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## **A Profile of a Spirit-Empowered Leader: Leonora Catipon**

by Lora Angeline Embudo Timenia

### **Introduction**

Studies on Spirit-Empowered Leadership (SEL) are still in their early stages. Although leadership plays a significant role in the growth and globalization of the Pentecostal/Charismatic Movement (P/CM), a comprehensive model for SEL has yet to be developed by those in the academic ranks of the tradition.<sup>1</sup> Daniel Isgrigg's literature review on SEL reveals a "discernable gap in defining the nature of SEL."<sup>2</sup>

Most studies on SEL tend to be non-empirical; also, most fit a North American context. For instance, Timothy Geoffrion's *The Spirit-Led Leader* focuses on spiritual development by offering principles and practices to cultivate spirit-oriented leadership.<sup>3</sup> Myles Munroe's *The Spirit of Leadership* proposes the attitudes of effective leaders in a pragmatic and pastoral manner.<sup>4</sup> Other works follow the same trend of being written for pastors and/or those in pastoral ministry. Together with scholarly studies on SEL, like Truls Akerlund's *A Phenomenology of Pentecostal Leadership*, John F. Carter's article "Power and Authority in Pentecostal Leadership," and Wonsuk Ma's "The Prophetic Servant: The Ideology of Spirit-Empowered Leaders," Isgrigg recommends further exploration on individual leaders in the worldwide P/CM to help develop a definite SEL model.<sup>5</sup>

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<sup>1</sup>Truls Akerlund, *A Phenomenology of Pentecostal Leadership* (Eugene, OR: Wipf & Stock, 2018), 44.

<sup>2</sup>Daniel Isgrigg, "Toward Spirit-Empowered Leadership Distinctives: A Literature Review," *Spiritus: ORU Journal of Theology* 5, no. 2 (2020): 211.

<sup>3</sup>Timothy C. Geoffrion, *The Spirit-Led Leader* (Herndon, VA: Alban Institute, 2005), 26-37; Isgrigg, "Toward Spirit-Empowered Leadership Distinctives," 204.

<sup>4</sup>Myles Munroe, *The Spirit of Leadership* (New Kensington, PA: Whitaker House, 2005).

<sup>5</sup>In his paper, Isgrigg uses the term 'Spirit-Empowered Movement (SEM)' as a distinct label for the Pentecostal/Charismatic movement. For this present study, however, I shall use Pentecostal/Charismatic Movement (P/CM) instead of SEM. Isgrigg, "Toward Spirit-Empowered Leadership Distinctives," 211; c. f. Akerlund, *A Phenomenology of Pentecostal Leadership*; c.f. John Carter, "Power and Authority in Pentecostal Leadership," *Asian Journal of Pentecostal Studies* 12, no. 2 (2009): 185-207; c. f. Wonsuk Ma, "The Prophetic Servant: The Ideology of Spirit-Empowered Leaders," *Spiritus: ORU Journal of Theology* 5, no. 2 (2020): 217-34.

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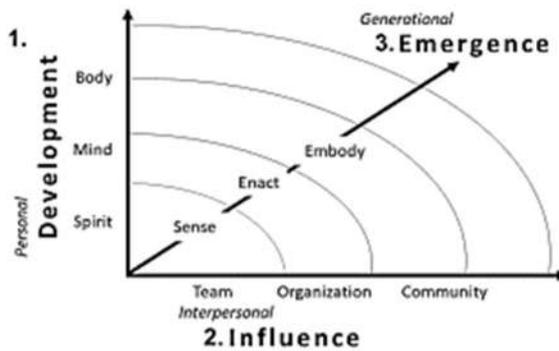
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One model worth exploring comes from Gary Jay, written for the context of educating Spirit-empowered leaders.<sup>6</sup> He theorizes that “Spirit-Empowered Leadership (SEL), as modeled by the life of Jesus, is a developmental process best understood as a three-dimensional space created by three vectors—(1) development, (2) influence, and (3) emergence.”<sup>7</sup> Jay proposes that this model can help individuals or organizations reflect on SEL development. Below is a depiction of Jay’s proffered model.



**Figure 1. Jay’s Model for Spirit-Empowered Leadership: Three Dimensions.**

This three-dimensional model offers a promising framework for carefully evaluating SEL personally, interpersonally, and generationally.

Considering the existing gap in SEL studies and responding to Isgrigg’s challenge for more individual studies on Spirit-empowered leaders, this current research offers a single case study of a Southeast Asian leader in the classical Pentecostal family. That leader is Leonora Catipon. Although relatively unknown, her leadership and missionary service in Cambodia contributed to the establishment of the Assemblies of God Cambodia (AGC) and has resulted in the training and development of indigenous Pentecostal leaders in the country.

Ordained with the Philippine General Council of the Assemblies of God (PGCAG), Catipon has served as an intercultural leader for nearly three decades. She is the founder of Lighthouse Assembly of God in Phnom Penh, founder of Cambodia School of Mission, co-founder of Cambodia Bible Institute, and field director of the PGCAG missions in Cambodia. This study aims to narrate Catipon’s leadership development

<sup>6</sup>Gary Jay, “Spirit-Empowered Leadership: Exploring Three Dimensions,” *Spiritus: ORU Journal of Theology* 5, no. 2 (2020): 236.

<sup>7</sup>Ibid.

and draw out contextually relevant principles that may add to the growing literature on global SEL studies.

At the onset, this study probes the question—What profile of a Spirit-empowered leader can be evinced from Catipon’s leadership development? Using Jay’s three-dimensional model, Catipon’s leadership development shall be episodically narrated from her personal development to her interpersonal influence and lastly to her emergence as a Spirit-empowered leader in an intercultural setting.<sup>8</sup>

## **Catipon’s Spirit-Empowered Leadership Development**

### **Personal Development**

#### *Conversion and Pentecostal Experience*

Leonora “Nora” Catipon was born in Lucena, Philippines, to a Roman Catholic family. Although a devout Catholic, she was ushered into Pentecostal Christianity while completing her Bachelor of Science in Chemistry degree at Far Eastern University in Manila. As the story goes, Catipon’s friend invited her to Bethel Temple (now Cathedral of Praise), a large Pentecostal church in Manila. In that church, she experienced Pentecostal worship with its live band and lively worship. Initially she was a disengaged participant; however, after weeks of evangelistic services, she was prompted by the Holy Spirit to repent and receive Christ.

Interestingly, Catipon reports that the movie “Thief in the Night” convicted her. She didn’t want to be ‘left behind’ in the eschatological rapture. Her conversion was an uplifting experience. Catipon writes:

After pouring my heart on Him in repentance, a heavy load lifted from my shoulder. I was so happy and so free. I have been a different person since then. I remember my first few months as a born-again believer; tears always fell from my eyes whenever we sang the chorus “This is the Day.” That chorus is a lively and joyous song, but I always cry whenever we sing it because I am so happy that it is Sunday again and that I can join my brothers and sisters in worshipping God, whose presence is so alive in our midst.<sup>9</sup>

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<sup>8</sup>An interview questionnaire was used to gather data from Catipon. Member checking was done to ensure the validity of data interpretation. Leonora Catipon, interview by the author, transcript in the Asia Pacific Resource Center, Baguio City, Philippines, April 2022.

<sup>9</sup>Catipon, interview by the author.

Admittedly, the phenomenon of tongues speech was something she didn't trust at first. As Pentecostals often demonstrated in their Sunday services, speaking in tongues seemed unusual. However, when she saw Catholic Charismatics speaking in tongues, she became convinced of the experience's validity. She received Spirit baptism with tongues speech during a renewal service hosted by Catholic Charismatics. Her initial hesitation towards manifestations like being slain in the spirit, dancing in the spirit, tongues speech, and other charismatic displays were reduced, not by the AG church but by Catholic Charismatics. Through her experience of the Spirit, she later accepted entirely the AG's form of spirituality as valid. Her journey towards a fuller understanding of Pentecostal/Charismatic spirituality commenced.

### *Call to Ministry and World Mission*

After completing her college degree, Catipon returned to Lucena, where she got a job in an oil factory. Through another movie experience (a Gospel film this time), she discovered a pioneering AG church in her hometown—Lighthouse Christian Center. Since it only had a handful of members, she could serve in various roles, including worship leader, evangelist, Bible study leader, and Sunday school teacher. Because of those multiple roles in this pioneering church, she submitted herself to constant study of Scripture and attended many formative seminars. Her home church also offered an annual short-term Bible school, which augmented her Scriptural know-how. Consequently, the more she studied, the more passionate she became about serving God.

It was in April 1984 that Catipon received a call to full-time ministry. After conducting film evangelism in Agdangan, Quezon province, she felt a burden to evangelize and disciple new converts. Her desire to be a full-time clergy with the AG grew and eventually led her to desire ministerial training at a Pentecostal seminary.

However, Catipon's transition from being a marketplace Christian serving in the local church to being a full-time seminary student took a few years. She had to delay her response to vocational ministry due to Christian ministry. Finally, in 1990, she entered Asia Pacific Theological Seminary (APTS), the premier regional seminary of the AG in Baguio City, Philippines. There she completed a Master of Divinity degree.

At APTS, Catipon encountered fellow Pentecostal Christians from different nations and also learned about the need for missionaries to Cambodia. After graduating in 1993, she offered herself as a missionary to that country. The PGCAG appointed her for full-time service at the newly established Cambodia Bible Institute (CBI) in Phnom Penh.

*Missionary Service in Cambodia*

Two weeks after arriving in Phnom Penh in October 1994, Catipon started working as CBI's registrar, business administrator, and regular faculty member. Although founded by the US AG and led by American missionary Steve Sullivan, the school's daily operation was carried out by Filipino AG missionaries. For instance, Wenifredo "Fred" O. Capapas, Jr., who arrived before Catipon, served as dean of students as well as regular faculty member and later became the school's director. Both he and Catipon served at CBI for many years and contributed significantly to its establishment and growth.

Cross-cultural communication was not easy for Catipon. Preaching and teaching with an interpreter proved to be anything but ideal; however, she could not afford language study with her limited missionary funds. Fortunately, French missionary John Cottrell sponsored her language study, paving the way for her to learn the Khmer language. Today, Catipon is fluent in Khmer, which has enhanced immeasurably the fruitfulness of her ministry. In fact, sometimes people mistake her as being a Cambodian born in the Philippines due to her fluency and cultural appropriateness.<sup>10</sup>

## Interpersonal Influence

*Journey to Spirit-Empowered Leadership*

Catipon's first step into Spirit-empowered leadership began in 1997 through a Bible study for Cambodian medical students in AGC's English Program. The small Bible study group became a church—Lighthouse Christian Assembly (LCA). As its pastor, she focused on both evangelism and discipleship. Accordingly, her leadership style in those pioneering years involved more directing and training. Later, she shifted her style to coaching, supporting, and supervising.

For Catipon, the key is in relationally developing leaders, not in maintaining the authority seat. Sothy Kong shares how he was disciplined one-on-one by Catipon:

Pastor Nora took the effort to walk me through some ministry and work responsibilities under her charge. I served under her from the year 2000 up to now. I've got the privilege to serve

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<sup>10</sup>The current author personally witnessed in 2013 how, after a conference in a village in Cambodia, the participants assumed that Catipon was a Cambodian born in the Philippines. They could not believe that she was Filipino, not Cambodian.

under her as pre-school staff (4 years), church planter (4 years), pastor (15 years), Bible school teacher (8 years), and academic dean of Cambodia School of Mission (8 years). I think I am the longest Cambodian who serves Pastor Nora. She coached and mentored me in life and ministry. She was the one who encouraged me to study in Bible school both at CBI and Bible College of Malaysia (BCM). She got me to be part of the team in all the church ministries.<sup>11</sup>

Catipon's leadership in LCA (now an entirely indigenous and flourishing church) resulted in the spiritual growth of many of its members and the development of indigenous leaders. She shares:

In the early days of Lighthouse Christian Assembly, I used to lead the young people (who are now leaders in the church and their respective fields) to the outskirts of Phnom Penh to share the Gospel of Jesus Christ. I exposed, modeled, and coached them on how to do ministry (evangelism, discipleship, children [*sic*] ministry, worship leading) so they grow up to be committed and able servants of God. And they are doing the same to the people under their care.<sup>12</sup>

Daniel Goleman would categorize Catipon's leadership style as "coaching."<sup>13</sup> That style is used to develop people for the future. According to him, coaching is a powerful style that positively impacts an organization's "climate and performance."<sup>14</sup> Because it often pushes people to their potential, its results are impactful in the long term.

Catipon's coaching of Cambodian leaders—not just in LCA, but also at CBI—led to the development of indigenous leaders like Sothy Kong, who is now lead pastor at LCA and director of CBI. He also served as general secretary of AGC's National Council. Other Catipon mentees include Kim Khantey, director of Book of Hope Cambodia; Eng Samath, lead pastor of Agape Church and director of Cambodia Global Action; Sous Chanroth, lead pastor of Victory Church and member of AGC's General Presbytery; Pheng Saray, instructor at Battambang Teacher's Training College; and Noun Sarin, principal of Lighthouse Shining Stars, the preschool of LCA.

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<sup>11</sup>Sothy Kong, interview by the author, transcript at Asia Pacific Resource Center, Baguio City, Philippines, April 2022.

<sup>12</sup>Catipon, interview by the author.

<sup>13</sup>Daniel Goleman, "Leadership That Gets Results," *Harvard Business Review Classics* (Boston, MA: Harvard Business School Publishing Corporation, 2017), 10.

<sup>14</sup>Goleman, 10.

Catipon's role as one of the faculty of CBI (and later the chairperson of its board) was also instrumental in mentoring pastors and Christian leaders serving in various capacities in Cambodia. Her leadership influence is so broad that the AGC's General Presbytery asked her to be one of its two national advisers. In that capacity, she assists the Presbytery in making decisions and amending their constitution and by-laws. Kong testifies:

I served in the General Council of AG for two terms as a member and the General Secretary. We always got Pastor Nora to consult with the review of the Constitution and By-laws, to preach for general conventions, and to conduct workshops/training one after another. She has played a very significant role in impacting the Assemblies of God of Cambodia . . . She is also involved in teaching and training Bible school students within Pentecostal denominations and other denominations. Many AG and Non-AG churches still invite her to minister. She can minister to all kinds of people, whether adults, married or single, youth or children. She is a person who earns the respect of many.<sup>15</sup>

As a national leader, Kong recognized Catipon's influence within the Pentecostal tradition and across denominations.

### Generational Emergence

#### *Partnership with the Holy Spirit*

Reflecting on more than two decades of intercultural service in Cambodia, Catipon recognizes the importance of the Holy Spirit's leadership in her life and ministry. She writes:

Mission without the Holy Spirit is impossible. We need the empowerment of the Holy Spirit to be able to destroy the work of the enemy in people's lives and the community. I believe that for my 27 years of ministry here, the Holy Spirit has been the motivator, strategist, enabler, and inspiration in everything I have done here.<sup>16</sup>

As a Pentecostal, her strategies always involved the Spirit. She has many stories about her cooperation with him in Cambodia. One

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<sup>15</sup>Kong, interview by the author.

<sup>16</sup>Catipon, interview by the author.

compelling testimony is about the healing of a chronic illness that led to the conversion of new believers. She reminisces:

I believe that the Holy Spirit has given me the courage to pray for the sick after preaching the Word of God, especially when there are many unbelievers in the audience. One example is when I prayed for a woman with a goiter at a Women's Conference many years ago. This woman did not believe in Jesus Christ when she attended the Women's Conference. After preaching the Word of God, I prayed for those who were sick. I asked them to put their hands on the part of their ill body and encouraged them to join me in a prayer of faith for their healing. After the 3-day conference, Yoem Heak returned to her hometown, still having goiter. After a week, her housemates asked her what had happened to her goiter because they couldn't see it anymore. Curiously she touched her neck and realized that it was gone. She was healed from goiter. She neither took medicine nor underwent surgery; all she knew was that she was prayed for while her hands were on her goiter. She attributed her healing to God. Since that day, she was not only thankful to God for her recovery but accepted Jesus Christ as her Lord and Savior... At the following year's Women's Conference, Yoem Heak attended again and brought her friend, who was an unbeliever suffering from uterine prolapse. This friend hoped to receive healing at the conference too. God did not disappoint her. In her testimony, she said that after the prayer, she felt as if there was a force that pushed up her falling uterus, and she was healed. She was healed not only in her body but also in her spirit. I can share many testimonies done through the empowerment of the Holy Spirit.<sup>17</sup>

Being Pentecostal, Catipon believes in empowerment of the Holy Spirit for preaching, teaching, and healing. More than that, she feels that only he can transform lives and establish churches. She is a willing partner of the Holy Spirit, whom she introduces to non-Christian Cambodians as "the good Spirit."

#### *Establishing Her Vision Amid Conflict*

Catipon's leadership in Cambodia does not end with LCA and CBI. Today, she helps develop indigenous Pentecostal leaders through the

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<sup>17</sup>Ibid.

founding (in 2019) and operation of the Cambodia School of Mission (CSM). Unlike CBI, a formal school, CSM was created to train leaders from villages who cannot afford formal schooling.

The establishment of CSM came after Catipon resigned from CBI. At one point, her vision for raising grassroots leaders conflicted with the USA AG missionaries' intent to transfer the international AG church onto the CBI campus.<sup>18</sup> She felt that moving an affluent church to the campus would be insensitive to Cambodian students from low socioeconomic backgrounds. That conflict eventually resulted in her resigning as chair of CBI's Board:

Although Catipon's relationship with USA AG missionaries remains intact, she recognized this event as probably God's way of encouraging her to step out and independently establish a training school for Cambodia's grassroots. CSM was founded and is operated by Filipino AG missionaries and sustains itself with non-Western funds (e.g., from the LCA, her missionary account, and other Asian donors). Establishing CSM marked a step out of a cross-cultural partnership between USA AG and PGCAG missionaries and into a Filipino missionary's intercultural partnership with a Cambodian indigenous church.<sup>19</sup>

### *Raising Grassroots Leaders*

CSM trains its students to be pastors, church planters, and local ministers for free, the monies primarily coming from the above-mentioned sources. Many leaders have graduated from the school's modular training programs and evangelistic practicum. Joshua Lovelace notes that CSM graduates have planted at least twenty-seven churches and twenty-five cell groups.<sup>20</sup> Catipon confirms that, to date, forty-four students have completed the Certificate in Ministry and Mission and another twenty-three earning the Diploma in Pastoral Ministry:<sup>21</sup>

Catipon now focuses on developing grassroots evangelists and church planters in the country. In a personal communication with the author, she mentions her intent to fully support indigenous Christianity in Cambodia. Indeed, she has given

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<sup>18</sup>Catipon, personal communication to the author, Phnom Penh, Cambodia, 2013.

<sup>19</sup>Ibid.

<sup>20</sup>Joshua J. Lovelace, *From Seedtime to Harvest: The History of the Assemblies of God in Cambodia*, Pentecost Around the World 5 (Eugene, OR: Wipf & Stock Publishers, 2019), 23.

<sup>21</sup>Catipon, personal communication to the author, July 13, 2022.

almost three decades of her life to raising next-generation Pentecostal Christian leaders in the country and has yet to show signs of slowing down.<sup>22</sup>

### **Synthesis: Catipon as a Spirit-Empowered Leader**

#### Preliminary Observations

The brief history of Catipon's development as a SEL in Cambodia allows us to make a contextually relevant profile. However, before doing so, the study offers these four observations—(1) her journey to SEL began after Spirit-baptism; (2) her leadership style matured through biblical training and ministerial involvement; (3) her SEL flourished in evangelistic and indigenous church planting contexts; and (4) her SEL developed out of personal and ministerial struggle.

Firstly, Catipon's experience of Spirit baptism with tongues speech at a Catholic Charismatic renewal service affirmed the validity of the Pentecostal experience at Bethel Temple Manila. Pentecostal spirituality, of which she was initially wary, consistently upheld the continuous work of the Spirit in prophecy, healing, miracles, and charismatic worship as part and parcel of eschatological witness.<sup>23</sup> Moreover, an eschatological passion for God's kingdom evokes Pentecostal spirituality,<sup>24</sup> with evangelism, church planting, and missions being the outflows of this spirituality. For Pentecostals, the Holy Spirit is a Spirit for others and for Christ's end-time mission.<sup>25</sup> Once she experienced Spirit baptism and fully accepted the Pentecostal experience, her spirituality slowly embodied that of classical Pentecostalism.

Secondly, Catipon's continued ministerial involvement and theological training progressively matured her leadership style. Her vocational experiences at the grassroots level prepared her to mentor successors from the grassroots as well. Her theological education and involvement in the Bible-school setting ushered her into long-term teaching ministries that further honed her coaching style of leadership.

Thirdly, Catipon's SEL flourished as she continuously involved herself in evangelism and church planting. Evangelism became the soil for her SEL since her proclamation of the Gospel combined with

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<sup>22</sup>Catipon, personal communication to the author, May 17, 2022.

<sup>23</sup>Roger Stronstad, "The Prophethood of All Believers: A Study in Luke's Charismatic Theology," *Journal of Pentecostal Theology*, Supplement Series 16 (Sheffield, UK: Sheffield Academic Press, 1999), 116-24.

<sup>24</sup>Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland, TN: CPT Press, 2010), 13.

<sup>25</sup>Gary Tyra, *The Holy Spirit in Mission: Prophetic Speech and Action in Christian Witness* (Downers Grove, IL: IVP Academic, 2011), 31.

supernatural demonstrations of the Spirit. Moreover, discipleship and training of both leaders and grassroots workers ensured the propagation of the Pentecostal tradition. She recognized the importance of training next-generation leaders and raising up indigenous leadership.

Here one can see an interesting feature of her leadership. Catipon carefully balanced the tensions between what Andrew Walls termed the “indigenizing principle” and the “pilgrim principle.”<sup>26</sup> On the one hand, she was able to keep converts rooted in their indigenous culture. On the other hand, she could integrate converts into the universal Christian faith culture. Ivan Satyavrata affirms that, in the global P/CM, this ability to hold both principles in tension can be seen in many Pentecostal churches and ministries.<sup>27</sup> This ability has made the global P/CM movement a *polythitic* movement with its varied streams and traditions.

Lastly, Catipon’s SEL matured out of personal and ministerial struggle. She was unable to immediately pursue vocational ministry due to family obligations and having to wait for her family’s approval before entering seminary and leaving for the mission field. However, her perseverance during this waiting period prepared her for a lifetime of perseverance in missions. In addition, as a Filipino missionary in Cambodia, she did not receive much funding, so someone had to sponsor her language study. Thus, her life in the Philippines prepared her for the struggles of missionary life in Cambodia.

Catipon’s experiences also contributed to her effectiveness as an intercultural missionary to Cambodians, who feel a sense of mutuality and recognize her as their co-Asian sister. She is even mistaken to be naturally Cambodian. Moreover, her passion for raising up indigenous leaders is evidenced by her persistence to train grassroots leaders in Cambodia in the face of minimal funding. One can only conclude that, in her life, Spirit-empowered leadership manifests as perseverance and grit in their vocational assignment. William and Robert Menzies identify this as the Spirit’s endowment of “staying power” or inspired fortitude.<sup>28</sup>

### A Contextually Relevant Profile

With the observations discussed above, a profile of a Spirit-empowered leader emerges from Catipon’s story. The following features mark this profile:

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<sup>26</sup>Andrew F. Walls, *The Missionary Movement in Christian History: Studies in the Transmission and Appropriation of Faith* (New York, NY: Orbis Books, 1996), 3-9.

<sup>27</sup>Ivan Satyavrata, *Pentecostals and the Poor: Reflections from the Indian Context*, APTS Occasional Papers Series: 1 (Asia Pacific Theological Seminary Press, 2017), 7.

<sup>28</sup>William W. Menzies and Robert P. Menzies, *Spirit and Power: Foundations for Pentecostal Experience* (Grand Rapids, MI: Zondervan, 2000), 153.

1. A Spirit-empowered leader has experienced Spirit baptism with its accompanying signs— tongues speech, somatic displays (e.g., falling under the power, dancing in the Spirit, laughing in the Spirit), charismatic manifestation (e.g., word of wisdom, word of knowledge), healing, and/or prophetic utterance.
2. A Spirit-empowered leader’s spirituality is evoked by eschatological affections and a passion for expanding God’s kingdom (i.e., end-time missionary work). For him/her, Spirit empowerment is the power to witness with signs following. Healing evangelism (a.k.a. power evangelism) remains a popular conversion method.
3. A Spirit-empowered leader values biblical training and/or theological education without compromising field training/involvement. For instance, the *modus operandi* of AG leaders like Catipon is church planting immediately followed by establishing Bible schools and/or ministerial training centers. Church planting and biblical training go hand-in-hand.
4. A Spirit-empowered leader raises indigenous leaders and does not mold its local churches in alterity; instead, he/she holds in careful tension both the indigenous culture and the universal Christian culture.
5. A Spirit-empowered leader is one whose influence is acknowledged by people regardless of gender, ethnicity, or status. Catipon is a single, non-affluent Filipina missionary who has gained the respect of many. Without God’s empowerment, she would not have gained authority in a foreign and predominantly non-Christian country.
6. A Spirit-empowered leader is flexible in his/her leadership style, adjusting to the need of the situation and constantly sensitive to the Spirit’s leading. The Pentecostal cliché, “as the Spirit leads,” remains a component of Pentecostal spirituality. Leaders in the P/CM, although practicing their style of organizational leadership, distinctively retain an openness to the Spirit’s guidance through Scripture, prophecy, charismatic revelation, visions/dreams, and the like.
7. A Spirit-empowered leader perseveres amid struggle and conflict with a fortitude inspired by the Spirit for the fulfillment of God’s kingdom purposes.

## Conclusion

In conclusion, Catipon's story presents a profile of a Spirit-empowered leader in Southeast Asian classical Pentecostalism. Her personal development began in her conversion and Pentecostal experience of the Spirit. It later ushered her into pioneering work, which honed her skills and affirmed her call to the ministry. Due to her ministerial involvement, she eagerly pursued theological education, which later opened the way for her to receive a missionary call to Cambodia.

In Cambodia, she served as a leader, teacher, and pioneer. Her coaching leadership style helped develop indigenous leaders. This feature in her leadership affirms the tendency of those in the P/CM to produce indigenous forms of Pentecostal/Charismatic Christianity worldwide. One can theorize that the P/CM's tendency to transplant itself into its receptor's indigenous soil stems from Spirit-empowered leaders like Catipon, who can hold in careful tension both the indigenizing principle and the pilgrim principle.

Indeed, Catipon attributes her leadership to the empowering of the Holy Spirit. She considers the Spirit an indispensable partner in leadership and mission. He has empowered her not just with apostolic gifting, but also with the fortitude to persevere in the field. Many people affirm her effectiveness and interculturality. The results of her almost three decades of leadership include the planting of multiple churches, formation of grassroots Pentecostal leaders, propagation of the Gospel and the Pentecostal message, and edification of Cambodian Christianity.

In the final analysis, a contextual profile of a Spirit-empowered leader can be summed up as follows— A Spirit-empowered leader is one whose spirituality recognizes the indispensable role of the Holy Spirit, whose affections are evoked by a passion for God's mission, and whose perseverance and influence results in development of indigenous next-generation leaders. A Spirit-empowered leader's authority is recognized by many regardless of gender, ethnicity, or status because his/her effectiveness stems from cooperating with the Holy Spirit, who empowers *all flesh* for God's eschatological purposes.

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