

Embodied Agency and Divine Healing: A Historical Theological Analysis of Women in Pentecostal Tradition¹

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Abstract: The question of women's participation in divine healing remains significant within Pentecostal theology, which affirms the universality of the Spirit's gifts yet often limits women's embodied agency in practice. This study addresses the gap between theological potential and ecclesial reality by examining how women's bodies function as instruments of divine healing rather than passive vessels. Using a qualitative historical-theological literature review supported by narrative analysis, the research interprets biblical, patristic, medieval, and Pentecostal texts that portray women as active participants in healing events, with attention to gestures, presence, and embodied acts that reveal cooperation between the embodied helper and the Divine Helper. The findings show that women across different periods exercised agency through physical action, symbolic gestures, ascetic practices, and relational presence, each serving as a locus where divine power becomes visible. These patterns demonstrate that healing arises through a synergistic partnership between human embodiment and the work of the Holy Spirit. The study concludes that recognizing women's embodied agency is essential for a coherent Pentecostal theology of healing while calling churches to affirm and cultivate women as legitimate agents of divine healing.

Keywords: divine healing; embodied agency; *ezer kenegdo*; Pentecostal theology; women

INTRODUCTION

Women's roles in church ministry are among the most pressing issues in contemporary theological debate—especially within Pentecostalism, a movement defined by vivid encounters with the Holy Spirit and the dynamic expression of spiritual gifts. Pentecostal theology asserts that the Spirit is poured out on all flesh, granting spiritual gifts to believers without distinction; nonetheless, women's participation in healing ministries is frequently not accorded equal recognition, visibility, or theological articulation. This study confronts the enduring lack of theological acknowledgement for women's bodies as active instruments of divine healing in Pentecostal practice, despite ample biblical and historical examples portraying women as agents, mediators, and witnesses of God's miraculous work.

This tension does not arise in a vacuum. Still, it is rooted in long-standing patriarchal assumptions inherited from Greco-Roman and Pharisaic Jewish cultures, which considered women to be inferior and tended to confine their roles to the private sphere. These cultural patterns influenced early Christian interpretation and shaped ecclesial structures. They produced ways of thinking in which men were imagined as the normative subjects of theology,

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while women were treated as secondary or exceptional.² As these patterns developed over the centuries, they continued to inform how church traditions, including Pentecostal communities, narrated authority, embodiment, and spiritual agency. Pentecostalism, with its strong emphasis on spiritual experience, prophetic gifts, and divine healing, in principle offers an inclusive theological framework in which women and men stand before God on equal pneumatological footing. However, in practice, women's embodied contributions to healing ministries are often minimized, spiritualized in abstract terms, or absorbed into anonymous collective experiences, so that the specific significance of their bodies remains unspoken.

Within this historical and ecclesial tension, the present study proposes the concept of the embodied helper as a theological lens for rereading women's participation in divine healing. Here, "embodied helper" denotes a framework that underscores the significance of women's bodily presence and actions in theological reflection. This concept builds on the biblical expression "ezer kenegdo" in Genesis 2:18, which, as a growing body of scholarship has shown, does not describe the woman as a subordinate assistant but as a strong partner who stands face to face with the man and shares his vocation before God.³ Much theological discussion has used "ezer kenegdo"—a Hebrew term generally translated as "helper corresponding to him"—to argue for the legitimacy of women's ministry and leadership. Yet the focus often remains on roles, offices, or abstract rights, rather than on sustained reflection on the body as a site of divine action. Questions about how women's physical presence, gestures, touch, suffering, and intercession participate in God's healing work are seldom directly addressed. As a result, the female body tends to appear in theological discourse either as an object that needs healing or control or as a neutral container that can be bypassed once spiritual truths are formulated.

This gap is particularly striking in Pentecostal theology, because Pentecostal spirituality is deeply bodily in its practices and expressions. Prayer for the sick often involves the laying on of hands; worship engages the whole body in song and movement; testimonies of healing narrate concrete changes in physical condition; and charismatic gifts are communicated through speech, breath, and gesture. All these elements presuppose that the human body is a locus of encounter with the Holy Spirit. Yet Pentecostal discourse rarely articulates systematically how women's bodies, in particular, cooperate with the Divine Helper, the Parakletos, in the ministry of healing. When the Spirit is confessed as the source of all healing, but the bodies through which this healing is mediated are not examined theologically, a subtle hierarchy emerges in which the Spirit is fully affirmed. At the same time, women's embodied agency remains invisible. This imbalance not only affects women's status, but it also narrows the church's understanding of how the Spirit works in and through the people of God.

In response to this situation, the purpose of this study is to construct a theological account of women's bodies as instruments of divine healing within Pentecostal theology. First, the study analyzes key biblical narratives and historical testimonies in which women appear in relation to healing, with particular attention to the dynamics of their embodied presence. Second, it interprets these narratives through a pneumatological lens that understands women as embodied helpers, partners whose bodies actively participate in the work of the *Parakletos*, rather than as passive vessels that receive or transmit power. Third, it argues that a more explicit recognition of women's bodily agency is necessary if Pentecostal theology of healing is to be coherent with its own confession that the Spirit is poured out on all flesh. By bring-

² Jhonnedy Kolang Nauli Simatupang, "Perempuan dalam Teologi: Perspektif Baru untuk Pemimpin Gereja," *LOGIA: Jurnal Teologi Pentakosta* 6, no. 2 (2025): 16–31.

³ Grecetinovitria Merliana Butar-Butar, "Ezer Kenegdo: Eksistensi Perempuan dan Perannya dalam Keluarga," *Jurnal Teologi Cultivation* 4, no. 1 (2020): 44–55.

ing together the themes of embodiment, ezer kenegdo, and the ministry of the Holy Spirit, this study seeks to contribute a constructive model in which women are affirmed as legitimate agents of divine healing and in which the church is invited to discern, welcome, and theologically name the miracles that come from the body of a helper.

METHOD

Qualitative research is a highly relevant method for studying women's roles. This study employs a qualitative research design and includes a historical, theological, and hermeneutical literature review. The data consist entirely of written sources describing women's participation in divine healing; therefore, the research focuses on interpretation rather than measurement.⁴ A qualitative approach is chosen because the questions of this study concern meaning, embodiment, and theological patterns that can only be accessed through close reading of texts.⁵

The primary data are grouped into four categories. The first category is biblical texts that present women in relation to healing events, which provide the basic narrative and theological framework. The second category comprises patristic writings and hagiographies that record women's involvement in healing in the early church. The third category is medieval sources that describe holy women, their ascetic practices, and their healing ministries. The fourth category is modern Pentecostal and healing movement literature that discusses the gifts of the Spirit and women's roles in charismatic ministry. All of these sources are selected purposively based on their relevance to the central theme of women's bodies as instruments of divine healing.

The analysis follows a two-step procedure. In the first step, each text is read descriptively to identify how it portrays the woman's role, her bodily presence, her actions, and the language used to describe the healing. In the second step, the findings from this descriptive reading are interpreted through a pneumatological and anthropological lens that emphasizes the cooperation between the embodied helper and the Divine Helper. Through this process, the study seeks to trace theological patterns that appear across periods while respecting the particular context of each source.

DISCUSSION

The Woman Who Bleeds for 12 Years

According to Levitical legislation⁶, a woman's impurity caused her to be in a perpetual state of ritual impurity, effectively isolating her from communal religious practices and social networks. This is how this woman felt. The story of the woman who suffered from bleeding for twelve years, recorded in the Synoptic Gospels, provides one of the clearest biblical examples of how a human body participates actively in a divine miracle. Her condition placed her in a position of social and ritual exclusion, yet her response reveals a deliberate and embodied act of faith. Her statement that touching the cloak of Jesus would bring healing shows that she understood her body not as an obstacle but as the means through which she could reach to-

⁴ Rizal Safarudin et al., "Penelitian Kualitatif," *Innovative: Journal of Social Science Research* 3, no. 2 (2023): 9680–9694.

⁵ John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2018), 45–47.

⁶ Based on the legislation in Leviticus 15:25–27, the condition of women with continuous bleeding meant that they were continuously considered religiously impure. They were extremely isolated. They were outcasts, cast out from the community, untouchable, and possibly unable to live with their families. Their bodies were a source of shame and exclusion.

wards divine power. This action transforms her from a passive sufferer into an active participant whose body initiates the moment of encounter.⁷

Her decision to touch Jesus is a concrete demonstration of embodied agency. This act is intentional, risky, and grounded in theological conviction. By extending her hand, she engages her body as the instrument through which faith becomes visible and operative. The Gospel writers record that power went out from Jesus when she touched him. This detail indicates that divine power responds to embodied action rather than to mere belief. Her bodily movement becomes the point of contact where human initiative and divine response meet in a cooperative event.⁸

This narrative illuminates a fundamental aspect of the embodied helper. Her body serves as a channel through which God's healing becomes manifest. She does not wait for Jesus to initiate the miracle but participates in its unfolding through her embodied faith. In this sense, she mirrors the meaning of *ezer kenegdo*, a helper who acts in strength and mutuality rather than subordination. She stands not as a figure of weakness but as a partner in God's work, and her embodied initiative reveals an agency consistent with God's invitation to human participation.

The moment of healing also highlights an essential pneumatological insight. Although the narrative does not use the term "Parakletos," the dynamic between human action and divine power anticipates the Pentecostal conviction that the Spirit works through the bodies of believers. The woman's touch becomes a site where divine power is activated. The event, therefore, demonstrates that the body is not separate from the work of the Spirit but is the location where the grace of God becomes visible. In Pentecostal theology, this underscores that the Holy Spirit does not bypass the body but works through it, affirming the legitimacy of embodied participation in healing.

Jesus' declaration that her faith has made her well completes this theological pattern. The affirmation is not directed at her belief alone but at the embodied expression of that belief. Her faith is inseparable from the physical act that set the miracle in motion. Through this narrative, the biblical text provides a foundational model for understanding women as active participants in divine healing, whose bodies function not as passive vessels but as instruments through which the power of God becomes present in human experience. This makes the woman with the flow of blood the earliest and most explicit example of an embodied helper, a figure whose agency aligns with the partnership between human action and divine initiative that stands at the center of Pentecostal healing theology.⁹

Macrina the Younger

Macrina the Younger (327–379 AD) offers a historical illustration of how humility and bodily gesture cooperate in the ministry of healing. Her ministry was grounded in a profound theological self-understanding, in which she positioned herself not as an independent source of power but as one whose entire life and story were inscribed in God's narrative.¹⁰ This posture of humility is not a withdrawal from action but a theological stance that opens space for

⁷ Joel Marcus, *Mark 1-8: A New Translation with Introduction and Commentary*, The Anchor Yale Bible Commentaries (New Haven: Yale University Press, 2000), 358–360.

⁸ Haber, Susan. "A woman's touch: Feminist encounters with the hemorrhaging woman in Mark 5.24–34." *Journal for the Study of the New Testament* 26.2 (2003): 171–192.

⁹ Manik, Mina, dan Bangun, "Kisah Perempuan Beriman dalam Lukas 8:43–48," *Jurnal Transformasi Pendidikan Modern* 6, no. 3 (2025).

¹⁰ Nienke Vos, "'Teach us to pray': Self-Understanding in Macrina's Final Prayer," in *Studia Patristica*, vol. 95, ed. Markus Vinzent (Leuven: Peeters, 2017), 165–74.

divine initiative. Her refusal to claim power demonstrates a readiness to serve as a partner rather than wield power. Humility here becomes the condition that prepares the body to act as an instrument of God's healing grace.

Her subsequent gestures deepen this pattern of cooperation. Gregory of Nyssa records that Macrina touched the child's eyes, traced the sign of the cross, and applied a simple mixture of dust and saliva.¹¹ These actions do not carry magical force but represent embodied prayer. The touch marks her physical participation in the healing event. The sign of the cross situates the act within the memory of Christ's saving work. The simplicity of the materials underscores that the efficacy lies not in the substance but in the synergy between her embodied faith and God's response. Through these gestures, Macrina allows her body to become the medium through which divine compassion is enacted.

This interaction reveals a model of synergistic partnership. Macrina's agency initiates the healing encounter, yet she never assumes control of the outcome. Her actions and God's power operate together without collapsing into each other. The delayed healing that takes place only after the mother returns home¹² reinforces this pattern. Macrina participates actively through touch, prayer, and symbolic action, while the final restoration belongs to God. Human embodiment and divine agency remain distinct yet cooperative, forming a partnership in which both movements contribute to the final result.

In this sense, Macrina embodies the role of a helper who participates fully in God's work. Her humility and embodied action reflect the strength of *ezer kenegdo*, not in subordination but in mutual collaboration. Her body becomes the location where divine grace becomes visible, and her ministry anticipates the Pentecostal conviction that the Holy Spirit, the Divine Helper, works through believers who offer their bodies in faith. Macrina's story, therefore, provides an early theological foundation for understanding women as embodied helpers whose actions form a living partnership with the Parakletos in the church's healing ministry.

Saint Genevieve

The narratives surrounding Saint Genevieve (c. 422–512 AD) present a distinctive form of embodied sacred agency that extends beyond intercessory prayer. Her healing of eye diseases, repeatedly documented in her early biography *Vita Sanctae Genovefae*, is consistently portrayed as a direct encounter between her physical presence and the afflicted.¹³ People sought her not only for prayer but also for the nearness of her body, her gestures, and her steadfast attention. Her presence becomes part of the healing event, demonstrating that her agency is not abstract but embodied.

Her role during the Holy Fire outbreak in Paris reveals this dynamic with even greater clarity. The procession of her relics in 1129, undertaken when conventional remedies had failed, did not function merely as a symbolic act but as the activation of embodied memory.¹⁴ The community believed that Genevieve's body, though no longer alive, continued to hold spiritual potency. Her relics served as a tangible link between divine aid and the suffering population. The rapid cessation of the plague after the procession was interpreted as evidence that

¹¹ Marta Przyszykowska, "Macrina the Younger—The Invented Saint," *Studia Pelplińskie* 52 (2018): 323–44.

¹² Derek Krueger, "Writing and the Liturgy of Memory in Gregory of Nyssa's Life of Macrina," *Journal of Early Christian Studies* 8, no. 4 (2000): 483–510.

¹³ Felice Lifshitz, "The 'Exodus of Holy Bodies' Reconsidered: The Translation of the Relics of St. Geneviève," *Viator* 31 (2000): 119–136.

¹⁴ Hannah Williams, "Saint Geneviève's Miracles: Art and Religion in Eighteenth-Century Paris," *French History* 30, no. 3 (2016): 322–325.

her embodied memory, carried through relics and communal veneration, served as a channel through which divine healing power could flow.

This event demonstrates that Genevieve's agency persisted through the physicality of her remains and the communal practices surrounding them. Her relics became a material focal point of the city's faith, transforming collective memory into a space in which God's intervention could be expected. The body, even in death, functioned as a locus of divine action. This pattern demonstrates that sacred agency in the Christian tradition is not limited to verbal intercession but extends to the physical presence of the holy, including gestures, relics, and the ritualized memory of a life that mediated God's compassion.

Genevieve's story shows that her authority did not rest only on prayer but also on the enduring force of her embodied presence. Her agency was carried by the memory of a holy life that continued to shape the community through physical signs bearing her name and story. The community trusted her intercession because they believed that holiness could inhabit the body in a way that remained active beyond death. This conviction aligns closely with Pentecostal insights about the Spirit, who works through human embodiment rather than apart from it. Genevieve exemplifies how a woman's body, both in life and in sacred memory, can serve as a channel through which divine healing is mediated, offering a historical foundation for recognizing women's embodied participation in the healing work of the Holy Spirit.

Saint Catherine

The accounts of Saint Catherine of Siena present an embodied spirituality that played a decisive role in her healing ministry. During the devastation of the Black Death, Catherine did not distance herself from the sick but entered homes and hospital wards, touching the bodies of those who were considered untreatable.¹⁵ Her healings frequently occurred through direct physical contact, through spoken prayer, and through the sign of the cross. These actions reveal that her body was not a passive container of holiness but an active participant in the ministry God entrusted to her. The integration of touch, voice, and symbolic gesture made her presence itself a medium of healing.

Her ascetic practices reinforce this dynamic. Catherine's intense fasting, vigils, and physical endurance were not displays of self-punishment but expressions of theological conviction.¹⁶ She understood the body as a place where spiritual authority is formed, tested, and revealed. These practices created a form of credibility that did not depend on a clerical office, which women were barred from holding, but on a life that visibly embodied devotion. In a world structured by patriarchal assumptions that limited women's public authority, her body became the evidence of a divine calling that could not be dismissed. Her ability to act publicly, advise church leaders, and perform healings in spaces dominated by men challenged the notion that women were inherently unfit for spiritual leadership.

Catherine's ministry anticipates themes that appear in Pentecostal healing practices. Pentecostal healers often emphasize surrender, bodily openness to the Spirit, and physical expressions such as laying on of hands, prayer in the Spirit, and extended periods of fasting. Catherine's life offers an early Christian parallel in which spiritual authority is exercised through the body rather than detached from it. Her touch served as a conduit of divine compassion, and her fasting cultivated an interior attentiveness that shaped her public presence.

¹⁵ Karen Scott, "St. Catherine of Siena, 'Apostola'," *Church History* 61, no. 1 (1992): 34–36.

¹⁶ Jansen, Katherine L. "F. Thomas Luongo. *The Sainthood Politics of Catherine of Siena*. Ithaca, NY: Cornell University Press. 2006. Pp. xiii, 233. \$39.95." (2007): 1594–1595.

These elements form a pattern in which human embodiment and divine initiative cooperate in a single movement of healing.

The significance of Catherine's story for the concept of the embodied helper lies in her unification of interior devotion with physical engagement. Her body becomes the site where God's power is made visible, not through institutional roles but through practices that reveal the cooperation between human agency and divine grace. The narrative of her healings shows that women can bear spiritual authority in ways that challenge restrictive social structures and open new paths for understanding how the Holy Spirit works through the bodies of believers. Her example provides a historical foundation for recognizing the legitimacy of women's embodied participation in healing ministry. It offers a point of continuity with the Pentecostal conviction that the Spirit empowers those who offer their bodies in faith.

Kathryn Kuhlman

Kathryn Kuhlman (1907–1976) represents a definitive and transformative moment in pneumatology, in which the female body is actively reclaimed as a sacramental site for the work of the Holy Spirit. Her ministry systematically dismantles the false dichotomy between the spiritual and the material by demonstrating that the power of the *Parakletos* is not merely transmitted through a person but is incarnationally experienced within the sanctified body. Her famous theological declaration that she was a yielded vessel must be analyzed not as a statement of passive weakness or rhetorical humility but as a sophisticated strategy of pneumatic engagement. For Kuhlman, yielding was a rigorous spiritual discipline in which the human body was consciously emptied of self to become a habitation for the divine presence.¹⁷ In this synergistic union, she fulfilled the archetypal role of the *ezer kenegdo*, who serves not as a subordinate assistant but as a vital partner who stands face to face with the Spirit and offers her physical form as the necessary instrument for His work on earth.

The theological depth of this partnership is most visibly manifested in her operation of the word of knowledge, which functioned as the central mechanism of her healing ministry. In Kuhlman's praxis, this charismatic gift was not an abstract intellectual transmission but a deeply somatic, bodily-mediated event. She did not merely know facts about miracles; she physically felt the healing power flowing through the auditorium, often registering the restoration of others within her own nervous system as a sympathetic resonance or as a witness to the Spirit.¹⁸ This phenomenon redefines the female body as a spiritual seismograph capable of detecting and translating the invisible movements of the *Parakletos*. Here, the woman's body functions as a pneumatological locus in which the transcendence of God touches the immanence of human suffering. Her proclamation of these healings was therefore an act of embodied discernment in which her voice and gestures served as the physical bridge, releasing the power of the Spirit into the community.

Furthermore, Kuhlman utilized her embodied agency to curate a specific atmosphere of miracles that fundamentally challenged the chaotic norms of early Pentecostalism. By rejecting the noisy sensationalism of the tent revival era in favor of silence, worship, and awe, she positioned her physical presence as a liturgical anchor that stabilized the room for the work of the Spirit. Artman argues that Kuhlman deliberately crafted a "theater of the Spirit" in which dignity and order replaced hysteria, thereby making the charismatic experience acces-

¹⁷ Jamie Buckingham, *Daughter of Destiny: The Authorized Biography of Kathryn Kuhlman* (Gainesville, FL: Bridge-Logos, 1976), 93–95.

¹⁸ Margaret English-de Alminana, "Reconnecting with the Mystics: Kathryn Kuhlman and the Reshaping of Early Pentecostalism," *Journal of the European Pentecostal Theological Association* 33, no. 1 (2013): 66–67.

sible to a broader culture.¹⁹ Her command of the stage was not a display of ego but a priestly function in which she orchestrated the congregation's collective faith. In this high-tension atmosphere, her body became a conduit of the anointing, regulating the flow of spiritual power much like a conductor directs an orchestra. This dynamic confirms that the *ezer kenegdo* partners with the *Parakletos* not only through words but also through a sanctified presence that alters the spiritual climate of a space. Her ministry proves that the Holy Spirit does not bypass the female body but sanctifies it as an essential vessel for the revelation of God's glory.

The theological implication of her ministry extends to a redefinition of spiritual authority itself. Kuhlman demonstrated that the power to heal does not reside in aggressive commands or physical manipulation but in a mystical union between the human spirit and the Holy Spirit. Her presence offered a visual theology that affirmed the body as the temple of the Holy Spirit and challenged the patriarchal assumption that women were spiritually fragile or unsuited for leadership. By maintaining her feminine identity while wielding extraordinary spiritual power, she encoded a new possibility for women in ministry, in which softness and surrender became the very access points to divine might. The vessel that yields is shown to be stronger than the vessel that strives because it is filled with a power that is not its own.

In the final theological analysis, Kuhlman offers a sophisticated model of the Incarnate Helper that continues to interrogate modern church practices. She illustrates that in the economy of the Spirit, human agency and divine sovereignty are not competitive but cooperative realities. The Holy Spirit seeks a partner, and in Kuhlman, He found a body that was totally surrendered yet actively engaged. Her legacy stands as a historical testament that the female body, when yielded to the *Parakletos*, becomes a potent instrument of redemption capable of mediating the miraculous. She demonstrates that the true miracle is not just what happens *to* the believer but what happens through the believer whose body has become a living sacrifice and a channel of divine healing.²⁰

Carrie Judd Montgomery

Carrie Judd Montgomery's (1858–1946) ministry of divine healing was deeply rooted in the authenticity of her personal experience, which she transformed into a theological movement widely disseminated through print media. Unlike preachers who built their authority through formal ordination, Montgomery's legitimacy came from her dramatic testimony, in which, after lying seriously ill for two years, she experienced instant healing in 1879. This experience became not only her personal story but also her first theological product. He immediately wrote the book *The Prayer of Faith* (1880) and launched the monthly magazine *Triumphs of Faith* in 1881, which he published throughout his life.²¹ Through these media, he became one of the key figures who popularized the doctrine of "healing in redemption," the belief that Christ's sacrifice on the cross includes healing of the physical body as well as forgiveness of sins. Thus, his healed body became living proof of the theology he taught, and print

¹⁹ Amy Collier Artman, *The Miracle Lady: Kathryn Kuhlman and the Transformation of Charismatic Christianity* (Grand Rapids: William B. Eerdmans Publishing Company, 2019), 56–58.

²⁰ Nel, Marius. "Pentecostal hermeneutical considerations about women in ministry." *Studia Historiae Ecclesiasticae* 43.1 (2017): 1-16.

²¹ Daniel E. Albrecht, "Carrie Judd Montgomery: Pioneering Contributor to Three Religious Movements," *Pneuma: The Journal of the Society for Pentecostal Studies* 8, no. 1 (1986): 101–19.

media extended his agency to disseminate the message beyond geographical and denominational boundaries.²²

Montgomery's agency was expressed not only through writing but also through her extraordinary ability to build institutions and forge strategic networks. She founded "Healing Homes," one of the most famous of which was the Home of Peace in Oakland, California, which became a center for people seeking physical healing and spiritual deepening. These physical institutions were a tangible manifestation of her ministry, a safe space she created as an "embodied helper" for others. Furthermore, Miskov highlights how Montgomery cleverly navigated the patriarchal structures of her time. Instead of confronting them head-on, she built cooperative relationships with influential male leaders, such as A.B. Simpson, founder of the Christian and Missionary Alliance. Simpson regularly gave her a platform to speak at large conventions, a recognition that significantly accelerated and legitimized her ministry in the public eye. Through this approach, she became a respected bridge figure, connecting various spiritual streams—from the Holiness Movement and the Divine Healing Movement to early Pentecostalism—and exponentially expanding her influence.²³

Carrie Judd Montgomery's most important legacy lies in her role as a "theological mediator" who introduced the Pentecostal experience to a broader audience in a moderate and acceptable manner. After she herself experienced the baptism of the Holy Spirit and spoke in tongues in 1908, her magazine, *Triumphs of Faith*, became one of the first media outlets to report positively on Pentecostal events, including the Azusa Street revivals and revivals in India, to its readers, who were mainly from the Holiness tradition.²⁴ Miskov notes that Montgomery herself did not often write dogmatically about controversial issues such as women's right to preach. Instead, she provided a platform for other writers, such as Katharine Bushnell, while making her own successful life and ministry the central argument of her work.²⁵ Thus, she functioned as an "Incarnate Helper" who filtered and translated radical spiritual experiences into a framework more familiar to her audience, helping to normalize the Pentecostal movement and ensuring that the message of the Holy Spirit's power to heal could continue to resonate across generations.

CONCLUSION

The historical trajectory mapped in this study demonstrates that the female body has consistently functioned as an indispensable locus of the Holy Spirit's operation rather than as a mere passive vessel. By analyzing figures from the biblical era to the modern ministry of Kathryn Kuhlman, the research confirms that women actively partner with the Divine Helper through distinct somatic modalities, such as touch, ascetic discipline, and the orchestration of liturgical atmospheres. This pattern redefines the female body as the *ezer kenegdo* who provides the necessary physical mediation for the manifestation of miraculous power. These findings carry urgent practical implications for the contemporary church because they challenge

²² Jennifer A. Miskov, "Missing Links: Phoebe Palmer, Carrie Judd Montgomery, and Holiness Roots within Pentecostalism," *PentecoStudies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements* 10, no. 1 (2011): 12–15.

²³ Johnathan E. Alvarado, "Women in Pentecostal and Charismatic Ministry: Informing a Dialogue on Gender, Church, and Ministry," by Margaret English de Alminana and Lois E. Olena (eds.), *Pneuma* 41 (2019)

²⁴ Diana Chapman, "The Rise and Demise of Women's Ministry in the Origins and Early Years of Pentecostalism in Britain," *Journal of Pentecostal Theology* 12, no. 2 (2004): 220

²⁵ Jennifer A. Miskov, "Giving Room to the Anointing: Carrie Judd Montgomery's Influence on Women in Ministry," in *Women in Pentecostal and Charismatic Ministry: Informing a Dialogue on Gender, Church, and Ministry*, ed. Margaret English de Alminana dan Lois E. Olena (Leiden: Brill, 2017).

the lingering dualism that affirms the Spirit while marginalizing the body through which the Spirit moves. Pentecostal communities are therefore called to dismantle patriarchal structures and ritually validate the somatic gifts exercised by women as legitimate expressions of doctrinal authority. Future scholarship must build upon this pneumatological framework by moving from historical analysis to empirical investigation of these embodied experiences in global contexts. The restoration of women to their full station as agents of healing is a requirement for the fullness of the Spirit's expression. It ensures that the church witnesses the authentic Pentecostal reality in which every daughter reveals the glory of the Incarnate God.

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