted passages. He must have “an extremely high calling”. He must have “a spiritual capacity for initiative”, be “the strongest man”, the “one who has come to take power”, yes, be such a man “to whom God gives a responsibility”, “a dynamic personality”. At the time when a new chief editor should be elected for *Dagen* in the mid 60’s, Pethrus remarked, “I think it is dangerous to have a leader who must report everything to the board. A leader must act independently. A man who

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<sup>32</sup> Beijbom & Gustafson 1968, p. 112. Compare Pethrus 1969, p. 148, 149.

<sup>33</sup> Regulations, ‘Lewi Pethrus Stiftelse för Filantropisk Verksamhet’, 13.10.59.

<sup>34</sup> Regulations, ‘Lewi Pethrus Stiftelse för Filantropisk Verksamhet’, 25.6.68.

<sup>35</sup> *Dagen* 14.2.73, Lewi Pethrus, “Karl-Erik Heinerborg till Stockholm”.

is a leader in God's work has thoughts that derive from God. An important point then is to have a leader who is strong and can act independently".<sup>36</sup>

#### 4.6 A leader's legitimate role

What importance did Lewi Pethrus' leadership have regarding the procedures of organization and decisions within the Pentecostal Movement? Amitai Etzioni, a political scientist, referring to Max Weber, remarks: "The founder of a movement, the great charismatic leader, also becomes the spiritual father of the new organizational structure. He gives it his glory, and in giving the administrative structure his blessing the devotion of the adherents is transferred to the leader in this structure."<sup>37</sup> Weber also advocated the idea that the leaders in an organization could put claims on the legitimacy of their own administration and members would be able to acknowledge their claims on 3 grounds:

1. Tradition. Legitimacy in this case rests on an "irrefutable faith in the sanctity of the ancient traditions" and on a need to obey a leader who exerts authority according to the tradition.
2. Legitimacy. This legitimacy rests on the conviction that power is exerted in a legal way. What is done according to the constitutional regulations is considered to be legitimate.
3. Charismatic leadership. Legitimacy in this case is based upon "devotion to the characteristics of a private person and his specific and exceptional traits such as: holiness, outstanding courage or an exemplary character and the moral and political order he has revealed or resolved."<sup>38</sup>

Among these three "pure" patterns of authority, which Weber used as tools for his analysis of the different forms of organization it is the third alternative which in this essay is of primary importance. The designation "charisma" (the gift of Grace) is taken from the vocabulary of early Christianity."<sup>39</sup> Weber defines charisma as "... a certain characteristic in an individual through which he is separated

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<sup>36</sup> Minutes of meetings, 'Tidnings AB Dagen', the board, 18.1.64, § 7.

<sup>37</sup> Etzioni 1970, p. 89.

<sup>38</sup> Weber 1969, p. 328.

<sup>39</sup> Weber 1969, p. 328.



from common people and is regarded as equipped with supernatural, superhuman or at least unusual powers or characteristics. These are of such a kind that they do not apply to the common individual. They are looked upon as having divine origin or a divine prototype, and such traits make an individual fitted to be considered a leader." The charisma is looked upon as transmitting a calling and those who for different reasons can recognize this calling, answer it with a decisive yes. These individuals experience that "it is the duty of those who have been called to a charismatic assignment to acknowledge its intent and to act in harmony with it."<sup>40</sup>

Weber did not attach any moral strings to his referred categories, which on the contrary were considered to be neutral, descriptive and scholarly. Even the term legitimacy was to him a purely empirical designation: "What is alone important is how the individual is actually regarded by those subject to charismatic authority, by his 'followers' or 'disciples'."<sup>41</sup>

#### **4.7 A leader and the rules**

The American sociologist Tommas F. O'Dea finds three characteristics in Weber's analysis of the charisma. He says "The charisma is *unusual* and distinguishes itself radically from habit and everyday life. It is *spontaneous* in contrast to the stable, well established social forms. It gives rise to new forms and new currents and is therefore *creative* in fundamental sociological respect."<sup>42</sup>

Traditional authority is always linked to and limited by the inherited tradition and is oriented to standard forming rules. Bureaucratic authority is specifically rational in the sense that it is bound to intellectually analytical rules. Charismatic authority on the other hand "is specifically irrational in the sense of being foreign to all rules ... Within the sphere of its claims, charismatic authority repudiates the past, and is in this sense a specifically revolutionary force."<sup>43</sup>

At the same time as Weber simplified his models in order to get at the ideal types he was well aware of the fact that the different systems

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<sup>40</sup> Weber 1969, p. 358, 359.

<sup>41</sup> Weber 1969, p. 359.

<sup>42</sup> O'Dea 1967, p. 38.

<sup>43</sup> Weber 1969, p. 361, 362.

of authority actually integrate, and from time to time they become identical. In particular he underlines this in regard to the charismatic authority. "Indeed, in its pure form charismatic authority may be said to exist only in the process of originating. It cannot remain stable, but becomes either traditionalized or rationalized, or a combination of both."<sup>44</sup>

#### **4.8 A leader and succession**

When a charismatic leader dies Weber expects a crisis to develop over succession. The charisma transferred to the new leader can rapidly be used up and then the organization falls apart. In a critical analysis Amitai Etzioni contends that this need not necessarily be the case. The crisis over succession can on the contrary be "a status in which necessary renewals are being introduced to counteract the previous deteriorations in the organization ..."<sup>45</sup>

Based upon so called knowledge of sociological presuppositions the Swedish sociologist Berndt Gustafsson questions "Weber's difference between institutionalized leadership and the charismatic type," referring to more recent research, Gustafsson contends "that Weber's whole analysis of the prophetic development in Israel refers to the 19th Century." Whereas Weber himself was thinking of "the prophet as the charismatic leader in opposition to the priest who is the representative of the cult," Gustafsson tends to regard even "the Priest as a charismatic, but with a hierarchical charisma." From a religious sociological point of view, he considers, "Weber's definition of charisma as anti-institutional" questionable. The charismatic office belonged to the cult whether the prophet or the Priest were office holders."To let the cultic assignments be an integral part of the charismatic leadership seems to be very reasonable," he considers. Gustafsson sees the charismatic leadership in, among other things, the Pentecostal Movement in Sweden. Then this movement "'the spirit baptism' is generally connected with speaking in tongues, an important presupposition for every form of leadership". At the same time however he admits that one meets with specific difficulties as to classification in regard to the Swedish Pentecostal Movement. But "as

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<sup>44</sup> Weber 1969, p. 364.

<sup>45</sup> Etzioni 1970, p. 91.

a matter of fact the Swedish Pentecostal Movement today is consciously striving in society towards the denomination type (according to Milton lingers definition), that it is on its way towards this type, is an indisputable fact. Today the Swedish Pentecostal Movement is conventional and respectable."<sup>46</sup> The expression used in Weber's terminology seems to indicate that a bureaucratic organization is underway in the Pentecostal Movement and further that the procedures of decisions are concentrated within the different boards that have taken form. In the next chapter I shall try to give a picture of the Pentecostal Movement as it presents itself in questions pertaining to organization. In the following chapters I shall try to describe the various boards and organizations and their assignments.

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<sup>46</sup> Gustafsson 1965, p. 112 ff, 103.

## 5 WHICH IMAGE DOES THE PENTECOSTAL MOVEMENT PRESENT OF ITSELF IN MATTERS PERTAINING TO ORGANIZATION?

Theologians speak about the universal and the local Churches. The universal Church refers to the entire Church comprising all Christians of all times in every Church. And the local Church refers to the sizeable Church in time and space.<sup>47</sup>

### 5.1 The blueprint according to God's word

In this connection we shall occupy ourselves with the Church in the latter sense, as the Swedish Movement interprets it. The individual who after personal change of mind and on confession of his belief in Jesus Christ as the Son of God, has been baptized according to the missionary decree by Jesus in Matthew chapter 28, can after a personal request be a member of the Church.<sup>48</sup> "In this respect one refers to the principle that the very blueprint an ideal for a Christian Church is always expressed in God's Word, meaning that the ideals or effort of the Christian Church at all times ought to be to go back to the blueprint for the apostolic Church and arrive at the biblical type of ecclesiology as closely as possible. All forms of organization that have developed in the history of the Church after the apostolic age, have been evil and ought to be abolished."<sup>49</sup> "... if the Lord s Church shall attain perfection she must eventually overcome the temptation to acquire forms of organization according to human ideas and worldly principles."<sup>50</sup>

Referring to Church-historians and other leading Christian authorities the representatives of the Swedish Pentecostal Movement time and again go back to the fact that "the Bible does not contain anything which supports the idea of a denominational organization." The local Church has not "the sole rights" to stand outside all such organization, "but it is her duty to do so."<sup>51</sup> "The New Testament

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<sup>47</sup> Sjöberg 1960, p. 18.

<sup>48</sup> Sjöberg 1960, p. 58 ff.

<sup>49</sup> Briem 1924, p. 148.

<sup>50</sup> *Pingstväckelsens riktlinjer*.

<sup>51</sup> *Evangelii Härold* 6.4.16, Lewi Pethrus, "Har Kristi församling rätt att vara fri?" –

Compare Pethrus 1954, p. 175 ff, Säwe 1962, p. 96-98, 168-170, Sjöberg 1960, p. 22 ff.

Church was free from both the state and everything referring to ecclesiastical organizations.<sup>52</sup> In their eagerness for "a biblical Church" the pioneers were very eager, according to Sundstedt, to avoid the very words "organize and organization." They also warned people of the word "establish or constitute" and ruled that "arrange" was considered to be more biblical.<sup>53</sup>

## 5.2 Elders and the function of administration

The Church is led by an "elder" (the local pastor). A Church can have one or more elders according to Willis Säwe.<sup>54</sup> Pastor Blomgren explains that "the New Testament shows clearly and distinctly that during the apostolic times there were several elders in every local congregation."<sup>55</sup> Pastor Sjöberg holds, that "every local Church had several elders or local pastors." It "is a wonderful expression of God's wisdom" and it "is the elders together who should lead the Church but not only one (underlined by Sjöberg) of them but all of them together." God knows how easily a human being may be tempted to misuse his power. To counteract this abuse he has arranged for a balance of power.<sup>56</sup> Of the documents referred to, it is revealed that the office of the elders is a spiritual service. In order to be able to hold real estate e.g. a Church or chapel, the Church must have its rules and statutes and appoint a board on a yearly basis.<sup>57</sup> So far as I can judge the Philadelphia Church in Tumba near Stockholm and the Gilead Church in Gothenburg, are the only two exceptions to this rule. In these Churches they have made a distinction between the function of the elders and the board.<sup>58</sup> The election of a board takes place at the administrative meeting. Then elders may be appointed or on other occasions. Säwe considers that "an elder was never (underlined by

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<sup>52</sup> Sjöberg, 1960, p. 23.

<sup>53</sup> Sundstedt 1971b, p. 229, 230.

<sup>54</sup> Säwe 1962, p. 111-115.

<sup>55</sup> Blomgren 1939, p. 12.

<sup>56</sup> Sjöberg 1960, p. 27 ff. – Compare Sundstedt 1971a, p. 218 ff.

<sup>57</sup> *Ordet och tron*, Nr 2 1968, p. 14-16, Harald Gustafsson, "Ledningen av Guds församling". – Compare Säwe 1962, p. 111.

<sup>58</sup> Regulations, 'Filadelfiaförsamlingen i Tumba', 7.2.71. – *Dagen* 25.3.73, "Bredare bas för beslutsfattandet i Gilead, Göteborg. Interview with pastor Jean-Erik Mårtensson." – Compare with Regulations, 'Filadelfiaförsamlingen i Bollnäs', 14.2.70.

Säwe) appointed in the first Christian Church by the Church but by the preaching brethren." Further: "...the Church elder (the Pastor, my remark) was appointed in harmony with the council of the Church elders whom he needed in order to be able to accomplish his spiritual work."<sup>59</sup> According to Blomgren and Sjöberg the former elders function as a kind of nominating committee and appoint the one or ones who are going to be elected, but it is the Church that elects. Note that the Church has no right of proposal, only in the case of deacons.<sup>60</sup> According to Sjöberg and the statutes I have read, the elder who is also the local pastor, as a rule, automatically becomes the chairman of the nominating committee.<sup>61</sup> The administrative committee appoints the vice chairman, the treasurer and the secretary. The board is responsible to the whole congregation.<sup>62</sup>

### 5.3 Arguments against organizations

From what has been said earlier, it is evident that the Pentecostal Churches are not united in a kind of "Church denomination with rights to either accept or reject Christ's Churches." Pethrus gives the following definition: "As soon as one accepts or rejects congregations, one is automatically a denomination."<sup>63</sup> In his memoirs, Pethrus makes it clear that an American Pastor W.H. Durham "exerted a powerful influence on the American Pentecostal revival." In particular this referred to questions about organization.<sup>64</sup> This influence was also evident in Sweden according to Sundstedt.<sup>65</sup> The *Evangelii Härold* in one or two articles reviewed Durham's argument against so called "human organizations".

1. "Unions, societies, associations and denominations, may have their values, but divine institution are not such."

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<sup>59</sup> Säwe 1962, p. 112, 113.

<sup>60</sup> Blomgren 1939, p. 32 ff, 49. – Sjöberg 1960, p. 31 ff.

<sup>61</sup> Sjöberg 1960, p. 30. – Regulations, 'Filadelfiaförsamlingen i Bollnäs', 14.2.70 for example.

<sup>62</sup> Regulations, 'Filadelfiaförsamlingarna at Tumba, Bollnäs, Vänersborg'.

<sup>63</sup> *Evangelii Härold* 5.2.20, Lewi Pethrus, "Diskussionen om Pingströrelsen".

<sup>64</sup> Pethrus 1953b, p. 175.

<sup>65</sup> Sundstedt 1972, p. 208 ff.

2. They "constitute great risks and dangers to the only organization the New Testament knows, namely the Church of God and Jesus Christ."
3. "They call the board and the leading of God's work together and put it in the hands of a few men who, as a consequence of this become, in most cases, inflated and lose their spiritual power." (Compare Pethrus: "The modern denominational organization serves as a stepping stone for greediness of power and a stronghold for ingratiating qualities, ambition and self love."<sup>66</sup>)
4. Or "if they are not inflated, the Church members in general look up to them far too much and in many cases simply adore them."
5. God does not want any of His servants or witnesses to be elevated above that of His brethren; on the contrary He wants all of them to stand before Him and the people on the same level."<sup>67</sup>
6. Denominational organizations and creeds give rise to divisions.<sup>68</sup>

#### 5.4 "Apostolic links"

That which joins the individual Churches are, according to Pethrus, partly "uniting spiritual powers":

1. The same spiritual experiences through faith in Jesus
2. The same Gospel commission
3. "The written revelation we have in the Holy Scriptures"
4. "Our goal is heaven",

partly "the visible apostolic links":

1. In Eph. 4:11 enumerated services referring to all the local Churches (compare the elders above who are elders in the various local Churches!)
2. "The Lords chosen vessels, who travelled from place to place, would be a natural bond between the Churches"
3. "Circular letters" – journals and literature work
4. Collections of loving gifts
  - a/ For specific needs for the building of Churches

<sup>66</sup> *Evangelii Härold* 21.6.17, Lewi Pethrus, "Nytt samfund?".

<sup>67</sup> *Evangelii Härold* 20.1.16, W.H. Durham, "Samfundsorganisationer I". – *Evangelii Härold*, 10.8.16, W.H. Durham, "Samfundsorganisationer II".

<sup>68</sup> Pethrus 1919, p. 13 ff. – Compare *Ordet och tron*, nr 1 1968, p. 38-40, Willis Säwe, "Organiserad och/eller oorganiserad pingstväckelse".

b/ For the home and foreign missions  
c/ for social work<sup>69</sup>

5. The mother Church (=the Church at Jerusalem Acts. ch. 15 = the Philadelphia Church in Stockholm).<sup>70</sup>

How the “apostolic links” are thought to be realized in practice is neither expressed explicitly nor indicated. In the next chapter we will see how the processes of organization and decision-making in “the common enterprises for the Swedish Pentecostal Churches” have developed.

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<sup>69</sup> Pethrus 1919, p. 26 ff.

<sup>70</sup> Pethrus 1919, p. 54-57. – *Dagen* 14.2.73, Lewi Pethrus, “Karl Erik Heinerborg till Stockholm”. – Compare *Svenska Morgonbladet* 2.4.49, Oscar Löfgren, “Pingströrelsens likriktning”. – *Historisk översikt: Kyrkobegrepp*, 1964.



## 6 HOW HAS THE ORGANIZATION FUNCTIONED IN PRACTICE?

### 6.1 The Philadelphia Publishing House Ltd.

(Here called the Publishing House.)

The Philadelphia Publishing House Ltd. today is owned by "660 Churches and private individuals".<sup>71</sup> The Philadelphia Church in Stockholm has the majority of shares with 73,5 % of the shares, 5,5 % owned by 59 Pentecostal Churches in the country and 21 % by separate individuals.<sup>72</sup> The Norman Publishing House Ltd, the Swedish Sunday School Publishing House Ltd., and the Vasa Radio and Music Ltd. are affiliated companies and have the same board as the mother company. During the previous years the Publishing House has had "a yearly budget of about 7 million kronor".<sup>73</sup>

The Publishing House was founded in 1912 by Lewi Pethrus. In 1913 he transferred the movement to his co-worker, F. Lundberg, who registered the firm under the name of "Förlaget Filadelfia, F. Lundberg". In 1918 a company was formed with Pethrus, Alfred Gustafsson and Filip Lundberg as owners. At "the yearly meeting in January 1921 of the Philadelphia Church in Stockholm, the Publishing House was handed over as a gift to the Church."

The weekly *Evangelii Härold*, the Herald Printing Office, and a mission bookshop were owned directly by the Church. In 1943 a common company was formed for these enterprises. The Church in Stockholm was the sole shareholder.

#### 6.1.1 Discussion about sale

Pethrus makes it clear that he "on several occasions suggested that they should invite other Churches in the country as well to buy shares in this part of the common enterprises for the Swedish Pentecostal Revival."<sup>74</sup>

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<sup>71</sup> *Evangelii Härold* 10.2.72, p. 13, Abner Dahl, "Jubileumsår i Förlaget Filadelfia".

<sup>72</sup> Letters, Bror Lindberg to Bertil Carlsson 22.11.72. – Interviews, Erland Melander, 4.4.73.

<sup>73</sup> *Evangelii Härold* 10.2.72, p. 13, Abner Dahl, "Jubileumsår i Förlaget Filadelfia".

<sup>74</sup> *Förlaget Filadelfia AB 50 år*.

Since I have not had access to any minutes in this case, I do not know why this suggestion never materialized. In connection with a severe economical crisis in the first part of the 60's, the question regarding another form for ownership was up for discussion. Although I have not been able to check the minutes from those deliberations I have taken part of what was reported in the news media, for example that the Newspaper Dagen Ltd (the Dagen), had shown interest in taking over the Philadelphia Publishing House Ltd.

While Sven Lindahl, the manager of the Publishing House, was abroad in April and May 1965, Pethrus took the initiative at a board meeting of the Publishing House to wind up the company and establish a new company, the New Philadelphia Publishing House Ltd. as working name. Sverre Larsson, the general manager of the Dagen, was at the same time appointed as general manager of the new company. After Lindahl returned however, these suggestions never materialized. In August and September, on the initiative of the Stockholm Philadelphia Church, certain Church elders from the whole country were invited for deliberations of a consultative character. The Churches invited were offered to buy shares in the company.<sup>75</sup> In 1966 a similar meeting was arranged at Jönköping. From this meeting the vice chairman on the board of the Dagen, Carl Persson, reports that "the majority of those present at the board meeting, were of the opinion that the publishing work should be united with the Dagen Newspaper Ltd." At the Church meeting in the Philadelphia Church in Stockholm, it was decided that the Church as the owner of the Publishing House could not concede any fusion with the Dagen. Instead the selling of shares continued to the individual members and to the Churches throughout the country. In the year 1970 the Philadelphia Church board invited to apply for a new issue of shares.<sup>76</sup>

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<sup>75</sup> Minutes of meetings, 'Förlaget Filadelfia Nya AB', the board, 26.4.65, 19.5.65, Andersson 2.6.65.

<sup>76</sup> Minutes of meetings, the board, 2.4.66. – Minutes of meetings, 'Förlaget Filadelfia Nya AB', the board, 12.5.66. – Compare *Veckans Affärer* nr 10 1966 – *Expressen* 19.4.66, 4.5.66 – Letters, Willis Säwe in november 1970.

### **6.1.2 The board**

The board has 7 regular members and 7 deputy members. The average age for the regular members is 59 years and for the deputy members it is 46 years. There is no woman on the board.

Of the regular members there are: 4 pastors, 1 general manager, 3 engineers, 1 real estate agent, 1 Church singer, 1 publishing house manager, 1 factory owner, 1 civil servant.

## **6.2 The Newspaper Dagen Ltd.**

(Here called the Dagen.)

This autumn the Dagen is 28 years old. This company owns three subsidiary companies, the IBRA Radio, the Christian Book Ring (DKB), and the Lewi Pethrus Publishing House Ltd. These enterprises have the same board. I will return to the IBRA Radio in another connection. On the other hand I shall not examine the DKB which was formed in 1969, and the Lewi Pethrus Publishing House Ltd. which was taken over by the Dagen in the New Year of 1970 from the LP Foundation, which in its turn had been bought by Lewi Pethrus one or two years earlier.

### **6.2.1 Silence – an efficient weapon**

Already in the 30's Pethrus brought up the question of "a daily newspaper." At that time the Pentecostal Movement had entered "a new era." The "scandalizing reports" were eroding. The movement had been more accepted. The results of the work fostered respect. Pethrus therefore feared that it "should be a comparatively silent era concerning our work." Newspapers which had previously persecuted the Pentecostal Movement would "certainly give no evidence of presenting positive news about our work to make it of current interest." From having been a movement which "had been in focus from the beginning," it would "disappear from the horizon of the public". This would also mean that "chances for fruitful work would diminish rapidly". "No weapon is more efficient against a movement than silence." The first time this debate was limited to the board of the

Philadelphia Church in Stockholm, the majority declined the proposal.<sup>77</sup>

But Pethrus did not give up. The next time was at the Nyhem week in 1945 where he again brought up the question. In a newspaper article it was said that "the participants in the conference expressed their support in the project of a newspaper".<sup>78</sup> In an interview Pethrus said on the one hand that no resolution had been made at the Nyhem weeks since "we had not been the elected representatives", but on the other hand he remarked regarding the Dagen: "A vote was really taken at Nyhem, the participants expressed their view that they wanted a newspaper. We have often fallen back upon that resolution."<sup>79</sup> The documents I have consulted are too meagre to make it possible to follow the procedures of decision. One can only note that the first issue of the paper was released on the 1st of November 1945, where it says: "it is and shall remain the official organ of the Swedish Pentecostal Revival."<sup>80</sup> In his memoirs Pethrus says that the Dagen "is the Pentecostal Revivals greatest and most daring enterprise in faith".<sup>81</sup> The owners of the Dagen were during the first months a company owned by not only Pethrus, but the manager, Filip Lundberg and Erik Carlen.<sup>82</sup> After a short time however, the company was taken over by K.G. Ottosson and he became its sole owner. For the next fifteen years the board consisted of K.G. Ottosson, Lewi Pethrus and Erik Carlén. Since 1961 "85 % of the Dagen has been owned by the Swedish Pentecostal Church," and by private individuals.<sup>83</sup> To what proportions I have not been able to ascertain.

## 6.2.2 The Dagen changes hands

The motive for the change of ownership was an economical one. The company was heavily in debt. During all the years Ottosson owned the company, the Pentecostal Movement had no rear insight, despite

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<sup>77</sup> *Dagen 25 år*, p. 4 ff, Lewi Pethrus, "Dagens tillkomst".

<sup>78</sup> *Svenska Morgonbladet* 15.6.45.

<sup>79</sup> Interviews, Lewi Pethrus 27.10.72.

<sup>80</sup> *Dagen* 1.11.45.

<sup>81</sup> Pethrus 1955, p. 184 ff.

<sup>82</sup> Carlén 1966, p. 6.

<sup>83</sup> *Dagen 25 år*, p. 11 ff, Sverre Larsson, "Dagens ekonomi".

the fact that great offerings were taken up and loans had been taken up in the Pentecostal Churches all over the country. Criticism had not been lacking though. But Ottosson had always claimed: "The enterprises are my own and I manage them myself."<sup>84</sup> In 1958 Ottosson sent out a special invitation for signing loans. This appeal was accompanied by a letter of introduction from Pethrus.<sup>85</sup> There are no documents available to show what sums had been collected for the newspaper during the Ottosson era, but from the liquidation acts one finds that more than 1,300 private individuals throughout the country had lent him about 5,600,000 kronor. None of these people could receive anything back. Banks and other lenders had lent about 3,500,000 kronor. What the banks owned, the bailsmen had to pay to them. As a rule, the bailsmen were Members of the Pentecostal Movement.<sup>86</sup>

The lack of insight and access to the documents is reflected from the contrasting information given partly by the present general manager of the Dagen, Sverre Larsson, and partly by Pethrus. Larsson mentions "that on closer investigation, one found the sums that Ottosson had put into the Dagen seems to have reached a figure close to 4.5 million kronor." The purchasing condition in 1961 stated that "a considerable amount of what Ottosson had given" should be repaid. "Thus more than 5 million kronor were repaid to him", maintains Larsson. Pethrus on the other hand holds that Ottosson "contributed in round figures 10 million kronor." If this is true, continues Larsson, it is "of the greatest importance to here render a more precise description of Ottosson." But so far as Larsson has found out "no such precision has been presented".<sup>87</sup>

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<sup>84</sup> Minutes of meetings, 'Tidnings AB Dagen', the board, 26.8.60, §§ 4, 6. – Minutes of meetings, 'Tidnings AB Dagen', the board, 13.6.61 (appendix). – Minutes of meetings, 'Tidnings AB Dagen', the board, 18.9.61, § 4. – Minutes of meetings, 'Tidnings AB Dagen', the board, 13.11.61, § 4. – Minutes of meetings, 'Tidnings AB Dagen', extra ordinary shareholders' meeting, 7.12.61, §§ 5, 6, 7. – *Expressen* 1.4.66.

<sup>85</sup> Letters, K.G. Ottosson, invitation to the draughting of industry loan, 9.9.58. – Letters, Lewi Pethrus, recommendation 9.9.58.

<sup>86</sup> Public acts, bankruptcy deeds in Vartofta and Frökinds juridical district 8/66 and 9/66.

<sup>87</sup> *Svenska Dagbladet* 29.3.66.

### 6.2.3 Who decides what?

The efforts to decide when, where and how and by whom different decisions have been made, is made very difficult due to the fact that there are several companies and also some foundations with certain relations to the Dagen. With natural limitations for such a study it has been impossible to decide where one enterprise ends and another begins.<sup>88</sup>

When the owners' responsibility was taken over by the Swedish Pentecostal Movement, the discussion was heavily geared toward the solution of its economical problems. In the board minutes from the September meeting that year, (1961), it was stated, "that the shareholders meeting in June, decided with the boards suggestion, and the support of the Nyhem week under great inspiration, that an aim of 5,000,000 kronor should be collected during the next two years".<sup>89</sup> At the extra shareholders meeting in December 1961, the board further developed the accepted suggestion of a donations fund, which would over a period of five years "bring in 6 million kronor to the company." The shareholders meeting expressed "its approval of the board's suggestion" and referred to the preachers' week which was also taking place at that time "to arrive at the decisive conclusion."<sup>90</sup> During these special weeks for the pastors which formally are no decisive organs, no minutes are taken. In connection with the 25 years anniversary and its narrative, it is evident in the Dagen that this resolution was fulfilled.<sup>91</sup>

### 6.2.4 The board

The board now consists of seven members. The average age is 57.7 years. No woman is a member of the board or among the deputy members, which are five in number. The average age in that group is

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<sup>88</sup> For example: Administrative reports, AB Godvil, 1960. – Minutes of meetings, 'Tidnings AB Dagen', the board, 18.7.61, §§ 5, 13, "Karl G. Ottossons Industrieries Garanti AB". – Minutes of meetings, 'Tidnings AB Dagen', shareholders' meeting, 14.6.61, § 9, "IBRA Radio AB övertogs från Stiftelsen IBRA Radios vänner" and § 11 "Stiftelsen Dagen/IBRA-Fonden".

<sup>89</sup> Minutes of meetings, 'Tidnings AB Dagen', styrelsen, 18.9.61, § 4.

<sup>90</sup> Minutes of meetings, 'Tidnings AB Dagen', extra ordinary shareholders' meeting, 7.12.61, §§ 5, 6, 7.

<sup>91</sup> *Dagen 25 år*, p. 11 ff, Sverre Larsson, "Dagens ekonomi".

56.8 years. Of the 12 members in all, there are 4 Pastors, 1 business man, 3 managers, 1 engineer, 1 doctor, 1 gardener, 1 factory owner.

### 6.3 The General Savings and Credit Bank (Samspar)

(Only for the years 1950–52 and a limited part of 1953 have I been able to take part of the minutes.)

The proposal "to rearrange a credit fund mainly for the people within the Pentecostal Movement" was presented by Pethrus during the Nyhem week in June 1950. At the constitutional meeting in 1951, Pethrus says, when the question was raised at the Nyhem week, it had "aroused a tremendous interest".<sup>92</sup>

The meeting mentioned above had been preceded by a gathering in Stockholm in the autumn of 1950 consisting of 33 interested individuals of whom 23 were Pastors. At that time a committee was elected with the mandate to further work on the question.<sup>93</sup> And in September 1951 they were ready to constitute themselves into an economical association and accept the name "Allmänna Spar- and Kreditkassan förening u.p.a." and in the statutes accepted at the same time it states that the objective of the association should be to "give economical assistance in the form of loans and so forth to members and other physical and juridical persons and engage in enterprises connected with that purpose for the benefit of the interest of the members." Membership is open for both "physical and juridical persons." Applications are "proved by the board." Membership in the Swedish Pentecostal Movement is not taken for granted.

The influence of the members over the work can be exerted at the yearly general meeting. Extra meetings can be held when needed for certain purposes. Members have "one vote for every fully paid contribution" Vote by proxy is acceptable. Nobody however is allowed in "his own or others interests or others part, exert his vote for more than one hundredth (1/100) of the total number of the represented investments."

The board is to consist of 9 members at the most and 5 members at the least. The period for mandate is two years. A retiring member may

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<sup>92</sup> Administrative reports, 'Allmänna Spar- & Kreditkassan', 1953. – Minutes of meetings, 'Allmänna Spar- & Kreditkassan', inaugural meeting, 5.9.51.

<sup>93</sup> Minutes of meetings, 'Allmänna Spar- & Kreditkassan', preliminary meeting 6.9.50.

be re-elected. The board appoints, from among its members, an executive committee consisting of 5 persons. The board also appoints its chairman and vice chairman.<sup>94</sup> No woman is represented on the board. The average age among the regular members is 51 years and among the deputy members 43 years.

Of the regular members there are 5 managers, 1 painter, 3 pastors, 1 office secretary, 1 businessman.

## **6.4 The Philadelphia Central Fund for Preachers**

(Here called the Assistant Fund.)

At the Preachers meeting in the Philadelphia Church in Stockholm in December 1945, "matters of the utmost importance for the revival" were discussed. Thus among other things, "the question of support of needy preachers, missionaries and evangelists within the Swedish Pentecostal Revival," were discussed "and the problem of widows and children under age."

The discussions led up to a "resolution to recommend to the Philadelphia Church in Stockholm to form a foundation with the objective as stated above". The policy for that foundation was compiled by a committee appointed by the Preachers meeting. The proposal was carried. At "the regular administrative meeting on the 29th April 1946, "the Philadelphia Church decided to "form a foundation", and to decide the regulations for this foundation.

### **6.4.1 The Foundation's Board**

The purpose of the foundation is to fulfil the objectives presented at the preachers meeting. From the regulations, in paragraph 4, it is evident that the work should be economized by "gifts and other contributions from private individuals and Christian Churches."

The board should have seven members appointed by the Philadelphia Church in Stockholm at its yearly administrative meeting. Two of the members should be members of the Stockholm Philadelphia Church, the remainder can be chosen from "other Pentecostal Churches in Sweden". We furthermore read in paragraph 6 that the Philadelphia Church in Stockholm can "dismiss board

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<sup>94</sup> Regulations, 'Allmänna Spar- och Kreditkassan', 5.9.51.



members." The mandate runs for two years. It appoints a "chairman and a vice chairman" from among its number each year. It is competent to act "when at least half of its members are present and if they are in agreement." The Philadelphia Church in Stockholm appoints auditors for the economical stewardship of the foundation and the board is responsible to this Church.<sup>95</sup>

In 1947 19,647:17 kronor were collected and in 1972, 171,742:46.<sup>96</sup>

#### **6.4.2 Administration of Government Grants**

Since 1953 the Assistant Fund also administrates a so called general life Insurance for employees in the Swedish Pentecostal Movement. In 1971 the preachers meeting at the Philadelphia Church in Stockholm ruled that the Assistant Fund should also administer "the money given by the Government consisting of 500,000 kronor".<sup>97</sup> (The budget year 1971/72.) This also refers to the share of the governmental subsidy given to the free denominations that discover the Swedish Pentecostal Movement.

In the royal letter, which regulates the distribution of that grant, it is stated that a specific committee should administer between the various denominations. This committee was appointed by the government by proposal from the Swedish Free Church council.<sup>98</sup> On this board there are two pastors from the Philadelphia Church in Stockholm (one as a deputy member). The one who has suggested that they sit in that capacity cannot be ascertained from the document available.

At the preachers meeting in the Philadelphia Church in Stockholm in 1970, the question of Government Grants was already up for discussion in connection with a debate concerning the employers' tax to the State. At that time a committee was appointed to examine the question. On the 21st September 1971 this committee sent a letter, in form of a questionnaire, to all the Pentecostal Churches in the country".<sup>99</sup> Out of the total number of 560 Churches "approx. 380 Churches answered the questionnaire", that is 68 %. Of those, 96 %

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<sup>95</sup> Regulations, 'Filadelfias Centrala Hjälpkassa för Predikanter', 29.4.46.

<sup>96</sup> Administrative reports, 'Filadelfias Centrala Hjälpkassa för Predikanter', 1947 och 1972.

<sup>97</sup> Evangelii Härold 5.1.72, Arne Eklund, "Eko från predikantdagarna".

<sup>98</sup> Public acts, 'Kungl. Maj:ts regleringsbrev', Dnr 2134/71, 4.6.71.

<sup>99</sup> Letters, Samuel Edestav ... 21.9.71.

accepted the Government grant. The rest declined.<sup>100</sup> When the governmental grant arrived, 412 Pentecostal Churches with 81,437 members accepted it.<sup>101</sup> "The grant shall be used to improve the conditions of the economically weak Churches, to maintain Churches and offer religious service in the form of divine worship, care of souls and the like."<sup>102</sup> The committee adhered to the suggestions and recommended them in a letter to the Churches. They remarked however, that in some quarters, Pentecostal members had expressed other views as to the distribution of the means. This point was dealt with in a later letter. Objections had been raised against the recommended principle of distributions in the royal letter. "How can we define the term economically weak congregations?" "All Churches can be called economically weak." This evaluation can also refer to "the large Churches with their comprehensive pioneering work in new parts of the towns or cities".<sup>103</sup> The preachers meeting decided that "every Church, which accepts the contribution, through the service of the Assistant Fund gets a sum" which in size related to its membership. On the other hand a Church, who wishes to abstain from its share to the benefit of another purpose within the Swedish Pentecostal Movement, may do so.<sup>104</sup> On the board for this fund there is no woman represented. The average age of the members is 68.7 years. Six of those are Pastors and one a factory owner.

## 6.5 Lewi Pethrus' Foundation for Philanthropic Work

Already as a Pastor in the Baptist Church at Lidköping during the years 1906–10, Lewi Pethrus was engaged in philanthropic work. The following year when he was appointed as Pastor of the Philadelphia Church in Stockholm, different forms of social activities developed.<sup>105</sup>

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<sup>100</sup> *Evangelii Härold* nr 2 1972, Arne Eklund, "Eko från predikantdagarna".

<sup>101</sup> *Interviews*, Daniel Ribba 3.5.73.

<sup>102</sup> *Public acts*, 'Kungl. Maj:ts regleringsbrev', Dnr 2134/71, 4.6.71.

<sup>103</sup> *Letters*, Samuel Edestav ... 21.9.71 and 22.10.71.

<sup>104</sup> *Evangelii Härold* nr 2 1972, Arne Eklund, "Eko från predikantdagarna". – Compare with the letter of 21.9.71, mentioned above.

<sup>105</sup> Pethrus 1953b, p. 217. – Sundstedt 1972, p. 77, 124 ff. – Sundstedt 1971b, p. 44, 45, 51-54.

### 6.5.1 Beginning with an anniversary gift

In 1954 Pethrus was 70 years old and at *Dagen's* suggestion, a collection was made within the Pentecostal Movement, the result of which was 156,000 kronor. At the celebrity's wishes, this sum was administered by the Philadelphia Church in Stockholm, to be used for "a home for homeless men." In 1958 Pethrus left his position as leader of the Philadelphia Church in Stockholm. The following year the Lewi Pethrus Foundation for Philanthropic Work was constituted. The charter of this foundation is dated 13th October, 1959. With interests, the fund had by then grown to about 190,000 kronor.<sup>106</sup>

According to paragraph 6 of the first regulations Pethrus shall "during his lifetime or as long as he wishes, be an automatic member of the board and its chairman and after him the one he, in his will has appointed to that office." On the 25 June, 1968 the last part of this paragraph was changed to the following "after him, the one the board appoints" We also read in paragraph 9: "Pethrus is the chairman as long as he wishes". In paragraph 6 we also read that the mandate of the chairman after Pethrus has stepped down shall be "two years", but in paragraph 9 we read that "the board, each year appoints the chairman from among their own number ..."

Furthermore six other members should sit on the board. Four of them should be elected by "four different Pentecostal Churches", according to the wording of the first regulations. Each one of them appoints a regular member and a deputy member. "One of these Churches should be the Philadelphia Church in Stockholm." In the new regulations we read, that the board should elect "24 trustees at the most."

### 6.5.2 Three Churches appoint trustees

It is not quite clear which of the three different "Pentecostal Churches in Sweden" together with the Philadelphia Church in Stockholm, should select the board, nor is it evident according to which criteria these three should be elected among the approximately 560 Churches throughout the country. In the new regulations the stipulation con-

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<sup>106</sup> Regulations, 'Lewi Pethrus Stiftelse för Filantropisk Verksamhet', 13.10.59. – Minutes of meetings, 'Lewi Pethrus Stiftelse för Filantropisk Verksamhet', the board, 8.1.60, § 16.

cerning the Philadelphia Church in Stockholm, states that it should be one of the four Churches that is removed. We read in paragraph 6, the third section, "The founder intends, together with the present board, to ask three Pentecostal Churches to appoint at the most 8 trustees each." The number of the board members remains the same and they are appointed by the trustees.

In the minutes from the constituting board meeting for the LP Foundation, 8 January, 1960, we find that the Philadelphia Churches in Östersund and Kumla, the Sion Church in Norrköping together with the Philadelphia Church in Stockholm, appointed the first board.<sup>107</sup> After the new regulations were accepted the Philadelphia Churches in Jönköping and Gävle, together with the Sion Church in Norrköping were appointed to call the trustees of the foundation. We do not find any specific criteria for the selection in this case, or any suggestion as to the selection of the trustees. Nothing is said why the Philadelphia Church in Stockholm was left out.<sup>108</sup> In the first regulations it is stated that "a further two members of the board" should be appointed in harmony with what is said about the chosen board members. Concerning these two it is said that "one of them ought to be a trusted member of the social care in Stockholm (in a municipal capacity) and the other member should be a member of the Philadelphia Church in Stockholm, sit on its board and be suitable as secretary on the board of the foundation". In the new regulations however, this paragraph was left out.

Concerning the trustees, it is evident in the new regulations, that after they "have been appointed for the first time according to the regulations above, if there should be any vacancies to be filled or completion through bi-election that should take place according to the procedures of the trustees themselves at the yearly meeting". "The rest of the trustees together with the board" can remove a "trustee, who for some reason is considered unsuitable for his commission." Nothing is said about the nature of this unsuitability. In the old regulations however, it was stated that the mandate period on the

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<sup>107</sup> Minutes of meetings, 'Lewi Pethrus Stiftelse för Filantropisk Verksamhet', the board, 8.1.60.

<sup>108</sup> Minutes of meetings, 'Lewi Pethrus Stiftelse för Filantropisk Verksamhet', the board, 2.10.68.

board is two years, in the new regulations it is stated in paragraph 9 that the period should be one year.

### 6.5.3 Administration and Auditing

In the first regulations paragraph 17, it states that "for the examination of the administration of the board belonging to the economical department of the foundation and its financial records, two auditors and two deputy auditors are appointed each year by the Philadelphia Church in Stockholm at its regular administrative meeting." It is previously stated that the board shall make sure that the auditors get a chance to complete their work. Then "at the latest, April 1st, each year," the auditors shall "give a report in written form to the Philadelphia Church in Stockholm at its legal administrative meeting as to their investigation, at which time freedom from responsibility for the board should be accepted or rejected." According to the wording in the new regulations, the trustees appoint the auditors and grant freedom from responsibility.

The yearly meeting appoints each year a nominating committee consisting of three persons and it has become a rule that one is to be the chairman of the foundation (the executive manager). Concerning the mandate of the nominating committee one should remember that both the board and the trustees are not explicitly referred to but they seem to be implied in the regulations.<sup>109</sup>

The collection of means for the work operates through "numerous well attended revival and informative meetings all over the country, in various Churches, denominations and congregations, at which time offerings are always taken up for our work".<sup>110</sup>

During the first year of 1960, 60,742 kronor was collected by means of freewill donations. The budget then amounted to 124,870 kronor. For the year 1972 the corresponding sum amounted to 2,459,008 kronor and 4,894,989 kronor respectively.<sup>111</sup>

The ingathering of means has partly been achieved by a singing team, who have travelled all over the country, and partly through the

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<sup>109</sup> Minutes of meetings, 'Lewi Pethrus Stiftelse för Filantropisk Verksamhet', leaders' meeting, 26.5.72, § 11.

<sup>110</sup> Administrative reports, 'Lewi Pethrus Stiftelse för Filantropisk Verksamhet', 1971.

<sup>111</sup> Letters, Göte Edelbring to Bertil Carlsson, 13.4.73.

LP Foundation's journal *Strandgården*, which issues five numbers per year in an edition of 100,000 copies per issue. They are distributed free of charge. Furthermore they are able on different occasions to get publicity in *Dagen* or the *Evangelii Härold*. Apart from this the foundation maintains correspondence contacts with approx. 20,000 permanent donors.<sup>112</sup>

The foundation reports that the collections increasingly tend to go outside the Pentecostal Churches to other Christian denominations. Often meetings are held together with the Swedish State Church and Free Churches. For the year 1971, approx. 300,200 kronor derived directly from the Pentecostal Churches and 25,000 kronor was received from the remaining Churches and denominations. 20,000 private donors contributed 1,895,000 kronor. It is not stated how many of those are members of the Pentecostal Movement.<sup>113</sup>

#### 6.5.4 The Coverage of the Work

The headquarters of the foundation nowadays is housed in a former amusement centre, one so called Nalen. Evangelistic meetings are held there and patients come for personal help and psychiatric discussions. Assistants operate there and there is an alcoholic policlinic and a so called warmed-up cottage. The Strandgården offers a rehabilitation home for men in Rönninge, it has 20 beds and has been in function since 1960; at Uppegården, Olofstorp, there are 7 beds in function since the autumn of 1972. For women there is the Vangsgården, Västerfärnebo, with 10 beds, which has been in operation since the beginning of 1970. The communal "warmed-up cottage" Knutsgården in Västerås was taken over in 1973. A social bureau to which people could turn to with problems, was opened in Jonköping in November, 1972. Protected workshops operate at Järbo and Ovansjö, a furniture factory and a house factory. 35 workers are employed. The Furulund Guest Home has 10 beds for those who work in the protected workshops.<sup>114</sup>

On the board, which has 7 members, there are no women represented. The average age is 66.3 years. Five of these have been on

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<sup>112</sup> Administrative reports, 'Lewi Pethrus Stiftelse för Filantropisk Verksamhet', 1971.

<sup>113</sup> Letters, Erik Edin to Bertil Carlsson 25.10.72.

<sup>114</sup> 'Lewi Pethrus Stiftelse för Filantropisk Verksamhet', information folder, undated. Completed by telephone 16.4.73.

the board since it was formed 14 years ago, one for 7 years and one for 6 years. Five of them are Pastors, one a manager, one an engineer. These board members belong to four different Pentecostal Churches. There are four deputy members and 24 trustees. The trustees were appointed in May, 1969 and belong to 19 different Pentecostal Churches.<sup>115</sup> The LP Foundation "is an independent institution strongly connected to the Pentecostal Church".<sup>116</sup>

## 6.6 The 'Kaggeholms Folkhögskola' Foundation

The Philadelphia Church in Stockholm on 15 September, 1942 opened the 'Rörstrands folkhögskola'. There were 29 students. After Kaggeholm estate on Ekerö (an island) was purchased, the school moved there on 1 February, 1944. The name was changed to 'Kaggeholms folkhögskola'.

### 6.6.1 A Foundation is built

After some time and for economical reasons, the suggestion arose either to sell Kaggeholm or to hand over the school to all intentions and purposes to a constituted foundation. During the last decade applications for governmental grants had been turned down. The Philadelphia Church in Stockholm solely "contributed up to 1963 not less than 1,889,478:62 kronor to Kaggeholm while the remaining Churches contributed 429,895:86 kronor".<sup>117</sup>

At the board meeting of the Kaggeholm school on 26 March, 1963, it was decided to suggest to the Philadelphia Church in Stockholm to increase the board from 7 to 13 members and have this enlarged board to function as a provisional board until the Pentecostal Churches had together appointed trustees for a foundation, which should take over the responsibility and appoint the regular board.<sup>118</sup>

This provisional board had its first meeting on 11 June, 1963 during the Nyhem week. Lewi Pethrus then explained to "the board

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<sup>115</sup> Minutes of meetings, 'Lewi Pethrus Stiftelse för Filantropisk Verksamhet', the board, 31.5.69, appendix.

<sup>116</sup> Administrative reports, 'Lewi Pethrus Stiftelse för Filantropisk Verksamhet', Nils G. Andersson, undated stencil.

<sup>117</sup> Johansson, 1972.

<sup>118</sup> Minutes of meetings, 'Kaggeholms Folkhögskola', the board, 26.3.63. – Compare 'Kaggeholms Folkhögskola', foundation document with regulations approved 1.7.63.

of the Philadelphia Church in Stockholm its decision to constitute the 'Kaggeholms Folkhögskola' Foundation and to present before the present Nyhem week the proposals of the charter for the foundation." The meeting "accepted the proposal ... to be put before the Bible study week".<sup>119</sup>

No minutes are taken during the yearly convening Nyhem weeks with 3 or 4000 permanent participants But in a letter from the provisional board of the foundation it states: "The proposal was accepted with great enthusiasm".<sup>120</sup> At an extra administration meeting on the 1.7.63 the Philadelphia Church confirmed the charter of the foundation together with its regulations. These state that the foundation's aim is "to operate the activities of the folk high-school on Christian ground and in a Christian atmosphere".

### 6.6.2 The Influence of the Churches

In the regulations of paragraph 3 it states that "the foundation intends to propose to the Pentecostal Churches throughout the country to provincially appoint trustees from among themselves, 1-3 from each province. In addition the founder intends to suggest to the so called comrade-association among the former Kaggeholm students to appoint five trustees. The remaining numbers of the trustees are appointed by the Philadelphia Church in Stockholm by its board." The last sentence which begins with the word "remaining..." is completely done away with according to the regulations that were accepted in 1965.<sup>121</sup>

In the resolution of the Provisional board this sentence was interpreted in such a way that one "should apply to two Churches in every province, encouraging them to appoint two trustees from their provinces".<sup>122</sup>

Criterion for election by the Churches: 1. They had been excellent in matters pertaining to offerings or in other ways shown great interest in the school. 2. The geographical coverage.

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<sup>119</sup> Minutes of meetings, 'Kaggeholms Folkhögskola', provisional board, 11.6.63.

<sup>120</sup> Letters, Lewi Pethrus to a number of Swedish Pentecostal Churches, 20.6.63.

<sup>121</sup> Regulations, 'Kaggeholms Folkhögskola', amendment, 2.10.65.

<sup>122</sup> Letters, Lewi Pethrus to a number of Swedish Pentecostal Churches, 20.6.63.



The letter with this appeal was sent out to 52 selected Churches. 19 of those answered in written form. Of these, 15 dealt with the question at a Church meeting and only 4 at a board meeting.<sup>123</sup> How the remaining Churches dealt with and answered the question cannot be decided from the available documents. In the minutes from a working committee meeting in August 1963 it merely says: "most of the Churches that have been asked to appoint trustees ... have sent in their answers".<sup>124</sup>

### 6.6.3 Vacancies and bi-elections

As stated in the regulations in the initial stage, after the authorities have appointed trustees, "arising vacancies shall be filled or additional appointments made by elections, such as the trustees themselves arrange at the yearly meeting." But the regulations also point out that it is the intention "to uphold representation from Pentecostal Churches within various provinces and in Stockholm city and from the Comrade Association." Furthermore the regulations state that a trustee "who for some reason is no longer a member of a Swedish Pentecostal Church, automatically loses his authority".

One of the trustees in a letter to the principal in 1964 discussed the wording of the regulations concerning "arising vacancies" and "additional elections" and asked whether the trustees "elect themselves until the day they die!? What then happens to democracy and the rights of the Churches to decide for themselves??" He proposes that the election of trustees should take place each time as it did the first time. Otherwise each trustee should contact his Church or a neighbouring Church and ask them "to appoint a trustee." But "the yearly meeting must confirm the election." Furthermore he considers that it would be "good if many Churches were engaged since new elections ought to take place quite frequently".<sup>125</sup>

His proposal did not cause any change of the regulations. At the yearly meeting in 1967 the problem was brought up and a committee

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<sup>123</sup> Letters, Stiftelsen 'Kaggeholms Folkhögskola' file for incoming letters 1963.

<sup>124</sup> Minutes of meetings, 'Kaggeholms Folkhögskola', provisional board, 2.8.63.

<sup>125</sup> Letters, Lewi Nilsson to Åke Boberg 1.9.64.

was appointed "to form proposals as to rules for the election of trustees".<sup>126</sup>

According to the suggestion of the committee, the yearly meeting in 1968 ruled that among other things "the working nominating committee ought to contact the retiring trustee and, if a new election shall take place, contact his or another Church in the province in order to obtain suggestions as to a new trustee."<sup>127</sup>

"The number of trustees should be at least 60 and not more than 90." The number is at present 70. Every "present trustee has one vote. Voting through another deputy is not permitted".

According to the first regulations the board should consist of the principal and twelve board members; according to the new regulations however the board should be made up of the principal and eight board members. The board is responsible for its administration in relation to the yearly meeting. The board, which appoints its own chairman, is the board for both the foundation and the school. A quorum exists if all the members have received the summons to the meeting and over half the board members are present. The Chairman's vote is decisive on even numbers of votes.

#### **6.6.4 The Purchase of the Mariannelund School**

In 1972 the Mariannelund School Foundation was purchased by the 'Kaggeholms Folkhögskola' Foundation. The procedures of decision happened as follows. In the first place a member of the Pentecostal Movement, living at Eksjö, Småland, had contacted Mr Boberg, principal of the 'Kaggeholms Folkhögskola', wondering if the Mariannelund School, which was for sale, could be of any interest to Kaggeholm. Spokesmen for the Mariannelund School had also contacted the principal. The latter therefore "together with one of the trustees" visited the Mariannelund School. They then agreed on "a discussion with the leaders of the school on Wednesday, 24th May, to study in detail the conditions of purchase."

The 92 Pentecostal Churches in the county of Småland with approx. 15,000 members were invited to a meeting at the Philadelphia Church in Mariannelund together with representatives for the

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<sup>126</sup> Minutes of meetings, 'Kaggeholms Folkhögskola', the yearly meeting 1967.

<sup>127</sup> Minutes of meetings, 'Kaggeholms Folkhögskola', the yearly meeting 1968.

'Kaggeholms Folkhögskola' Foundation on the May 24th. Representatives for 30 Pentecostal Churches (32.6 %) were present together with spokesmen for the Kaggeholm, in all 44 persons.

After information and deliberations it was resolved that:

1. "To call a meeting during the Nyhem week where the case should be discussed by the board, the trustees and the Pastors or elders.

2. To inform "all the Pentecostal Churches... to facilitate the decision of the Churches."

3. 300,000 kronor should be collected "by freewill offerings." All the Pentecostal Churches in the country ought to be given an opportunity to take part.<sup>128</sup>

On 31.5.72 the board convened at Kaggeholm and informed of "an eventual acquisition of the Mariannelund School." In addition a committee meeting was held with "representatives from approx. 30 Pentecostal Churches in Småland." After which it was decided that:

1. The Chairman and the Principal should continue the discussions.

2. To call "an extra yearly meeting during the Nyhem week, on Thursday the 15th June".<sup>129</sup>

At the board meeting during the Nyhem week it was resolved to:

1. "Propose to the board to acquire the school."

2. "Present the proposal of purchasing the Mariannelund School before the present Nyhem week. At the same time an appeal should be made for a freewill offering."

3. "A similar collection should be made at the Lappland week."

4. "An appeal should be made to all the Pentecostal Churches about a collection amounting to 300,000 kronor".<sup>130</sup>

At the extra yearly meeting according to the minutes "10 board members took part, 34 trustees or deputies for them." We do not know whether the deputies took part in the voting or not. The regulations state that there should be no voting among the deputies.

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<sup>128</sup> Minutes of meetings, 'Kaggeholms Folkhögskola', meeting with predecessors of the Stiftelsen 'Kaggeholms Folkhögskola' and representatives for the Pentecostal Churches in Småland 24 maj 1972.

<sup>129</sup> Minutes of meetings, 'Kaggeholms Folkhögskola', the board, 31.5.72, § 551.

<sup>130</sup> Minutes of meetings, 'Kaggeholms Folkhögskola', the board, 15.6.72, §§ 558, 563.

Paragraph 7 reads that "after discussion, the yearly meeting decided to acquire the Mariannelund School".<sup>131</sup> The time of day for the two meetings is not stated in the minutes, but most likely the question was discussed at the Nyhem week before the yearly board meeting took place. As has been mentioned previously no minutes are taken at the Nyhem week. But in a letter from the Principal to the trustees and board members we read: "The direct offerings and planned freewill offerings for five years hence increased to 175,000 kronor at the Nyhem week and approx. 50,000 kronor at the Lappland week".<sup>132</sup>

### **6.6.5 The Board**

Both schools have the same board. The board consists of: 3 teachers 1 diploma engineer 1 principal 1 manager 2 pastors 1 M.P. There is one woman among the deputy members. The average age of the board members is 50.5 years, among the deputies it is 44 years. Among the 63 trustees there are 5 women (8 %).

## **6.7 The Swedish Free Mission (SFM)**

As the Swedish Pentecostal Movement was expanding in this country, Swedish Pentecostals went out into the world as missionaries to other parts of the globe via USA. To China in 1907. To Brazil in 1910.<sup>133</sup> The first two missionaries who were directly supported by the Swedish Pentecostal Church were Samuel and Lina Nyström, who in 1916 were sent to Brazil, supported by the Philadelphia Church in Stockholm.<sup>134</sup> In 1971 the number of missionaries was 671 working in 39 different Mission fields.<sup>135</sup>

### **6.7.1 The Roll of the Local Churches**

The concept as to how the Mission was organized in the beginning is not quite clear. Some Pentecostals contributed to the Mission of the Baptist denomination. That was before the excommunication of the Pentecostals from the Baptist Church. Some also sent money by letter

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<sup>131</sup> Minutes of meetings, 'Kaggeholms Folkhögskola', extra yearly meeting, 15.6.72.

<sup>132</sup> Letters, Åke Boberg, 5.8.72.

<sup>133</sup> Svenska Pingstmissionens U-landshjälp, *Pingstmission – utställning*, s. 8.

<sup>134</sup> Söderholm 1928, s. 258 ff. Sundstedt 1971b, p. 61 ff.

<sup>135</sup> *Svensk Missionsstatistik* 1971.

to different missionaries in response to their appeals. Finally, some missionaries had contacts in the USA and received economical support from those quarters.<sup>136</sup> The Pentecostal Movement later sent out their own missionaries, these were accepted and dedicated for the missionary work by an independent local Church which in this way accepted the economical responsibility. When such a Church could not manage the economical obligation it had accepted, one or several other Churches shared that responsibility.<sup>137</sup>

"The need of consolidation and a more secure order" became "more and more evident in the missionary concern in the independent Churches".<sup>138</sup> This need, among other things, was requested through the missionaries in December, 1920 when they expressed "a wish that the Philadelphia Church in Stockholm should elect a "secretary for the foreign Mission field." This request was not accepted by the board.<sup>139</sup> But the need remained.

In August, 1923, the Philadelphia Church in Stockholm called Dr. A.P. Franklin, who had been a missionary and an active organizer of missions for more than two decades, to take part in this work in the interest of the Church with a special emphasis on missions.<sup>140</sup> After welcoming Franklin in Stockholm, Pethrus wrote in the *Evangelii Härold*, "that brother Franklin is working for the Philadelphia Church in Stockholm, but that he will certainly be willing to help friends throughout the country as the rest of the preachers in the Church have always done." Pethrus also referred to Franklin's 23 years of mission experience and went on that this experience "gives him the basis for assisting friends and Churches in various problems referring to missions, where both good experience and divine wisdom are needed".<sup>141</sup>

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<sup>136</sup> Sundstedt 1971b, p. 55 ff.

<sup>137</sup> Söderholm 1928, p. 191 ff. – Sundstedt, 1971b, p. 55 ff.

<sup>138</sup> Söderholm 1928, p. 191 ff. – Sundstedt 1942, p. 45 ff.

<sup>139</sup> Sundstedt 1971b, p. 71.

<sup>140</sup> Sundstedt 1972, s. 45 ff. – Franklin 1930, p. 42.

<sup>141</sup> *Evangelii Härold* 18.10.23, Lewi Pethrus, "Filadelfiaförsamlingen, Stockholm".

### 6.7.2 The name SFM is Adopted

In the Church board minuted of January 1924, it states "since the foreign mission administered by the Pentecostal friends has grown and demands increasing oversight and guidance, and whereas, partly by the missionaries and partly by the Government in the Congo and Rhodesia, strong pressure has been exerted as to the constitution of a missionary board, representing the whole Pentecostal Revival, the problem as to the administration of the foreign mission has become a current one. A meeting of the elders and deacons therefore considered it fitting to unite in a common name for the foreign mission, namely the Swedish Free Mission."<sup>142</sup>

"A short time later a circular letter was sent out "concerning the problem of the Mission".<sup>143</sup> The letters were to be discussed at a missionary conference on 23-25 March, 1924 at the Philadelphia Church in Stockholm. Those invited to this conference were "free missionaries at home as well as interested friends in the Free Mission".<sup>144</sup>

Tuesday was set aside for a day of prayer for "the Mission, but not only among the conference participants but among the Free friends throughout the whole country." Besides the time advertized, deliberations were held both Wednesday and Thursday, "concerning the best way of solving some of the difficult missionary problems".<sup>145</sup> On Wednesday, Rikard Fris M.A. writes in a letter, "No solution. Two or three sharply differing lines – organization of different Churches, mission through the Philadelphia, or status quo." Nor did the deliberations on Thursday offer any solutions to the problems.

According to Fris' notes, it is evident that the emergence of the Swedish Free Mission with the Philadelphia Church in Stockholm seems to have "created criticism and misgivings, when they now through this arrangement become legal owners of all real estate property belonging to the Mission." SFM had been created as "a name for legal business was absolutely necessary." For this action the

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<sup>142</sup> Minutes of meetings, 'Filadelfiaförsamlingens i Stockholm' the board, 8.1.24, § 1, reproduced by Sundstedt 1972, s. 45.

<sup>143</sup> Fris 1973, s. 197.

<sup>144</sup> *Evangelii Härold*, 14.2.24, "Utsiktstornet". – *Evangelii Härold*, 13.3.24, advertised.

<sup>145</sup> *Evangelii Härold* 24.4.24, G.E. Söderholm, "Filadelfiaförsamlingens i Stockholm missionskonferens 23–27 mars 1924".

leaders of the Philadelphia Church did not want to "be so badly criticized".<sup>146</sup>

At the administrative meeting of the Philadelphia Church in April that year it was resolved that "the missionary council should stipulate the regulations necessary for acceptance within the authorities and set up a working policy for the missionaries".<sup>147</sup> Whether that decision was made effective I do not know, as I have not found those documents.

### 6.7.3 SFM – "a Spiritual Calling"

The "problem of the Missions" still remained and the Philadelphia Church in Stockholm invited Pethrus to a new missionary conference effective the 9-12 December, 1924. Pethrus had been unanimously voted Chairman at the conference mentioned in his introductory speech that "many have prophesied that we would be forced to give up the freedom of the Churches, something which is so highly valued among us, and through a union of the Churches create a missionary organization. God however, has seen to that question in a way that leaves the Churches in their original, biblical freedom."

From the beginning of the conference it was suggested that "some brethren accepted the task before God to serve as mediators between the Free Churches in Sweden and their missionaries in the pagan fields." By the raising of hands the participants "expressed their conviction that this was according to God's will." Time was devoted to prayer and fasting. And Pethrus writes, "God revealed who the brethren were whom He had selected for this assignment, and then these brethren themselves mentioned, ... that God had called them for this task." In a "particular leaflet", distributed afterwards, it says, "that it was now a question of getting those officials without election or without any human appointing." Then it was said, that Sven Lidman "through revelation had been informed" which persons God had called. On being asked "he then mentioned the following names. They were: Fris, Franklin and Claesson." A number of conference delegates, among them Pethrus, confirmed that they too had the same

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<sup>146</sup> Fris 1973, p. 198.

<sup>147</sup> Minutes of meetings, 'Filadelfiaförsamlingens i Stockholm', the board, 1.4.24, § 13, reproduced by Sundstedt 1972, p. 47.

"certainty concerning these names." In his report from the meeting Pethrus says, that they "have reached the real solution as to this important question." The three men appointed had received "a spiritual calling." "They do not function as a board for the Free Churches as they are not appointed by the Churches, or by any representatives for these Churches but they are an independent organ through which those Churches who wish to, can engage in foreign mission."

In the above mentioned "particular leaflet" it is said, that the committee will be responsible to the authorities ... the committee ought to make up a programme for the field and how to conduct the work there, but at the same time it is said: "Cooperation between the committee and the Churches should not be restricted by any rules but ought to be independent." The committee "is not property owner but is to be looked upon as stewards of the Swedish Free Mission and its property, to whom it has to dispatch official reports and accounts".<sup>148</sup>

In the yearly report for the SFM in 1925 we read that after the committee – Franklin, Fris and Claesson had accepted their assignments, "the Philadelphia Church in Stockholm asked us to serve in its foreign mission. Several Churches have since asked us to serve in the same capacity and dispatch their missionaries and means. We therefore considered it fitting to use the name, the Swedish Free Mission, a name which already existed, and which has already been recognized by certain foreign governments ..." It was also said in the yearly report that the SFM is not "a denominational organization, it does not join Churches together under a common board. It is neither a missionary association, because individual Christians cannot join or become a member."<sup>149</sup>

On the 16th June 1925 the three delegated members in the SFM confirmed that "there are certain main reasons for the accepted name the Swedish Free Mission as the constituting legal subject." I shall return to these "main reasons" somewhat later.<sup>150</sup>

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<sup>148</sup> Special leaflet partly reproduced in Fris, 1973, p. 204 ff. – Compare *Evangelii Härold* 18.12.24, Lewi Pethrus, "Yttre Missionen".

<sup>149</sup> Administrative reports, SFM 1925, partly reproduced in Fris 1973, p. 219 ff.

<sup>150</sup> Minutes of meetings, SFM, 13.11.31, which states when SFM's primary principles established.



#### 6.7.4 Anxiety over the Question of Organization

The anxiety as to the question pertaining to organization in the missionary programme did not cease. At the Kölingared week (Nyhem week) in 1926, the discussion was taken up again. The attacks were characterized by Fris as "general violent and carnal." But among the missionary friends throughout the country there were no such differences of opinion. The day after the Kölingared week Fris wrote to Franklin who was on a missionary trip in South America. From this letter it is evident that even among them there were certain points of disagreement. Fris says: "Despite our good relationship – I refer to yours and mine – there is a profound difference in our innermost conception of the question of organization." Several things came into focus which made the discussion of SFM difficult, for instance, the Free Bible Institute, the publishing of a Christmas journal *The Morning Star*, the purchase of a building, the joining of the Pentecostal Churches in the south of Stockholm and certain personal matters relating to Franklin. I have no possibility to comment further on these questions. Since these controversial problems developed into a real debate at the 1929 Kölingared week, Fris appealed in a letter to Pethrus that it would be better that this question be treated by the Churches who worked in cooperation with the SFM. Let them make an examination of the SFM and suggest what steps to take. "Do not permit the Kölingared week to become a conference under the false designation of a bible study week, whereby one openly discusses questions which every independent Church has a right to decide about for themselves." Fris did not take part in "the week" that year. But he was present in the interests of the SFM at a conference concerning the questions referred to, from July 30–August 1, at the Philadelphia Church in Stockholm. The discussion had also been ventilated in the Press.<sup>151</sup> The discussion during the Kölingared week led up to a declaration that the SFM "in the form it has at present, does not correspond to the divine blueprint given to the Pentecostal Revival." Furthermore its participants consider the free Churches themselves to be the organs through which the foreign mission of the Pentecostal Revival is also administered." The conclusion is, that the

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<sup>151</sup> Fris 1973, p. 224 ff, 239 ff, 263–289. – Sundstedt 1972, p. 45-96.

SFM "ought to be dissolved as soon as possible and its property transferred to the free Churches themselves".<sup>152</sup>

At the discussed conference in the Philadelphia in Stockholm, the missionaries present at the meeting "represented seven different mission fields"... "that a middleman was not needed between the governments and the independent Churches, since a private individual, as well as Church, or missionary committee could function as a juridical person with rights to acquire property in various Mission lands." It was generally held that "the Churches themselves administered their mission".<sup>153</sup>

### 6.7.5 The SFM returns to the Philadelphia

At the Church meeting the 19 August 1929 it was "resolved at the Philadelphia Church in Stockholm to take over the administration of its foreign mission as from September the 1st," from the SFM. At the same time Pethrus was sending out "an invitation to individual friends and Churches... that they, if they so wish, may make use of our offices, and with God's help we shall hand over the contributions to the Mission fields concerned".<sup>154</sup>

The so-called "main reasons" for the SFM I have alluded to above have played an important part in the discussions. According to a letter by Franklin dated 30 April, 1927, Pethrus "was quite clear about certain principles, for example the SFM must be a juridical person".<sup>155</sup> But the year 1929 constituted the case that the SFM had been recognized as a juridical person and accepted regulations, that were "a real danger to the freedom to which we had once been called by the Lord," according to Pethrus.<sup>156</sup>

In particular two paragraphs were criticized. In paragraph 4 we read that "the Missionary Council take it upon themselves to fill their own vacancies." This stipulation meant, it was held "that the office holders in the future would be appointed in a normal manner." The Missionary Council itself had "considered themselves called by God

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<sup>152</sup> Sundstedt 1972, p. 62.

<sup>153</sup> Sundstedt 1972, p. 64.

<sup>154</sup> Sundstedt 1972, p. 64.

<sup>155</sup> Letters A.P. Franklin to Rikard Fris 30.4.27, reproduced by i Fris 1973, p. 239.

<sup>156</sup> Sundstedt 1972, p. 57.

in a very specific way, without any human dealing." Furthermore paragraph 8 was attacked where it stated "A Church or private individual who no longer cooperates with the SFM does not have any legal right to the property belonging to the SFM or any part thereof." This means according to Pethrus that "if a Church, that has made use of the services of the SFM for its mission, no longer considers it desirable to have any connection with it, at that time, must also hand over its part in the mission property, to the SFM".<sup>157</sup>

In connection with this liquidation of the SFM which had been resolved, three members in the SFM appointed themselves according to paragraph 4, Per Jacobsson (the juridical council for the Phil. Church in Stockholm), Axel Swartz (a school teacher from the Sion Church in Norrköping) and Johan Jönsson (a local Church elder of the Elim Church in Malmö), which took place 10 April, 1930. In paragraph 8 of the SFM minutes at this board meeting it says concerning the name SFM, that "it was considered necessary at least to maintain the name for the Congo Mission." J. Jönsson mentioned that the Elim Church at Malmö had rejected a request from the Congo missionaries to "change the policy in order to be the juridical personality" behind that name. Instead it was felt "that the Philadelphia Church in Stockholm ought to take that responsibility." For that reason "Lewi Pethrus and Sven Lidman were invited to discussions concerning the solution." The business meeting should then continue on the following day. At that gathering Pethrus made it clear that he believed that "the Philadelphia Church in Stockholm was willing to take over the name SFM and its legal rights to property in the mission fields and be responsible for it." The SFM was originally the name for the mission of this Church, he maintained. According to paragraph 3 in the same minutes it was resolved to "ask the Philadelphia Church to propose at least two brethren to be members of the SFM's Missionary Council and possibly be elected to the Missionary Council, in order that those members on the council, who do not belong to the Philadelphia Church could give up their responsibility in the SFM, after this council had left their claims to the property of the mission in the homeland".<sup>158</sup>

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<sup>157</sup> Sundstedt 1972, p. 57 ff.

<sup>158</sup> Minutes of meetings, SFM, 10.4.30, 11.4.30. – Compare Fris 1973, p. 279.

In the SFM's minutes dated 3 July, 1931 Per Jacobson reports that the dissolution of the SFM's property in Sweden was now complete. "It now remains to dissolve the rights to property in the mission fields and then to decide whether the Swedish Free Mission should be dissolved or possibly re-organized." Furthermore he reported from the SFM's board meeting on the previous day. "Claesson, Fris, Jonsson and Swartz had left the missionary council which thus only consisted of he himself. According to paragraph 4 in the regulations he had therefore called on the present men – Lidman, Ongman, Pethrus and Söderholm together with himself to be members of the Missionary Council." In paragraph 2 it is stated that the men mentioned above now form the new SFM. According to paragraph 3 Pethrus was elected Chairman of the re-organized SFM.<sup>159</sup>

#### **6.7.6 Changes in the Regulations of the SFM**

On the 13 November, 1931 it was resolved that the SFM change paragraph 9 in "the former primary reasons" to read: "the Swedish Free Mission cannot own real estate in Sweden." According to the minutes of the SFM of 29 June, 1959 "it was confirmed at the board meeting of the foundation on 15 June, 1957 that under paragraph 6 in the minutes it was decided to change the wording of paragraph 9 the primary reasons of the foundation... to read as follows: "The Swedish Free Mission is entitled to own real estate in Sweden as well as in other countries".

In the board meeting mentioned above, on 13 November, 1931 with the new board members in the SFM such changes of the "main objectives from the 16 June 1925 were accepted in order to make the SFM fit as an organ within the Philadelphia Church in Stockholm, whose board in the future is entitled to appoint the members of the SFM and to settle "the question of freedom from responsibility for the Missionary Council."

According to paragraph 12 in the event of dissolution of the SFM "all property belonging to the Mission shall be transferred to the Philadelphia Church in Stockholm" if no other specific agreement has been reached.

The main objectives according to paragraph 2 says:

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<sup>159</sup> Minutes of meetings, SFM, 3.7.31, §§ 1, 2, 3.

The Swedish Free Mission is supported by and cooperates with the Philadelphia Church in Stockholm. The Swedish Free Mission should for the time being be of service to such free Churches in Sweden and to private individuals, who wish to send out missionaries.

And in paragraph 3:

The Swedish Free Mission has no right to either accept or send out their own missionaries but may in the way paragraph 2 states, dispatch missionaries belonging to and recommended by the free Churches in Sweden and supported by such Churches or private individuals.<sup>160</sup>

### **6.7.7 The SFM's Importance to the Pentecostal Movement**

In reality this means that one or two Churches together accept a missionary. One of them assumes the responsibility to be the Church who sends out the missionary and accepts economical contributions from the other co-supporting Churches. The Church that sends out the missionary also writes a pledge to the SFM which reads as follows:

This is to certify that X congregation takes the economical responsibility for the missionary (or missionaries) NN's journey to Z-land and his, hers, their expenses during the stay in that country as well as the cost of his, hers, or their journey back home and overall expenses that may be necessary for him, her or them during their stay in the mission field.

The pledge should be signed by the Chairman and one or two board members. Their signatures should be witnessed. Then the SFM writes a certificate for that or those missionaries. It is written in English, French, Spanish etc. In English it has the following wording:

This is to certify that Mr N.N. and Mrs. N.N. are regularly appointed missionaries belonging to the Swedish Free Mission and sent out by the said mission to Z-land for missionary work there. The Swedish Free Mission is responsible for their support on the mission field and their repatriation. They are hereby recommended to the Authorities and and people they may have occasion to meet.

Stockholm, Sweden XXX

On behalf of the Swedish Free Mission"

(Signature and the Mission stamp.)<sup>161</sup>

According to the information given at the SFM's expedition in the Philadelphia Church in Stockholm, each missionary belonging to the Swedish Pentecostal Movement, apart from the missionaries in Tchad,

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<sup>160</sup> Minutes of meetings, SFM, 13.11.31, 15.6.57, 26.6.59. – Regulations, SFM, 22.4.60.

<sup>161</sup> According to the copies of the respective deeds granted by the Philadelphia SFM's office in Stockholm, Filadelfia, Stockholm.

carry such certificates. But I have not been able to find out if those ministers in the different countries are registered as missionaries attached to the Swedish Free Mission in every case, or if not, in what cases.<sup>162</sup> Nelsson writes in *Dagen* that the work in developing countries "is carried out in a denominational manner".<sup>163</sup> Pethrus writes "We have never destroyed this organization. ... It is a juridical form which we need".<sup>164</sup> In the various mission fields the leading of the work has been left to the natives.

Earlier a committee of 15 members during a succession of years after certain investigations worked out a "report regarding the Pentecostal Churches foreign missions." This assignment has now "in harmony with a recommendation from the preachers' week in Stockholm," been transferred to "the mission expedition of the Philadelphia Church in Stockholm." (=SFM, my remark). This report refers to above all economical and other practical questions.<sup>165</sup>

Among the 5 board members, two of the delegates have held their offices for 43 years. The average age is 75 years. The work distribution is as follows: 2 pastors, 2 managers, 1 mission secretary. No women sit on the board.

## 6.8 The IBRA Radio (International Broadcasting Association)

In connection with the Lidman schism, in 1948, a radio transmission from the Philadelphia Church in Stockholm which had already been announced, was cancelled.<sup>166</sup> The reason for this decision, which incidentally brought about a lively debate, was caused by a passage in an earlier transmitted service from the Philadelphia Church, where in connection with the prayer and thanksgiving it was said that "God had healed a seriously ill person".<sup>167</sup>

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<sup>162</sup> Discussion with Gulli Nyhlén during a visit to the SFM's office, 13.4.73, Bertil Carlsson.

<sup>163</sup> *Dagen* 3.10.72, R. Nelsson "Vi behöver bättre missionsstrategi".

<sup>164</sup> Interviews, Lewi Pethrus 27.10.72.

<sup>165</sup> Svenska Fria Missionen, *Betänkande angående Pingstförsamlingarnas i Sverige yttre mission*. – Compare *Svenska Dagbladet* 8.12.66, "Het diskussion hos pingstpastorer. Kommittéföreläggning blev samfundsspöke".

<sup>166</sup> Interviews, Lewi Pethrus 27.10.72.

<sup>167</sup> Johansson 1971, p. 33 ff.

### **6.8.1 The Proposal was made at the Nyhem Week**

This condition caused severe misgivings among the Pentecostals. At the Nyhem week that summer, Pastor Josef Svenhard, who had experiences from the USA, suggested that the Pentecostals in Sweden could start their own radio services from some station. Lewi Pethrus continued discussions along these lines during the Nyhem Week of 1949. "The practical matters were handled during a Nyhem week," informs Pethrus.<sup>168</sup> Then thorough investigations were made and in the same year they began "trial transmissions from Radio Luxemburg," but with a negative result. The plans "to locate the transmission equipment on a boat and have it stationed on international water" were also consigned to oblivion. But before that time the preparations were so far advanced that two boats and the radio equipment had already been purchased. At that time they received an offer from a commercial radio station at Andorra, who was willing to cooperate. This suggestion never materialized because of certain "religious circles at Andorra." The owner however, also owned a station in Tangier in North Africa "where they enjoy full religious liberty." On the 29 July, 1955, the IBRA Radio began their transmission from that place. Owing to political changes in Marocco however, the transmissions from Tangier had to be closed down on the 22 December, 1959. At that time they had radio services in about 20 languages. From then on the IBRA Radio sent their radio services via local transmitters in different countries. In 1970 such transmissions were sent from 40 different transmitters in Europe, Asia, Africa and South America. In 1971 the IBRA Radio could begin their own transmissions once more due to cooperation with Radio Trans Europe Monte Mudo in Portugal. In this radio mission the Swedish Pentecostal Movement worked together with Pentecostal Movements in various countries. IBRA Radio has its headquarters in Stockholm.<sup>169</sup>

### **6.8.2 One Movement – Several Companies**

Since I have not had access to the minutes and other documents that cover the whole range of the work, it is difficult to give a picture of

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<sup>168</sup> Interviews, Lewi Pethrus 27.10.72.

<sup>169</sup> Johansson 1971, p. 33 ff.

the procedures of decision. Several companies and other organizations have been a part of the Movement.

Firstly one comes across the information that a company is owned by Pethrus under the name of Varman. In 1953 the name was changed to International Broadcasting Association, in 1955 to IBRA Radio Ltd. In Illinois, USA another company was founded in 1953 (we do not know the name) with Pethrus as board member whose task it was to support the IBRA Radio.<sup>170</sup> At the Nyhem week in 1954 the IBRA Radio question was discussed, "with genuine enthusiasm the great crowd of Pentecostals decided to support the Pentecostal radio", writes *Svenska Morgonbladet*. *Dagen* speaks about "the general enthusiasm that had spread to the participants from the very hour the matter was presented." Further: "Besides which the participants that week, unanimously, by the raising of hands, made an appeal to create a suitable organ, possible in the form of a foundation, that in the future could accept and take care of contributions for the Swedish Pentecostal Radio." A few days later *Dagen* could tell its readers that such a foundation had been formed by the Philadelphia Church in Stockholm.<sup>171</sup>

In Tangier there was a company registered, the IBRA Radio S.A. Arne Lagergren was the only board member appointed. An association was formed, the IBRA Federation, whose fees were paid to the headquarters of the Federation at Tangier and thus contributed to the financing of the radio mission. Apart from such an association it was impossible to send any money for that purpose.<sup>172</sup> In addition a foundation, the IBRA Radio's Friends, was formed. Among the 15 trustees there should be three members from the board of the IBRA Radio. The remainder should be appointed by the Churches. It was the Philadelphia Church in Stockholm that appointed them in 1958.<sup>173</sup>

### 6.8.3 K.G. Ottosson and IBRA Radio

For several years the Manager and factory owner K.G. Ottosson was the sole owner of the IBRA radio. How it came about that he took over

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<sup>170</sup> *Allers*. – Compare *Expressen* 6 november 1953, 27.5.55, 11.9.55.

<sup>171</sup> *Svenska Morgonbladet* 12.6.54. – *Dagen* 12.6.54, 15.6.54.

<sup>172</sup> Johansson 1971, p. 33 ff. Compare *Allers*.

<sup>173</sup> *Dagens Nyheter* 24.4.58. – Compare *Dagen* 12.5.59, manifestation of Fridolf Karlsson.



the enterprise and later gave it back to the IBRA Radio's Friends, I have not been able to check in any documents.<sup>174</sup> In 1961 the Dagen shareholders meeting decided to take over the IBRA Radio from the foundation, the IBRA Radio's friends, "in which way the IBRA Radio Ltd. becomes affiliated to the Newspaper Dagen Ltd." At the same shareholders meeting, Nils Gynne, a lawyer, informed of "the Dagen/IBRA Foundation Fund". Through this channel collections could be made to K.G. Ottosson. A number of so called inspectors worked with this. Why it was called "The Dagen/IBRA Fund" is not stated.<sup>175</sup>

At the board meeting for the Dagen in September, 1962, Pethrus could inform those present "about an entirely unique occasion" to take up once more our own radio transmission. After the discussions that followed, "the board were united in saying that they had better, as the saying goes, 'hurry without flurry'."

On the IBRA Radio board the same day, mention was made of "the future radio conference," to which it was decided "that 400,000 kronor be collected before the contract ... is signed." If this sum is reached within a period of two months, "it will be interpreted as a sign from the Swedish Pentecostal Revival that the IBRA Radio should resume the transmissions in accordance with the roughly drawn up plans."<sup>176</sup>

In the minutes from the IBRA Radio board in 1970, it is evident that the radio question was dealt with during the preachers' week in the Philadelphia Church in Stockholm in December, 1969. After that "week" a circular letter was sent to 560 Pentecostal Churches in the country:

277 (49.6 %, my remark) Churches had answered

114 Swedish programmes were signed

20 Churches had made promises of offerings

66 (23.9 % of the 277 answers, my remark) had declined the offer.

A sum of approx. 123,000 kronor had been subscribed for mission programmes.<sup>177</sup>

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<sup>174</sup> *Expressen* 1.4.66.

<sup>175</sup> Minutes of meetings, 'Tidnings AB Dagen', shareholders' meeting, 14.6.61, §§ 9, 11. Concerning the so-called inspectors compare the minutes from the Dagens board meeting 26.8.60 para 4.6, "... de sju fast anställda fältarbetarna, ...".

<sup>176</sup> Minutes of meetings, IBRA Radio, the board, 18.9.62.

<sup>177</sup> Minutes of meetings, IBRA Radio, the board, 13.2.70.

As has been mentioned before, the IBRA Radio is an affiliated company to the Dagen and has the same board.

## 6.9 The Swedish Pentecostal Mission's Help to Developing Countries Foundation

During the traditional preachers meeting in the Philadelphia Church in Stockholm in December "1964 it was resolved to recommend to the Pentecostal Churches to elect approx. seventy trustees, who should form a foundation with the name, the Swedish Pentecostal Mission's Help to Developing Countries Foundation".<sup>178</sup> The inaugural meeting with the trustees was held on the 3 April, 1964 when the regulations were accepted and a board appointed. It was to consist of 11 persons and run for a term of 4 years. The trustees appoint a chairman from the board. According to the accepted regulations "the number of trustees should be at least 50 but not more than 75". At present the number is 58 representing 53 Pentecostal Churches.<sup>179</sup>

I have not received any information as to how the election originally took place. But the regulations mention that "after the trustees have been appointed for the first time, the election of trustees takes place in such a way that the Pentecostal Churches, of which the first appointed trustees are members, choose trustees from the members of the Churches in the various counties. Election should take place after discussion with the rest of the Pentecostal Churches in the county. A trustee, who for some reason is no longer a member of the Pentecostal Church, automatically loses his authority." The board "is responsible to the trustees".<sup>180</sup> On the board and among the deputy members there are representatives from five more Pentecostal Churches.<sup>181</sup>

The foundation wants to be a "complement to the Swedish Pentecostal Churches and its mission in countries other than Sweden." The objective is to "without gain, give assistance in a social concern, above all in developing countries, by philanthropic work among needy people, particularly in form of help to self help, in promoting care and

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<sup>178</sup> Hammarberg 1969.

<sup>179</sup> 'Svenska Pingstmissionens U-landhjälp', *Förteckning över huvudmännen*, 1972.

<sup>180</sup> Regulations, Svenska Pingstmissionens U-landshjälp, 3.4.65.

<sup>181</sup> 'Svenska Pingstmissionens U-landhjälp', *Förteckning över styrelsen*, 1972.

training of children and giving support for securing schooling and education as well as hospital care and taking charge of refugees".<sup>182</sup>

"The Pentecostal Mission's Help to Developing Countries is a contact organ for applications for help from the governmental institution SIDA, the Red Cross, 'Save the Children' and similar institutions. In certain cases contact is also made with various UN organs such as UNESCO, UNICEF and UNHCR."<sup>183</sup> The foundation also arranges collections within the Pentecostal Churches in connection with services and also by appeals and advertisements in the publications of the Movement. In addition to this, hospital material, medicine, food, new and second-hand clothes etc. are sent to needy countries.

The first period of work for this foundation was between 1 July, 1965 and 31 December, 1966. From the Churches there was collected 106,447:21 kronor, from private individuals 559,471:57 kronor and from other organizations 582,915:74 kronor. A grand total of 1,248,834:75 kronor. The value of the material gifts was estimated at 4,789,000 kronor.<sup>184</sup>

For the year 1.1 – 31.12.71 the collected means from the Churches was 255,793:84 kronor, from wills 122,617:74 kronor, and from private donors 833,890:01 kronor and from other organizations 2,045,377:90 kronor. A grand total of 3,257,679:49 kronor. The value of the material gifts was estimated at 551,092 kronor. The foreign aid is divided between Africa, Asia and Latin America.<sup>185</sup>

Of the 11 members on the board one is a woman. The average age is 55.7 years. 4 members are Pastors, 2 are missionaries, one a manager, one a factory owner, one a business man, and one a clinical teacher.

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<sup>182</sup> Regulations, 'Svenska Pingstmissionens U-landshjälp', 3.4.65, § 2.

<sup>183</sup> Hammarberg 1969.

<sup>184</sup> Administrative reports, 'Svenska Pingstmissionens U-landshjälp', 1965–1966.

<sup>185</sup> Administrative reports, 'Svenska Pingstmissionens U-landshjälp', 1971.

## 6.10 The Pentecostal Mission's International Literary Centre (PIL)

"The circulation of Bibles, parts of the Bible, journals, tracts and other Christian literature" has taken place "everywhere" where "the missionaries have been."<sup>186</sup>

At the missionary conference in Alingsås in March 1962 the missionary Martha Lagerström suggested that a tract centre with international coverage, should be established. The recommendation was accepted and the conference made' a statement signed by the presidency. This statement was published in the press of the Pentecostal Movement.<sup>187</sup>

At the preachers meeting in the Philadelphia Church in Stockholm in December 1970 "a renewed initiative was taken in this great work."<sup>188</sup> A committee of 32 persons "was appointed at the preachers conference", reports Olle Johansson in the *Evangelii Härold*.<sup>189</sup> According to the recommended working policies for the PIL's work it says that they "were encouraged" ... "to form a committee." The period for that mandate should be "four years" at the most. Board meetings "ought" to be held "at least twice a year". The chairman is appointed "at every meeting." Each year at the first meeting "an executive committee is appointed consisting of seven individuals. The chairman is chosen by the working committee."

Between the two meetings held by the working committee, the latter "takes care of" "the concerns for the working committee" and is "responsible to the working committee" for its actions. "The Philadelphia Church in Stockholm for foreign mission is responsible for the accounts that are to be looked into by the Churches accountants."

The working policy describes the assignment of the PIL to be:

1. "Encouraged to prayer and sacrifice for this work in all mission fields."
2. "To collect means."
3. "To buy Bibles and Christian literature."

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<sup>186</sup> Administrative reports, 'Pingstmissionens Internationella Litteraturcentrum', 1971.

<sup>187</sup> Carlsson 1963, p. 37 ff.

<sup>188</sup> Administrative reports, 'Pingstmissionens Internationella Litteraturcentrum', 1971.

<sup>189</sup> *Evangelii Härold* 24.2.71, Olle Johansson, "Pingstmissionens Internationella Litteraturcentrum".

4. "To take care of translation and printing of Christian literature."
5. "To support the production and distribution of journals and similar literature in the mission fields."<sup>190</sup>

The sum collected for 1971 was 299,031:79 kronor, and for 1972, 365,985:62 kronor.<sup>191</sup>

Of the 32 members in the working committee two are women (6%). The average age is 54.6 years and the distribution of vocation is as follows: 17 pastors, 7 missionaries, 4 Publishing House managers, 2 mission 7 secretaries, one editor and one principal.<sup>192</sup> The average age of members in the executive committee is 54.6 years. Of the seven members one is a woman. 4 are pastors, 2 missionaries, one a mission secretary and one a treasurer.

## 6.11 The Central Marriage Council for the Swedish Pentecostal Churches

A new law of religious freedom – 1951 – came into force the 1 January, 1952. In connection with those regulations it was ruled in the marriage code ch. 4 para. 2 that "a Church marital ceremony may take place ... in another religious denomination, if the King has stated that a marriage may be sanctioned within the denomination and the marriage partners, or one of them, belongs to that denomination".

### 6.11.1 Royals Letters

From this wording, it is evident that the Parliament had given the government the right to perform marriages within the various denominations. In a royal proclamation of the 22 October, 1951 "certain stipulations were given concerning the officiating pastor within other Churches beside the Swedish State Church."

Through the liberations with each of the boards of the denominations the stipulations in the royal letters were expressed "in order to accommodate the requirements according to their separate and

<sup>190</sup> Regulations, 'Pingstmissionens Internationella Litteraturcentrum', riktlinjer för verksamheten, 25.1.71.

<sup>191</sup> Administrative reports, 'Svenska Pingstmissionens U-landshjälp', 1971. – For 1972, reported by telephone from the chairman, Olle Johansson, 2.5.73.

<sup>192</sup> *Evangelii Härold* 24.2.71, Olle Johansson, "Pingstmissionens Internationella Litteraturcentrum".

different conditions".<sup>193</sup> Before these stipulations became law the boards of those denominations were given a chance to scrutinize the proposal.<sup>194</sup>

The Salvation Army in Sweden, the Swedish Baptist denomination, the Swedish Missionary Society and the Örebro Mission Society received their royal letters as of 28 March, 1952, the Pentecostal Movement the 12 September, 1952, the Missionary Friends and Saints Society the 19 September, 1952 and the Free Baptist denomination the 17 October, 1952 and so on.<sup>195</sup>

According to royal proclamation of 26 October, 1951, the first paragraph, the denomination which has received this concession from the government, has to make a statement to verify the right for those pastors within that denomination, with reference to the marriage certificates. That verification should be sent to the local government representatives in the county where the board of the denomination has its headquarters.

### 6.11.2 An Unexpected Development

Since the Pentecostal Churches are not organized in a denomination, they interpret the law in such a way that every local Church that wished to have marriages sanctioned by their pastor, sent in their application to the county council in their area. From the approx. 600 Pentecostal Churches in the country 306 sent in such applications.<sup>196</sup>

The governmental authorities had not foreseen such a development. Accordingly they found it impossible from an administrative point of view to keep in touch with more than 600 Pentecostal Churches as independent denominations. Therefore when the chairman, the vice chairman and the Missions secretary called on the department of Justice on behalf of the Philadelphia Church in Stockholm, it was agreed "that a committee consisting of leading Pentecostal pastors should look through the numerous applications for the right to sanction legal marriages".<sup>197</sup> This committee was also

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<sup>193</sup> *Dagen* 2.9.52, manifestation by the Minister of Justice, H. Zetterberg.

<sup>194</sup> Letters, E. Evers to Lewi Pethrus 8.9.52.

<sup>195</sup> *Sveriges Rikes Lag* 1972, Giftermålsbalken 4 kap. , p. 9.

<sup>196</sup> Public acts, 'Ansökningar om vigselrätt' 1952. – Compare *Historisk översikt: Kyrkobegrepp*, 1964, p. 11.

<sup>197</sup> *Historisk översikt: Kyrkobegrepp*, 1964, p. 11.

appointed by the Philadelphia Church in Stockholm. It consisted of 11 members, 4 of whom were from the Philadelphia Church. After having completed their assignment the committee recommended to the government to give all but one Church that applied, the right to perform the marriage vows. The reason for the rejection in one case was that this Church was on the point of being merged with another Church.

In the same communication the committee made a petition "to the Department of Justice to try to find another way in order to make it possible for a pastor within the Pentecostal Revival to marry members who belong to other Pentecostal Churches besides the one of which he is Pastor." On the one hand the right to perform the marriage vows should be given to the local independent Church, on the other hand the function might also be valid for other local Churches "within the Pentecostal Revival in the same county".<sup>198</sup>

The decision from the authorities took time however. Apart from the lack of an officially central organization within the Pentecostal Movement to take care of these applications, it was also evident, that the Pentecostal Church in contrast to other organizations lacked a uniform pastoral education. Since this meant that the state had to "hand over a certain important social function to certain persons." according to the Minister for the Department of Justice, the government must also "take the responsibility and see to it that those pastors can meet the demands of the civil law." Such a demand of legitimacy had also been presented to the rest of the free denominations. They had accepted this request as being part of their Pastoral education.<sup>199</sup>

### 6.11.3 Pethrus Negotiates

As for the Pentecostal Movement the department has suggested, concerning the dilemma of education for the Pentecostal pastors, that they could probably demand an adult high school examination and the studying of a minimum course consisting of a few pages" about the

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<sup>198</sup> Letters, Allan Törnberg to the Department of Justice 28.5.52.

<sup>199</sup> *Dagen* 2.9.52, manifestation by the Minister of Justice, H. Zetterberg. – Compare *Svenska Morgonbladet* 3.9.52.

legal stipulations as to matrimony and the marriage rights and the responsibility that rests on the officiating Pastor.<sup>200</sup>

Concerning this suggestion Pethrus was alarmed both in *Dagen* on the 30 August, 1952 and also in discussion with five pastors. Pethrus stated that "the department has stipulated such conditions that we consider wrong to accept." Lewi Pethrus was of the opinion that the legitimacy requirements were "an insult against the whole preaching body," and "a special persecution against the Pentecostal Revival" etc. On the same day however Pethrus was invited in a letter to discuss the matter with the minister from the Department of Justice.<sup>201</sup> The letter also made a written statement to *Dagen* and made it clear that "it was a suggestion, left to the leaders of the Pentecostal Movement, that it was not more severe but on the contrary easier than all the other requirements put before a number of other free Church denominations, norms which they had accepted. He also expressed his "great surprise" over the manner in which *Dagen* expressed itself in this case, "without checking the motives behind the requirements for the marriage officials".<sup>202</sup>

It was September and the election year. This situation was utilized by Pethrus to again write in *Dagen*, "We have had several ministers and very capable ones, who did not have any theoretical studies apart from that which they had taught themselves and good vocational training." This also refers to Prime Ministers, Pethrus said and questioned if the Minister of the Department of Justice could mean "that it is more difficult to perform a free Church legal marriage than sitting as a Swedish Prime Minister?".<sup>203</sup>

On the 4th September "Pethrus met with the cabinet Minister, H. Zetterberg. The result of this conference led to a strengthening of the real character of the leading of the Stockholm Pentecostal Church, as a board for the whole Pentecostal Revival, while Pethrus himself did not abandon the congregational principle of constitution. In fact he had nothing against the action of the government that a central

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<sup>200</sup> *Dagen* 2.9.52, manifestation by the Minister of Justice, H. Zetterberg.

<sup>201</sup> Letters, E. Evers to Lewi Pethrus 30.8.52.

<sup>202</sup> *Dagen* 2.9.52, manifestation by the Minister of Justice, H. Zetterberg. – Compare Public acts, 'Minister of Justice H. Zetterberg', manuscript copy 1.9.52. The critics of the *Dagen* were not published in the *Dagen*!

<sup>203</sup> *Dagen* 30.8.52, leader written by Lewi Pethrus.



committee be appointed for these questions pertaining to marriage. Pethrus himself was to decide as to the manning of this committee and also in other respects the resolution of the 12 September, 1952, followed the requests that Pethrus had stated on the September 4th.”<sup>204</sup>

On the 8 September, 1952, the suggestion as to the working of the resolution was ready and was sent to Pethrus for him to “examine as soon as possible”.<sup>205</sup> On 10 September, 1952 Pethrus dispatched his acceptance of the formulations. At the same time he recommended that apart from the chairman or the vice chairman and the secretaries for the home and foreign missions in the Philadelphia Church in Stockholm, the Pastors for the Pentecostal Churches in Smyrna, Gothenburg, Elim, Malmö, Philadelphia in Jönköping, Elim, Örebro, Sion, Norrköping, Philadelphia in Gävle, Philadelphia in Östersund, Philadelphia in Örnsköldsvik, Philadelphia in Boden and the Philadelphia in Karlskrona make up this Marriage Council.

In his letter he stated: “In order to save time and because we well know the opinions concerning this matter in the Pentecostal Churches this suggestion has been discussed in a limited circle and not by a committee, which is elected to examine the applications for rights to perform marriages within the Pentecostal Churches. Never the less we entertain a strong feeling that if the matter receives the solution we have suggested it will be met with satisfaction by our people.”<sup>206</sup>

#### 6.11.4 Practical Consequences

The newly created Marriage Council fulfils the same function in this case as do the boards in the other denominations. The Marriage Council has to accept the applying Churches that belong to the Pentecostal Movement<sup>207</sup> and accept those who are to function as marriage officials. The County Council in the Stockholm area on the

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<sup>204</sup> *Historisk översikt: Kyrkobegrepp*, 1964, p. 11.

<sup>205</sup> *Letters*, E. Evers to Lewi Pethrus 8.9.52.

<sup>206</sup> *Letters*, Lewi Pethrus to E. Evers 10.9.52.

<sup>207</sup> *Public acts*, ‘Kungl. Maj:ts resolution’, 12.9.52. – Compare *Minutes of meetings*, ‘Pingstväckelsens Vigselnämnd’, 14.12.67, utdrag ur protokollet, § 397 – *Letters*, Willis Säwe to ‘Länstyrelsen i Stockholms län’ 9.1.68.

request of the Marriage Council issue the certificates as to the legitimacy to serve as marriage officials.<sup>208</sup>

In the Philadelphia Church in Trollhättan in 1958 there arose a division. In connection with a propaganda meeting for the IBRA radio the 13 May, 1958, when about 75 pastors and local Church alders had gathered together, a statement was made and signed by Pastors Gunnar Pihl and Olof Mårdstam in which they separated themselves from that Church. This event resulted in a withdrawal of the marriage certificates for that Church by the Marriage Council.<sup>209</sup>

On the proposal from the Marriage Council the Government made a resolution on 31 May, 1957 which stated that even "a full-time employed assistant pastor for the Church within the Movement with at least five hundred members" could receive a licence to perform legal marriages if he met the requirements in other respects.

This controversial legitimacy demand was worded in the following way in the resolution dated 12 September, 1952: "As a marriage official, one may be accepted only by sitting for an examination in a Pentecostal Church at its Bible School and completing studies at an adult high school belonging to the Pentecostal Movement, and thus receiving a comparable education, and then fulfil the pastoral service, as a full-time employee within the Pentecostal Movement for at least two years, plus being tested on theoretical and practical insights for this service."

The marriage committee exerts together with the Churches an examining function over those who have been given the right to perform the marriage vows and they have to "obey what the law says regarding this question and what is stated in the code concerning marriage".<sup>210</sup>

According to the resolution the Chairman of the Philadelphia Church in Stockholm and his vice chairman and also chairman of the Marriage Council. For all members it stipulates that membership of the Marriage Council depends upon the services in the above mentioned Churches. The average age in the Marriage Council is 53 years, the number of members 14.

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<sup>208</sup> Kungl. Kungörelse 26.10.51.

<sup>209</sup> Imsen 1970, p. 31 ff. – Compare Letters, Willis Säwe to Överståthållarämbetet i Stockholm 26.6.59.

<sup>210</sup> Public acts, Kungl. Maj:ts resolution 12.9.52.

## 6.12 The Pentecostal Churches Youth Work (PU)

In 1967 the first nationwide conference for children and youth workers was held within the Swedish Pentecostal Movement. This conference was followed up for several years, in 1969, 1970 and 1971. At the conference they discussed questions of general interest. In 1970 at the conference in Örebro a proposal was made as to a common organization. This organization was to represent the Young Peoples work within the Pentecostal Churches before the legal authorities.<sup>211</sup>

### 6.12.1 Personal Initiative

In February Åke Boberg and Allan Näslund contacted the board of Education (SÖ) in order to find out the regulations valid for government grants for the youth work among Christian youth leaders. This resulted in "some brethren from the middle part of Sweden" being called to a meeting at Eskilstuna. This immediately led up to a new committee meeting. This time "with about thirty pastors and youth workers." On what grounds these individuals were selected is not stated. At this time "some brethren were asked to send a delegation to the board of Education (SÖ)."

While there "the delegates strongly stressed that the constituting of a Young People's Association for the whole country within the Pentecostal Revival was completely unthinkable." The "SÖ" then remarked that the only thing they requested, for their part, was "a contacting organ necessary for the administration of grants from the State." This decision was then discussed at the above mentioned nation-wide conference in Örebro. At that time "the brethren unanimously supported the idea of continuing to work out a solution to this question." At the preachers' week in the Philadelphia Church in Stockholm in December, 1970 "the question was raised about governmental grant".<sup>212</sup> Before that time the Pentecostal Churches had cooperated with "at least five different study associations." Through these channels they had received support for both study circles and leisure time groups.

Now the "SÖ" had informed the delegates of a different procedure. The grants given to the study circles were also to be, in the

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<sup>211</sup> Gustin 1972, "Kort historik".

<sup>212</sup> Lecture by Allan Näslund reproduced in Gustin 1972.

future, paid out via the study association but in order to obtain the grants for the leisure time groups, which was now to be called "activity contribution," all the Pentecostal Churches had either to report their activities through one of the study associations or through a common contact, who "could take on the roll of being a trustee for the Churches and administer the grants." The State authorities do not pay any contributions to private associations or individual Churches. The Pentecostal brethren then remarked: "Thus we cannot receive any state subsidies in any form for individual Churches."<sup>213</sup>

### 6.12.2 A Benevolent Preachers Meeting

The suggestion of a common so called contacting organ was favourably accepted by the preachers meeting. "The positive views that were presented" caused the participants to invite all the Pentecostal Churches to a meeting in Örebro on 9 January, 1971. Representatives from 75 Churches arrived (13.4 % of the 560). A provisional committee of five persons was elected. This committee extended an invitation to a conference on 15 May, 1971 in Eskilstuna and also drew up a proposal for the policies regulating to the activities of the Pentecostal Churches Youth Work (PU). This policy was to be accepted at the conference and a "national committee was to be elected." At this conference "about 100 (about 18 %) Pentecostal Churches were represented and a committee was elected consisting of 33 persons in which all the local areas were represented".<sup>214</sup> The mandate period was 4 years. The representatives in the PU within the Pentecostal Movement were to meet every two years and then elect half the number of the members to sit on the national committee. A third of the members "ought to be less than 23 years of age." The members were to be chosen from those who are "actively working in the youth work of the cooperating Pentecostal Churches".

At "the first meeting for the national committee" the 18 July, 1971, "an executive committee" of seven persons was elected. The mandate period is two years. This committee appoints from its members, a chairman, vice chairman and secretary. It "takes care of the economical side and is responsible to the committee for its adminis-

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<sup>213</sup> Letters, Åke Boberg, 8.10.71.

<sup>214</sup> Lecture by Allan Näslund reproduced in Gustin 1972.

tration” according to para. 7 in the policy. In para. 8 mention is made of an administrative organ which has been appointed by the Churches for this work. This committee is to attend to “the administration of the accounts of the committee, and the books are to be examined by the same accountants of the administrative committee.” In the two paragraphs references are made to two different administrative organs.<sup>215</sup> This suggestion is confirmed from the minutes of the national committee’s inaugural meeting. In para. 7 we read that “the provisional committee” had suggested that “a local Church” should be “the administrative organ.” They also resolved “unanimously” to “appeal to the Philadelphia Church in Eskilstuna to be juridically and economically responsible according to the accepted policies.” The competence fields for the “administrative organs” are not mentioned in any detail.<sup>216</sup>

The objective of the Pentecostal Youth Work according to the policies are:

1. “To take care of the possibilities in the Pentecostal Churches to receive state and municipal grants for their youth work.”
2. “to be responsible for the production of material”
3. “... education of leaders etc.”

The average age in the national committee is 39.4 years and in the executive committee it is 38.8 years. According to the most recent information 389 (69.5 %) of the Pentecostal Churches work within the PU.<sup>217</sup> Of the members of this national committee, two (6 %) are women. One of them is a member of the executive committee. Information as to the vocations is incomplete, but 15 (44.4 %) are identified as preachers. Concerning the 7 in the executive committee 4 are preachers, one a principal, one an MP and one a secondary school teacher.

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<sup>215</sup> Regulations, ‘Pingstförsamlingarnas Ungdomsarbete’, 15.5.71.

<sup>216</sup> Minutes of meetings, ‘Pingstförsamlingarnas Ungdomsarbete’, 15.5.71 at Eskilstuna, § 7.

<sup>217</sup> Information per telephone from the office by Birgit Näslund, 9.5.73.

## 7 SUMMARY AND CONCLUSIONS

Due to size and limitation of time and the extensiveness of the subject this investigation of organizations and decision procedures within the Swedish Pentecostal Movement is only a brief outline. The separate organizations have seemed to me to be easier to understand when viewed in relation to the situation as a whole. This essay must therefore be seen only as a beginning to further and more thorough research.

### 7.1 Lewi Pethrus' importance

The activities of information and the moulding of public opinion that has preceded and followed the resolutions that have been made are important factors we have not been able to examine in great detail in this study, but only touched on the subject in passing. But it is evident from the completed examination that Pethrus<sup>1</sup> roll as to both the informatory capacity and the policy making, has been of great importance to the development of the organization and the procedures of decision.

It is significant that he started, has been and/or is the responsible leader and/or is the editor of several policy making publications within the Pentecostal Movement.

Namely:

*Evangelii Härold* (weekly) ..... 1916–1945 och 1956 – 1960

*Evangelii Härolds Månadsskrift* (monthly) ..... 1921 – 1922

*Evangelisk Tidskrift* (monthly) ..... 1932 – 1934

*Den Kristne* (monthly) ..... 1944 – 1965

*Dagen* (daily newspaper) ..... 1945 –

*IBRA-tidningen* (monthly) ..... 1956 – 1965

*Strandgården* (quarterly) ..... 1966 –

*Något för alla* (monthly) ..... 1968 – 1970

IBRA (broadcasting) ..... 1955 –

48 greater or smaller books published by

different Publishing Houses, nevertheless

most of them at the Philadelphia Publishing

House Ltd., whose real leader he has been ..... 1912 – 1965

The most active speaker at the conferences of

national character such as the Nyhem and

Lapland Weeks, the preachers meeting at the

Philadelphia in Stockholm etc. during the years  
these have been in progress.

He has also been Pastor of the Philadelphia

Church in Stockholm ..... 1910 – 1958

Of the 12 cooperated organs presented in this study, he is a member of seven of the boards, chairman in three of them and vice chairman of one. He has been the driving power behind the creation of these organs in every case, apart from the Pentecostal Youth Work. It is quite evident from the documents I have had access to, that no one within the Pentecostal Movement has had or has a position corresponding to that of Pethrus. My investigation makes it clear that Pethrus' leadership can be interpreted as a charismatic leadership in Weber's sense and in this fact one can see an important reason why the Swedish Pentecostal Movement has received a specific organizational structure. One cannot overlook the facts, that historical, cultural, religious and overall social psychological factors during this period might have been favourable for such a leadership. But this problem has not been a part of this study.

## **7.2 No to denomination – yes to its functions**

that the representatives of the Swedish Pentecostal Movement have eagerly held, that the Bible, lacks advice as to denominational organization. On the other hand they suggest however that the Bible speaks of local Churches who work together in unison though they are independent from an ecclesiastical point of view. This instruction from the Bible is considered to be binding for the Christian Church for all times. From the Church history they even quote examples to show the negative consequences that can follow if one deviates from the independent, biblical Church. What is considered to be denominational organization in this respect however is something not clearly stated in the document. The only direct effort to define what is considered to be a denominational organization is presented by Pethrus.

“When one accepts or excommunicates Churches, then one is a Church denomination” he claims. Those administrative organs examined by me, in some sense can accept or excommunicate Churches but this has not been looked into. Such an analysis could be well motivated. In the material about the Marriage Council for example, I

made it clear that it belongs to that committee to decide whether a Church is a Pentecostal Church or not. The case of Trollhättan Church is an example to show that a Church was deprived of its right to marry members without having considered themselves to have ceased being a Pentecostal Church. Actions taken in any form against private individuals or Churches, who for some reason have been questioned, are also alluded to in the documents, but need to be more thoroughly examined. The documents make it clear that the Pentecostal Movement does not have or wish to have anything to do with denominational organization. On the other hand however, the examination performed shows that the leaders want to have the functions a denomination presents to its cooperating Churches, e.g. concerning Publishing Houses and social activities, foreign missions, schools, marriage rights, administrative organs for economical contributions from the society etc. The examined administrative organs are an expression for this. This dualism between on the one hand the resistance against the central organizations in their relation to the local Churches and on the other hand the expressed will to benefit from their function, needs to be a subject for further study.

### **7.3 The history of the central Organizations**

The origin of the administrative organs discussed in this study, differs. But the common denominator for them should be according to what Pethrus said of the blueprint, that they express "the spiritual unifying powers" and for "visible apostolic links of succession." It is furthermore mutual that it is not the independent local Churches who have united themselves in these organizations, but these organs in question have come to life in different ways, but the common aim for them all is to serve the Swedish Pentecostal Movement. In this way the SFM was created in its capacity as an independent organization in the way that God appointed three men to make up the SFM, the Philadelphia Publishing House was created, a personal initiative which was later handed over to the Philadelphia Church in Stockholm to serve as a mother Church for the whole Pentecostal Movement, as was the case with the *Evangelii Härold*, and the SFM, the Kaggeholm and the Preachers Fund. In the 60's the Philadelphia Church formed a foundation on behalf of the Swedish Pentecostal Movement to which the Kaggeholm school was handed over. The Dagen started as a company on a private basis, as well as the LP Foundation as a foundation.



At the constitution of the IBRA Radio and the Savings and Credit Bank the Nyhem week seems to have played a certain roll, as has the preachers' week in the constitution of the aid to developing countries and the PIL's creation, and a young people's leaders conference for the PU's, and the government for marriage rights. At the emergence of the PU one notices a certain gliding towards the Churches in a more democratic way. Those Churches on two occasions received letters and were invited to send representatives. But even in this case the preachers' week played an active role. In connection with the acceptance of the State Grant for the Churches, the local Churches were given an opportunity to express their views by the means of letters whether they wished to accept this support or not, if they wished to have the Preachers fund as an administrative organ. But again the final decision was made at the Preachers meeting when they also decided in which way the governmental support should be distributed, and what administrative organs to administer the division of those means.

In the business companies the Churches only have influence if they are shareholders. When the foundations arose a limited number of Churches have cooperated in appointing trustees. Once these are elected any vacancies are filled from among their own number according to their own regulations. This policy was one of the accusation points against the SFM in the so-called Franklin schism. A tendency toward a greater influence for the Churches is noticeable however, for example in the case of the Kaggeholm Foundation which through its nominating committee nowadays contacts different Churches. This refers to the trustees. With the exception of the Philadelphia Church in Stockholm no local Pentecostal Church has any influence as to the election of board members in one or several of those common administrative organs.

#### **7.4 The Yearly National Conferences**

From my study it is evident that the Swedish Pentecostal Movement does not have any denominational conference with delegates appointed by the local Churches, but the yearly preachers' week in the Philadelphia Church in Stockholm, the Nyhem Week in Mullsjö and the Lappland week in Husbondliden and other conferences partly fill the same functions. But concerning these and also other conferences within the Swedish Pentecostal Movement, a further research needs to

be done. Thus an examination ought to be made as to the information given or possibly withheld on those occasions concerning the common enterprises and other questions referring to common concerns. What is information and what is agitation? How free and all round can the discussion be on these occasions? An official point of view is made clear, that these conferences do not have any mandates to make decisions, never the less the examined documents reveal that such decisions have been made but there are no minutes to prove it. Sometimes these decisions are called "sanctions", "expressions", "utterances of opinion" but to all practical purposes they express the same function as publicly documented decisions. These decisions however cannot be made juridically binding for the local Churches. But they certainly result in moral obligation which, in consideration of the Christian confession and character of the work are at least as obligatory.

## **7.5 The influence of the local Church**

Concerning the rules written for the different organizations, they are called alternately, "the main reasons," "general aims" and "regulations." The discussion about them seems to reveal certain hesitation within the acceptance of regulations, but at the same time they cannot do without them in certain capacities – e.g. before the authorities-and they are therefore indispensable. The appointment of trustees in the different foundations show the comparative degree of influence the different Pentecostal Churches exert in the country in these administrative organs. At the constitution of the Kaggeholm Foundation, the provisional board selected 52 Churches to make proposals after having consulted other Churches. The coverage of this advice is not clear. At the constitution of the LP Foundation at first four Churches were to cooperate at the election of the board, later this was changed in such a way that the founder was to ask three Churches to appoint eight trustees each, who in their turn had to appoint the board.

At the appearance of foundation of the aid to developing countries, it was said in the preachers' week, that the Churches were to choose about seventy trustees. I have not been able to find any documents as to if and when this happened. But 59 trustees function and they belong to 53 different Churches. As regards the PIL, the documents make it clear that the preachers' week appointed a working group

consisting of 32 persons. The board of the Assistant Fund was appointed by the Philadelphia Church in Stockholm, but a certain number of board members may belong to other Churches. The SFM's board was appointed by the Philadelphia Church in Stockholm by its board. The PU's National Committee (the youth leaders within the Pentecostal Churches) was elected by an extra ordinary conference. Those who were to sit on the Marriage Council were elected by Pethrus.

## **7.6 Ages, vocations and sexual distributions among the board members**

In connection with the description of every separate organization there has followed a description of the composition of the trustees and the board members. In those connections the distribution of vocations has for practical reasons been more specific. Here however I have made a more superficial grouping. As we have seen above there are 63 trustees for the Kaggeholm school, 24 for the LP Foundation, 59 for the SPU, 32 for the PIL and 33 for the PU. The grand total of 211 representatives.

### **Trustees**

Average age: about 45 years

Distributions of vocation:

Pastors	92	43.6 %
Missionaries	14	6.6
Business and Communication	32	15.2
Industry and Trade	14	6.6
Hospital nurses & similar work	5	2.4
Civil servants & Free occupations	41	19.4
Remainder	<u>13</u>	<u>6.1</u>
	211	99.9 %

The twelve examined cooperating central administrative organs have 99 regular board members and 43 deputy members. A grand total of 142.

### **Regular members**

Average age: 58 years

Distributions of vocation:

Pastors	52	52.5 %
Missionaries	74	7.1
Business and Communication	18	18.2
Industry and Trade	8	8.1
Hospital nurses & similar work	1	1.0
Civil servants & Free occupations	13	12.1
Remainder	<u>0</u>	<u>0.0</u>
	99	100.0 %

### **The Deputy Members**

Average age: 51.7 years

Distributions of vocation:

Pastors	16	37.0 %
Missionaries	3	7.0
Business and Communication	11	25.6
Industry and Trade	6	14.0
Hospital nurses & similar work	1	2.4
Civil servants & Free occupations	5	11.6
Remainder	<u>1</u>	<u>2.4</u>
	43	100.0 %

During the examination of the vocations I have found only three representatives of the so-called overall vocations, namely one farmer, one forester and one carpenter. Considering the distribution of vocations and trade in the Movement as a whole this is a remarkable distribution. A contributing reason may very well be that farmers and general workers find it more difficult to be free from their work to be present at board meetings since there is no compensation for lost time. Nor can one ignore the fact that the local Churches do not as a rule appoint the board members but to a large extent this is done by the Pastors themselves. It has become natural that Pastors as administrators represent the Churches at the various conferences and board meetings, also when they have not been appointed representatives for such events. Several of the cooperating organs also have their

meetings in connection with e.g. the Nyhem week or the preachers' week. Of a total of 353 trustees and board members there are 17 (4.8 %) women. Out of the 99 regular board members there are 3 women (3 %) and of the 43 deputy members there are 2 (4.6 %) women. These figures should be viewed in relation to the fact that there are 65 % women within the Swedish Pentecostal Movement. This low rate of representation must be understood in relation to the Pentecostal Movement's religious views. No woman can be appointed an elder, or a Pastor, that is a leader in a local Church. But she may serve as a deaconess, even as a preacher. As a rule the local elders also constitute the board of the Church. In only two cases have I found an exception to this rule, namely the Philadelphia Churches at Tumba and Gilead in Gothenburg, where there is a distinction between the body of elders and the board. In these two Churches there are women on the board. Now these cooperating central administrative organs cannot be compared to the Biblical Churches, for this reason no theological grounds should defend this unbalanced distribution of the sexes. I think it is more true to say that it has become a habit within the Movement not to have women on the boards. One might perhaps observe a change here however in regard to a greater representation of women in relation to the fact that there are more women represented in the more recently created administrative units.

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## DENOMINATIONS

The following list includes a selection of denominations in Swedish and in English, and may facilitate the reading. Underlined denominations are used in the main text.

**Allmänna Spar- och Kreditkassan, "Samspar":** The General Savings and Credit Bank. The entity was an association without personal liability ("u.p.a., utan personligt ansvar") – "Allmänna Spar- and Kreditkassan förening u.p.a."

**Biblisk Månadstidskrift:** A monthly Biblical review.

**Biblisk Tidskrift:** A monthly Biblical review.

**Dagen:** The Day – owned by Tidningsaktiebolaget Dagen or Tidnings AB Dagen: The Newspaper Dagen Ltd. "the Dagen".

**Den Kristna Bokringen (DKB):** The Christian Book Ring.

**Den Kristne:** The Christian.

**Evangelii Häröld:** The Evangelical Herald.

**Filadelfias Centrala Hjälpkassa för Predikanter, "Hjälpkassan":** The Philadelphia Central Fund for Preachers, "The Assistant Fund".

**Förlaget Filadelfia AB, "Förlaget":** The Philadelphia Publishing House Ltd. "The Publishing House".

**IBRA** or **IBRA Radio** are abbreviations for "International Broadcasting Association".

**Kaggeholms Folkhögskola, "Kaggeholm":** The Kaggeholm folk high-school – and consequently 'Rörstrands folkhögskola'.

**Kölingaredsveckan, Nyhemsveckan and Lapplandsveckan:** The Kölingared week, the Nyhem week and the Lappland week. In 1916 a numbers of Pentecostal preachers met a couple of days in Korsberga for Bible studies and talks (see the cover photo). The meeting was called "Bible study week", a designation which also was used for the annual conferences at Kölingared from 1918 and then at Nyhem, notwithstanding that conference had been a more adequate designation. Also at Husbondliden in Lappland in the northern part of Sweden there were a similar "weeks".

**Lewi Pethrus Stiftelse för Filantropisk Verksamhet, "LP-stiftelsen":** Lewi Pethrus' Foundation for Philanthropic work, "the LP Foundation".

**Ordet och Tron:** The Word and Faith.

**Pingstförsamlingarnas Ungdomsarbete, "PU":** The Pentecostal Churches Youth Work, "The Pentecostal Youth Work", "PU".

**Pingstförsamlingarnas Vigselnämnd "Vigselnämnden":** The Central Marriage Council for the Swedish Pentecostal Churches, "the Marriage Council".

**Pingstmissionens Internationella Litteraturcentrum, "PIL":** Pentecostal Mission's International Literary Centre, "PIL"

**Pingströrelsen:** The Pentecostal Movement, and is here used as the name of the Swedish Pentecostal Movement.

**Svenska Fria Missionen, "SFM":** The Swedish Free Mission, "SFM".

**Svenska Pingstmissionens U-landshjälp, "SPU":** Swedish Pentecostal Mission's Help to Developing Countries, "SPU".