

Sustainability in the Ministry of Alma Halse

An Exploratory Literary Study Featuring a Pioneer Within the
Norwegian Pentecostal Church

Kristina Undheim

University of South-Eastern Norway

ABSTRACT

Scholarly research on the ministry of early Pentecostal women in Norway is scarce. However, historical sources from the first half of the 20th century bear witness to several prominent women ministers who spread the gospel all over Norway. Alma Halse (1907–1969) was one such evangelist who pioneered a vast amount of social work in the north of Norway. What leads a woman to take on leadership with huge financial and physical risks during a turbulent war? Through her resilient leadership, Alma Halse answered the needs and challenges of her day. What qualities from Alma Halse's ministry might shed light on today's urge for sustainable leadership that stands the test of time? How can the accounts of her life help us respond to the arising challenge of equipping leaders with adequate skills for attaining wise and sustainable leadership? The aim of this paper is to explore written and recorded accounts of Alma Halse's ministry alongside more current leadership literature to address the questions raised above. This paper argues that the virtues she exposed, nurtured by her faith and devotion to God, manifested the essence of wise and sustainable leadership. The paper confers with autobiographies, books, newspaper articles and a television interview with Alma Halse as well as leadership literature that explores the facets of such leadership. Pentecostal spirituality and issues of gender equality also add insight to the study of Alma Halse.

Keywords: Alma Halse, Pentecostal, Pentecostal movement in Norway, pioneer, pioneer women, Finnmark, Alta, Christian ministry, sustainable, sustainable leadership, leadership.

INTRODUCTION

As part of the quest to uncover the keys to sustainable leadership, this article considers the life and ministry of the Norwegian pioneer Alma Halse (1907–1969). What characteristics distinguish such leadership? Alma Halse impressed many through her resilience and efforts to meet the needs of her community. During her life, great changes took place in Norwegian society. It is safe to say that these were shifting times, alternating between poverty, war and relative prosperity. Halse's ability to take on these challenges and answer the needs of her day gained recognition even beyond the church. The increasing turmoil and challenges facing the world today urge us to take a closer look at the virtues exposed by people who also faced difficult conditions in the past. The aim of this article is to explore the written and recorded accounts of Alma Halse's ministry to uncover traits of sustainable leadership. Furthermore, this article argues that the virtues she exposed, nurtured by her faith and devotion to God, manifest the essence of wise and sustainable leadership for Christians, regardless of if they are employed by a church, Christian organization or in the secular world.

This is an exploratory literary study of the life and ministry of Alma Halse and the underlying virtues that she exhibited. This article confers with the American philosopher Linda Trinkaus Zagzebski and her understanding of using stories of admirable people as examples for emulation. I also use Paul Otto Brunstad's understanding of virtues and leadership. A treatment of how virtues might pertain to the sustainability of leadership is appropriate to the aim of the article. However, I do not give a full account of the studies in the field of virtue ethics as it pertains to leadership.

The term *sustainability* is frequently used throughout this article, and I examine the term further during the discussion of the theoretical framework. The development and spirituality of the Norwegian Pentecostal movement as it relates to Halse's life and ministry also receive brief consideration. The main section of this article deliberates on the accounts of Halse as they pertain to ethical virtues, such as justice, courage, temperance and gratefulness. First, I provide an abbreviated biography of Alma Halse with the specific purpose of establishing a link between her background, the virtues she expressed and sustainability.

A SHORT BIOGRAPHY OF ALMA HALSE

Alma Halse (1907–1969) grew up on a small farm on the northwest coast of Norway. Her parents were religiously active and hard working. The family was relatively poor, and the living conditions in the village of Åsheim in Sunndalen, in Møre and Romsdal county, were rather harsh. Hence, she was introduced to hard labor from a very young age. Alma was the seventh of 10 children, and her grandparents also lived with the family (Mannsaker, 1969).

Despite the family's dire financial conditions, the spiritual environment that Halse grew up in was prosperous. I expound further on a few specifics of Halse's Pentecostal spirituality later in this article, but here, it is sufficient to consider the spiritual context of her upbringing.

The Lutheran Church of Norway was a state church. All teachers in the school system had to be members of this church. When Halse attended primary school, it was still considered the main provider of baptismal doctrine, which led up to confirmation (Sødal et al., 2020, pp. 303–304). Concurrently, the Westcoast of Norway was (and still is) part of the Norwegian Bible belt. In this area, the lay church grew in number and popularity during Halse's formative years. Both of her parents were Christians, and their home often had preachers over as guests. These preachers held services, which brought several revivals to the village.

In 1902, her father received the “believers’ baptism.” This was quite uncommon and meant that he could no longer be a member of the state church. His unbaptized children, including Alma, were then considered heathens. This led to Alma and her siblings being ridiculed and mocked at school. Halse also struggled with spiritual questions during her primary school years to such a degree that she had a hard time concentrating on her studies, later stating, “I was not an easy student” (quoted in Tangstad, 1987, p. 14). She was hesitant to confess her faith knowing that this would invoke contempt. Moreover, she felt a deep sorrow for the state of orphans and the poor, to the point that she would spend many nights sobbing and praying for them (Tangstad, 1987, p. 13).

School was not simple for Halse, and she does not appear to have had any education beyond elementary school. At the age of 18, she took a position as a domestic servant on a farm in one of the fjords south of her hometown. This was a very common occupation for young girls in Norway during the four first decades of the 20th century (Hagemann, 2020). She took this position to escape a revival in her village. Alma had struggled with her faith throughout her childhood and adolescent years. In her eyes, the price of following Christ was too high. She knew she could not keep her faith private and believed that God would call her to suffer for the gospel (Rudolph, 1961, p. 16).

Alma did not stay in this position for long. She became a Christian and returned home, where she joined an evangelist on a five-week mission trip along the coast. Shortly after the trip, she started to travel on her own as an evangelist. She took another position as a domestic servant on a farm in a village where there was no Christian ministry except for the Lutheran church. During her spare time, she preached and held services in different households (Rudolph, 1961, p. 35–36). Her biography by Rudolph (1961) does not account for how long she stayed in this village.

Her next prolonged stay was at Freiøya, an island off the coast of Kristiansund. Her ministry on the island resulted in a revival. Every day she held services and preached, often two or three times a day. During this time, she felt God speak to her about visiting Finnmark in the north of Norway (Rudolph, 1961, p. 40). She saw this as a neglected geographical area (Rudolph, 1961, p. 50). She continued to travel along the west coast preaching and building relationships. Deciding to tell others about her calling to Finnmark, she went to Oslo and connected with Laura Barratt, the wife of the founder of the Pentecostal movement in Norway. Despite being poor and alone, she found herself amongst like-minded believers in places such as Oslo, in her church in the village of Åsheim and in Ålesund, where she found encouragement and support (Rudolph, 1961, p. 50).

On September 27, 1933, she arrived in Alta, Finnmark. During her first three years in Finnmark, she travelled around as an evangelist and began to care for orphans. From 1936 to 1937, Halse, four orphans and a co-worker travelled back south to the west coast of Norway. Their mission was to raise financial support for an orphanage. In the fall of 1936, Halse’s home church and the Pentecostal church in Ålesund decided to support them. During this trip, Halse connected with Lauritz Karlsen, an evangelist and carpenter. He immediately left for Finnmark and helped Halse buy a building that they could turn into an orphanage (Rudolph, 1961, pp. 89–90). In November 1939, the first child was welcomed at the Betania orphanage, which also became the first private healthcare facility in Finnmark.

In 1940, the Nazis seized control of Finnmark. Even so, the ministry and the property obtained by Betania increased during the war. The orphanage and its staff were forced to evacuate in 1944 during the German Scorched Earth tactics, in which the Nazis set fire to houses and villages.

In 1945, they returned and rebuilt the first building in Alta in the aftermath of the war. At the hands of Alma Halse, the healthcare ministry in Alta grew to include an orphanage, a

primary school and both housing and care facilities for older adults and the mentally ill. In addition, she was acutely tuned to the needs of the native Sami people in the north of Norway.

During the Pentecostal movement, Halse was a well-renowned evangelist who preached fervently to both small and large congregations. She was also one of the main vision bearers for a school for young adults in Mosjøen, known as Helgeland Folkehøyskole (Tangstad, 1987, pp. 76–77). Though she had many competent staff members in Alta, she seemed to have been at the forefront of the day-to-day running of what would develop into a prominent healthcare organization. Even though she ministered as an evangelist and held many sermons, she never pastored her own church. On August 18, 1969, she succumbed to an illness that had her bedbound during the final weeks of her life.

Alma Halse was first and foremost an evangelist who sought to meet the needs of the people she met, whether those be salvation or housing. She was full of vigor and tenacious strength.¹ Furthermore, she was known for her tough and bold manner of speech with a hint of humor and self-irony. Nevertheless, it was her way of treating others that really impressed people (Tangstad, 1987, p. 67). She founded and ran for over 30 years the facility that is known today as Betania Alta. During her life, this included an orphanage and, for a brief time, a school and care facilities for older adults. Not only did Alma Halse serve in ministry for as long as she lived, but the organization that she pioneered remains to this day.

What were the traits Halse possessed that materialized in the ability to pioneer a huge healthcare enterprise and minister to so many? In the following, I explore the theoretical framework and the literature utilized in this article to answer this and the other questions raised in the introduction.

THEORETICAL FRAMEWORK

This article confers with the biographies *Alma Fra Alta* [Alma From Alta] by Jacob Tangstad (1987) and *Alma Halse: En Kvinne I Kamp* [Alma Halse: The Woman in Battle] by John-Willy Rudolph (1961) as well as a television interview with Alma Halse just before her death (Mannsaker, 1969). The biographies were written within the Pentecostal tradition, where the main goal was not to give an accurate account of everything Alma Halse did during her life but rather to raise awareness of who she was and what she was doing with the aim of edifying believers and raising support for the ministry. For an account of Halse's life, I also conferred with two newsletters written by Halse (1953, 1954) herself. Much like the biographies, these letters were written to edify and inform her network of supporters. Their value to this article is the insight they offer as to the way Halse communicated and expressed herself to others.

The term “sustainability” is often associated with the field of environmentalism or the corporate world. It is also appropriate to speak about sustainability as it pertains to leadership, as in this article. The term infers something that is sustained or is continued for a prolonged time. Writing about academic leadership, Davies (2007) utilized the following definition in his book *Developing Sustainable Leadership*: “Sustainability might be considered as the ability.... to continue to adapt and improve to meet new challenges and complexity, and to be successful in new and demanding contexts” (p. 15). Later Davies expands on the definition and adds, “in a way that does not damage individuals or the wider community but builds capacity and the capability to be successful in new and demanding contexts” (Davies, 2007, p. 33). In other

¹ In Norwegian: “Så full av seig kraft, ja, som en flammende tyrirot, sterk som Dovre selv.” Word-for-word translation: “So full av tenacious force yes like a flaming resin wood, strong like Dovre itself (a Norwegian mountainous area)” (Tangstad, 1987, p. 67).

words, Davies's understanding of a sustainable leader is someone who bears traits such as endurance and resilience. Hence, taking steps to ensure long-term responsible leadership that produces a continued successful impact is important. Regarding this, it is important to discuss the continued impact of Halse's ministry due to her strong leadership. Sustainable leadership thinking considers the effects that leadership has on individuals, the community or wider society and – in more recent years – the environment. The environmentalist perspective has been added due to a deeper understanding of how the choices leaders make impact the natural world around them. Sustainable leadership concerns itself with the well-being of all these entities.

Though not automatically applicable to the life and context of Halse, Davies's definition provides vital insight on sustainability and the key points to look for in the analysis of the life and ministry of Alma Halse. Did Halse have the ability “to adapt and improve to meet new challenges”? Moreover, what traits in her personal development enhanced this ability? What gave her the “capacity and capability to be successful”? As previously stated, Alma Halse has been admired for the successful impact of her leadership.

This leads us to the American philosopher Linda Trinkaus Zagzebski, who wrote several works on how the story of someone we admire can be used as a starting point for the emulation of moral goodness. By taking a closer look at Halse's life, I hope to offer some moral guidance in the quest of finding keys to sustainable leadership. Alma Halse was held in high regard and recognized for her work; in 1965, she received the highest medal of honor for her humanitarian work, the Kongens fortjenestemedalje i gull (Medal for Outstanding Civic Service).

Zagzebski (2010) advocated for a theory she calls “exemplarism” which is neither act based nor virtue based. Admiration, Zagzebski (2010, p. 41) wrote, is an emotion that we apply to exemplars or people who we find *most imitable*. The experience of admiration and our emotional reactions should be subjected to the critique and reflections of other people, which will help us to identify admirable people. Hence, we obtain a trustworthy identification of an admirable person when the emotion of admiration is subjected to reflection (Zagzebski, 2010, p. 52).

This experience may also be shaped by the narrative within its tradition. According to Zagzebski (2010), “narrative might even reveal necessary features of value by uncovering the deep properties of a good person... research on virtuous exemplars may reveal interesting features of their attitudes and behavior” (p. 53). Hence, in the stories of admirable people, we might find detailed information that we can use to investigate and locate the characteristics of a good person. To identify who is a “paradigmatically good or admirable person” (Zagzebski, 2010, p. 53), Zagzebski suggested a list of basic moral concepts, which I searched for in the life and ministry of Alma Halse. These concepts are virtue (something we admire in another), a right act (morally reasonable actions), a duty (something it would be wrong to avoid doing), a good state of affairs (the results of the person's actions) and a good life (what might be perceived as a desirable life; Zagzebski, 2010, p. 55). In this theory, it is the person rather than the virtues that are the primary object of interest. However, for our purpose of understanding what might be perceived as virtuous and admirable in another person and why, a closer look at virtues is needed.

Thomas Aquinas drew upon Aristotle and the Greek philosophers when he worked out the teachings of the virtues in relation to theology. Virtues come from the Latin word *virtus* and indicate resourcefulness, power, strength and competence. In his book *Klokt Lederskap Mellom Dyder Og Dødsynder* [Wise Leadership: Between Virtues and Mortal Sins], Paul Otto Brunstad (2009) asserted that competent people are capable of doing good in a timely manner. Virtues are like tools that equip people with a better understanding of themselves and enable them to realize their full potential. In addition, competent people recognize and are qualified

to nurture actions that are beneficial and good for their community. This consideration for the community coincides with the concept of sustainable leadership. According to Brunstad (2009), virtues enable us to turn our attention away from ourselves and refocus. In this “forgetting” of our self-interests and the fear of losing oneself lies the foundation of our humanity. In this process, we become free to strengthen and build relationships and become the human beings we were meant to be. Here, Brunstad (2009, p. 27) refers to Matthew 16:25, pointing out that this might be what Jesus indicated when he said: “For whoever wants to save their life will lose it, but whoever loses their life for me will find it” (NIV, 2011).

Thus, becoming equipped with virtues contains an element of working with oneself to better oneself (freedom/release, fulfilling purpose) and simultaneously turn towards one’s fellow human beings to enable them to do great things (Brunstad, 2009, pp. 20–21). This process may also be called the formation of the heart, which is one of Christianity’s greatest contributions to formational learning (Lindseth, 2009, p. 24). This kind of character building is also an expression of the values, ideals and role models we would like to identify with. Our character is simultaneously stable and dynamic, hidden and visible, and it forms the basis of decisions concerning our actions, behavior and priorities (Brunstad, 2009, p. 43). Here, the theories of Zagzebski and Brunstad intersect: who we identify with and admire matters because they will influence our character building and model for us the virtues we value.

Brunstad explored what wise leadership entails considering the virtues of wisdom, righteousness, courage or fortitude, temperance and gratitude. The goal of wise leadership is to preserve one’s integrity, the common good and the dignity of our fellow humans (Brunstad, 2009, p. 43). Each of the virtues is discussed as we look for evidence in Halse’s life that might exemplify these virtues. I utilize Brunstad’s employment of the concepts, as he identified them as qualities of good and wise leadership.

One of the quests of this paper is to find traits connected to sustainable leadership in the life of Alma Halse. This includes traits that enhance endurance and one’s ability to adapt and improve. Brunstad (2009) pointed to the significance of vigilance and patience in leadership as a prerequisite for mastering the unknown, adapting to unfamiliar situations and gaining new insight and understanding. An attentive eye draws on former experiences to see new opportunities in the mundane or act appropriately despite chaos. Patience accepts times of confusion or what seems like pointless life lessons. It takes patience and time for wise sustainable leadership to emerge (Brunstad, 2009, pp. 107–108).

According to Brunstad, the art of understanding oneself and other people is too complicated for one generation to profess to attempt to do alone; hence, we need to connect to the thinking and experiences acquired by the generations before us. History may then function as a well for the rejuvenation of thought and behavior. For Brunstad (2009, p. 18), the classical teaching of virtues acted as this well of renewal. In this article, I attempt to connect this classical teaching of virtues with the history and spirituality of the Pentecostal movement as it can be observed through the narrative of Alma Halse. In analyzing the narrative of Alma Halse, it is essential to briefly consider the history and spirituality of the Norwegian Pentecostal movement to give context for the identification of qualities and virtues in Halse’s life.

SHORT DISCUSSION ON THE SPIRITUAL CONTEXT OF THE PENTECOSTAL MOVEMENT

The Pentecostal movement spread throughout Scandinavia in the early 1900s. The Norwegian Methodist pastor Thomas Ball Barratt brought the movement from the US to Norway in 1906.

He did not intend to start a new church movement; rather, he wanted the experience of God's Spirit, the baptism of the Holy Spirit, to unite Christians across conventional denominational borders. In the early 20th century, people were able to read the Bible for themselves. They also had the ability to travel across nations, leading to the immigration of people from America to Norway between 1860 and 1890; these immigrants comprised about a quarter of the Norwegian population at that time (Stensvold, 2018, p. 32). These immigrants brought influences from America and other places in the world to the villages and towns of Norway. Nevertheless, most Norwegians stayed faithful to their membership in the Lutheran Church and remained skeptical of influences that challenged its monopoly on faith. An emotional type of Christian, with devotion and pietism, had been spread first by Hans Nilsen Hauge and his followers in the late 1700s and early 1800s. Hence, the state Church already had movements and organizational structures that made room for personal devotion, experience and a relationship with God (Stensvold, 2018, p. 30).

The first free Lutheran church was started in 1856 by G. A. Lammers in Norway. This soon developed into a movement that promoted believers' baptism, and some of its churches would later become members of the Baptist movement. Laura Barratt, the wife of T. B. Barratt (who founded the Pentecostal movement), grew up in one of the congregations founded by Lammers (Barratt, 1946, p. 11).

Small, non-affiliated groups sprang up all over Norway throughout the late 1800s and early 1900s, with some being influenced by English and American Christianity and revivalists. Erik Nordquelle, the founder of Frie Venner, already had friends and followers in different places in Norway. As Barratt and other revivalists started to gather crowds, the non-affiliated groups had more options when it came to choosing their affiliation. It was in this kind of environment that Alma Halse was raised. In his biography of Halse, Rudolph (1961, p. 10) mentions the impact Nordquelle's friends had on Halse's family and village, through frequent visits and organizing church services.

THE STANDING OF WOMEN IN SOCIETY AND THE PENTECOSTAL MOVEMENT

In 1913, Norway was one of the first countries in Europe to allow general voting rights for women. However, feminism continued to face numerous issues in Norway in the 20th century. Being female meant restrictions regarding education, career and work opportunities. Legally, many civil rights and laws endorsed or favored egalitarian rights, but the enforcement and practice of these rights varied. The first woman to be elected to the government was voted in after WWII. Up until WWI, domestic servitude or maid positions were generally the only positions working women could hold. This changed with women being able to hold several different positions, including those that required education. In 1920, new laws to ensure equal salaries between men and women were passed. Though much was accomplished, equal wages were far from being materialized. During the interwar period, jobs were fewer, and resolutions to restrict married women from the workforce were passed. These restrictions were legally revoked in 1939 but may have been practiced for much longer (Lønnå, 2019).

In general, evangelical Protestantism was hostile to political feminism, including in Norway (Mikaelsson, 2003, p. 127). Practices varied within different lay churches. Women could be missionaries on their own accord and hold certain positions within a church, but these positions were often subordinate to men. Women were involved in ministries directed at other women and children; however, there were a few exceptions. Gerda Karjord is

recognized as the first woman pastor in Norway. She was part of the Mission Church in Narvik, a town in the north of Norway, and became its pastor in 1915. When considering women in missions from the mid-19th to mid-20th century, Skeie (2015) noted that there tended to be a difference in the role women were able to employ on the mission field depending on whether they were employed by mission organizations or provided their own financial support through private networks. Missionaries who were associated with the Holiness movement and evangelical faith missionaries often provided their own financial means. These missionaries were more likely to engage in evangelizing and preaching, whilst the missionaries employed by missionary organizations were more likely to experience restrictions in their ministry due to gender (Skeie, 2015, p. 32).

During the first decades of the Pentecostal movement, Barratt (1862–1940) – the founder of the Norwegian Pentecostal movement – held the stance that women should be able to serve at all levels of leadership in the church (Ekorness, 1991, p. 209). Because of the organizational structure of the Pentecostal movement in Norway, Barratt had no authority to require other pastors within the movement to hold to the same theological position. There are examples of women who experienced a great deal of freedom and equality when it came to ministry. Laura Barratt was a part of the eldership in the Filadelfia church in Oslo for as long as her husband lived. However, many decades would pass until the Pentecostal movement in 1993 received its first female pastor, Marit Landrø. The role of the main pastor had until that moment in time been reserved for men. Considering the number of historical accounts, it may not be accurate to say that women were neglected and forgotten in the retelling of the Pentecostal history of Norway. However, women may have been set aside and spoken less of than prominent male ministers because they did not hold primary positions within a church.

A SHORT INTRODUCTION TO PENTECOSTAL SPIRITUALITY

A closer look at the development of the free churches in the 19th and 20th centuries does not give a consistent answer as to the theological and spiritual roots of the Pentecostal movement in Norway or worldwide. Even so, Russell P. Spittler (2003, pp. 1096–1102) identified five values pertaining to Pentecostal and Charismatic spirituality: (1) individual experience, (2) the oral tradition, (3) spontaneous expression, (4) eschatology/otherworldliness (5) and a strong adherence to the authority of the Bible. Furthermore, Steven Land (2003) noted that there is a “mutual conditioning” between “orthodoxy (right praise/belief), orthopraxy (right practice) and orthopathy (right affections)” (p. 12). The individual experience of God’s presence is not thought of as a one-time experience as in the baptism in the Holy Spirit or as a separate experience to both the baptism and salvation but as a day-to-day, continuous life-changing experience. There is also a strong emphasis on personal testimonies, where giving an account of the things God has done is vital. The personal journey from crisis to revival is a common and important theme. The Spirit baptism has a missional aspect to it, providing love, power and the courage to speak to others about what God has done. As with Alma Halse, some Pentecostals also describe getting a direct private calling from God.² This denotes a sense that God wants one to speak to or work with a certain group of people. It is also important to note that Pentecostal spirituality has traditionally been deeply Christocentric and pragmatic. Recounting

² For Halse, the beginning or starting point of this *call from God* was her experience of baptism in the Holy Spirit (Tangstad, 1987, p. 17). Halse felt God had put Finnmark on her heart and that he repeatedly called or asked her to go there (Rudolph, 1961, pp. 40, 44).

how Halse gained the courage to act on God's call, Rudolph (1961, p. 49) included the story of a vision Halse had of Jesus while praying before she left for Finnmark. Jesus is at the center of the recounted history and her personal prayer life as it is recorded. Pentecostal spirituality is pragmatic in the sense that faith must have a real-life expression (Josefson, 2005, p. 27).

This pragmatic spirituality may be seen in the way Halse is depicted as asking for direction from God. God was a God of details as well as huge endeavors for Halse (Tangstad, 1987, p. 77). One example of this took place in Oslo during the war. She needed children's clothing, and the stores were usually empty. While walking in Oslo, she asked for God's direction, and He gave her a name that made no sense to her: Storekofa. Then she saw a tram that was going to Kampen (a place in Oslo; the name directly translates as "The Fight" in English). "That one fits me right," she thought, remembering her struggles (Tangstad, 1987, p. 46). As she sat down on the tram, she saw a sign with "Storekofa" on it and an address underneath. She asked the driver how to get to the address and he explained that they were right by it. Inside the store, the manager was amazed at her request for clothing and asked her how she could have known that he had just received a small delivery of clothing that day. They had not had clothes for boys for a long time. "Things like these strengthened her faith and trust in God, and she enriched her surroundings with stories of numerous experiences of God in her everyday life" (Tangstad, 1987, p. 47). Hence, answered prayers seemed to be a regular part of Halse's ministry. The Holy Spirit or God's presence is understood as available to every believer, prompting a practical prayer life. In the following, I show that the Holy Spirit is also understood as the fuel, initiator and enhancer of spiritual and personal formation.

The emphasis placed on the personal experience of the Holy Spirit coincides with the mutual conditioning of practice, belief and affections as discussed by Steven Land (2003, p. 12). Alma Halse spoke of a "stream of life" (Mannsaker, 1969) coming from within. This might be a reference to the words of Jesus, urging anyone who is thirsty to come and drink: "Whoever believes in me, as Scripture has said, rivers of living water will flow from within them" (NIV, 2011, John 7:38). In the television interview she gave, Halse made it very clear that her choice to become a Christian first changed her from within and then prompted her to action:

However, when I was 18, I decided to follow Christ. This relationship put me in contact with a new stream of life, a new life source, with such a transforming power that everything else changed. I started to witness for God and speak the word of God. However, at this point, I came to realize that if I was to speak the word of God, I would have to put it into practice. Act, and not just talk. (Mannsaker, 1969)

It is worth noting here that this "stream of life" not only caused a change and the need for a pragmatic approach to life but it also "fulfills life in overflowing abundance, with 'work-joy,' 'life-joy' and yes, the joy of course in God. Then you get this urge to contribute, and to contribute without receiving something in return" (Halse, quoted in Mannsaker, 1969). Hence, Halse claimed that this power enabled her and her colleagues to joyfully take on work and ministry without the prospect of receiving payment. There is no doubt that Halse saw herself as a receiver of power to serve others – turning outward towards her fellow man. Further, in the block quote above, she described a "transforming power" that changed "everything" and sparked the need for further changes in behavior over time. Hence, her experience changed her inside, which continued to nurture change within; at the same time, it caused outward changes as she reached out to a community in need. In a Pentecostal understanding, it is not the awareness of and adherence to the classical church virtues themselves that prompt personal formation but rather the personal and communal experience of the presence of God working in and throughout the life of the believer. Furthermore, one's ability to love and to live in righteousness and holiness correlates with the experience of God's righteousness and holiness

– it is an ever-abiding process (Land, 2003, p. 123). Hence, even if the experiences of conversion and Spirit baptism are portrayed as significant and life changing, there is also a notion that one's character still needs attentive, ongoing change in communion with God. Thus, an ever-attentive look at oneself in light of the characteristics and virtues of the Bible, coinciding with the fellowship of Christ and other Christians, may be a summative way of describing this aspect of Pentecostal spirituality.

ADMIRABILITY AND VIRTUES THAT ENHANCED SUSTAINABLE LEADERSHIP IN HALSE'S MINISTRY

In this part of the article, I draw out some examples from Alma Halse's life. What parts of her life could be emulated? Where might her actions be perceived as admirable or virtuous? Are there parts of her life and journey toward leadership that might be worthy of some sort of imitation? What virtues are modeled through her life that might help to build a character that enables leaders to meet new challenges and complexities? As stated at the beginning of this article, I argue that the virtues she exposed, nurtured by her faith and devotion to God, manifest the essence of wise and sustainable leadership in the church and other Christian organizations.

According to Zagzebski's (2010) list of basic moral concepts for an admirable person (virtue, a right act, a duty, a good state of affairs and a good life), Halse was and is admired for her state of affairs – the lasting results and marks her life left on society. Though admirable, it might be debated whether she lived a desirable life considering the hardships she encountered. Her moral acts and her sense of duty beckon further analysis – what made her *most imitable*? First, I consider her upbringing and young adult life to see where and how these virtues were formed in her. Then, I look at examples of wisdom, justice, courage and gratefulness in the descriptions given of Alma Halse's life. In these examples, I also look for vigilance and temperance. Temperance is connected to patience and endurance when it is understood as abstinence from action in due time (Brunstad, 2009, p. 149). Vigilance and endurance, as noted earlier, are prerequisites of wise and sustainable leadership.

No one is simply born a wise leader; this type of leadership is developed, cultivated and nurtured over time. According to Brunstad (2009), wise leadership includes adherence to tradition. From this tradition, skill, experience and theory can be gained and cultivated. Wisdom is the ability to utilize all these components of leadership adequately when encountering both the known and the unknown in every situation (Brunstad, 2009, p. 85). This kind of wisdom allows the leader to act appropriately, even when faced with chaos and disruption; it is wisdom for the choices of tomorrow. As Halse's spiritual tradition has already been considered in this article, it is now appropriate to start this analysis with a closer look at Halse's upbringing and her young adult years to identify places where her character developed and her virtues were cultivated and how the foundation for a wise leadership was built.

The building of character is not contingent on a great childhood or a healthy upbringing, though these might help. According to Brunstad (2009), what we do with our past – how we interpret it and retell our experiences – impacts our character building. This affects how we let our past define us. Our values, belief systems and behavioral patterns change in relation to new ideas and values (Brunstad, 2009, p. 44). Hardship may equip us with the experience and virtues needed to endure future challenges. Halse attributed some of her sustainability to her upbringing:

I grew up in a home where my grandparents occupied a room in our home. I would never have been able to work like I have been able to here in Alta if it had not been for this upbringing. I was taught how to love the old adults. I learned how to feel with them, and I have visited hundreds after that. (Mannsaker, 1969)

She also attributed her childhood with her ability to take on unforeseen and unexpected circumstances. Halse grew up in rather harsh conditions, where hard work and the fight to survive were real struggles. Balancing the borders of one's competence and capacity is the nature of leadership (Brunstad, 2009, p. 33). Wading through the unknown tests a leader's ability to withstand and withhold external and internal pressures. Hence, social standing, differences or a troubled childhood do not disregard anyone from leadership in the church. Indeed, having a leader who can balance these unknown borders without breaking can be advantageous.

Character building or formation of character can also include fruitful conversations between the competent and the inexperienced (i.e., between the older and the younger). Mentoring and coaching are essential formative elements in the development of a person's character. In this way, one can be socialized into a tradition that reaches far beyond one's own generation. Character development is also connected to the power of habits (Brunstad, 2009, p. 47). In the following example from Halse's life, we see traces of a mentoring relationship.

For a five-week period subsequent to her Spirit baptism, Halse joined Bertha Sætre, an experienced evangelist, and they travelled around Sundmøre. They sold Smith Wigglesworth's book "Ever Increasing Faith", while sharing the gospel. During this period, the women experienced both approval and rejection (Rudolph, 1961, pp. 29–34). These weeks of travelling seemed to form a model for Halse. She obtained experience with listening to God for direction, travelling around, conveying a message, knocking on doors and enduring resistance. She was taught the traits of a travelling evangelist. In this example, we may not find the form or method of evangelism she practiced worth imitating. Rather, it is the joining and coming alongside of the mentoring relationship in the practical and spiritual aspects of Christian leadership, that might be admired and emulated.

In some instances, like in the example from Halse's life above, rejection or resistance cultivates strength. When something is new or different, such as the kind of Christianity these ladies brought with them, resistance is to be expected. Any kind of change may make people feeling uncomfortable and generate opposition. This can be seen in all kinds of leadership; when a leader introduces something new or very different, some resistance is likely to appear. It takes courage and strength to stand firm through such experiences (Brunstad, 2009, p. 139). In such situations, temperance, or the ability to control one's mind and actions and patiently resist the urge to retaliate or give up, is also tested and cultivated. Having someone to assess and critique these kinds of situations with while embarking on the life of ministry can build strength and wisdom for similar situations in the future.

With a few exceptions, Halse's village, her family and many of the people she had grown up with supported her, cheered her on and approved the changes they saw in her, along with her evangelistic aspirations. Taking a close look at what Brunstad (209) noted about this support, its importance in these formative early years becomes clear. Changes in personal character and practices are not only conditioned on relationships but also on institutional support from a practicing fellowship. Such fellowships reinforce and acknowledge the value of changed practices. Without relationships that approve and acknowledge changed behavior, it is difficult to persist and persevere in the changes that have taken place (Brunstad, 2009, p. 48). While not impossible, it is much harder to endure the path of conversion and calling without the recognition and encouragement of one's family and/or church.

The amount of support Halse received is clear from her biographies. However, for contemporary readers, the frequent reference to duty might seem a bit remarkable. Norwegian society has transitioned from a society based on duty to one based on rights. Brunstad (2009) asserted that in a society without some sort of basic commitment to one another, the focus on rights has no bearing. Someone must feel a commitment or duty to uphold/fulfill the rights of others. If no one is committed to fulfilling the rights of others, no one will feel obligated to answer the call for fairness or resolve injustice. Furthermore, this sense of duty, responsibility or commitment towards one another opens us up towards each other, whereas in an environment where we must demand our rights, we close ourselves off from each other. Hence, our humanity rests on a sense of duty to one another (Brunstad, 2009, pp. 109–110). As it pertains to Halse, her understanding of duty stemmed as much from the Norwegian culture of her day as from her spiritual tradition. In the following, I include an example of just how deep this sense of duty was rooted in Halse.

Halse noted that when she travelled up north, it was at the bidding of a higher power. Furthermore, she asserted, “I traveled up here to meet needs. I met many needy. Was it not my duty to do something?” (Tangstad, 1987, p. 69). This understanding of duty – as something an admirable person would be compelled to do, to such a degree that it would be wrong not to do it – is in line with how Zagzebski (2010) asserted an admirable, good person would react to needs. Halse believed our existence hinges on our ability to fulfill the needs of the needy to our best capacity. As we are here on earth, she went on, and not in heaven, we were put here to do a job. Halse explained that for her, every human being was worth more than the whole world. She felt we have the responsibility to take care of the treasures we have been given. Halse noted that this was the reason her life was so rich. No effort was too great, Halse claimed, in helping the widowed, orphaned, old or weak: “We do not care about money here at Betania... we do not at all care about cold systems, we only care about human beings that need our help” (Tangstad, 1987, pp. 69–70). With this example, Halse provokes our egocentric tendencies to focus on building our own ministries, role in church or (academic) careers. It is also noteworthy that she saw her calling not in terms of age groups, focus areas or limited by her own experience or skills but simply to meet the needs of the people she encountered. A question for today’s leadership might be: Does the way we put limits on our calling, perhaps in striving to accomplish great things, miss the needs of the people God has put right in front of us?

Duty also pertains to the sphere of another virtue: justice. According to Brunstad (2009), justice is best understood when we notice its absence. It is closely tied to rights. Justice is giving someone what is rightfully theirs. This understanding derives from the classic philosophers Homer and Plato and the church fathers Augustin and Aquinas (Brunstad, 2009, pp. 114–115). It is about what we as humans have a right to, what we perceive as our right or what we believe our fellow human has a right to. When we see someone being deprived of what we believe is rightfully theirs, we perceive it as injustice. In Christian theology, God has created all humankind, and therefore all are equal and have equal rights (Brunstad, 2009). The ideal summoning for justice is rooted in God. With this starting point, no one may claim anything out of selfish interests. No one has the right to more than anyone else, and everyone has the right to be respected and treated as an equal (Brunstad, 2009, p. 115).

Recounting her childhood, Halse noted that even from a young age, she had a longing to help children in need (Tangstad, 1987, p. 23). When her pastor read her obituary, he underlined Halse’s ability to identify a need in society and work hard to find a solution to it. She spent over 30 years running the Betania orphanage and care facilities (Tangstad, 1987, p. 92). She saw injustice and recognized how she might be part of the solution and do what society

could not. She took action. The first time she encountered an orphaned boy in Finnmark, she was easily persuaded to take care of him.

It is also appropriate to include another example from Halse's life that portrays how she saw herself as someone that had to speak up and act on what she perceived to be injustice enacted towards the elderly in Alta, Finnmark after the war:

There is room for parents and their young ones in a home, but never the grandparents – there is too little space for them. How can we change this? Well, I have seen this clearly. I have seen it since 1948. At that time, I traveled down to Husbanken in Oslo³ and asked if it would be possible to apply for grants in addition to the ordinary things so that those who received grants to build houses also could receive a grant to build an extra room for their parents – so that parents, their children, and grandchildren could live and grow together. But I was told that that was impossible because Husbanken was only supposed to help the young generation – because they are the ones that owned houses. However, at that point I answered: “We have 80% that owned houses [in Finnmark before the war] but gave away their ‘war damage’ grant to their sons and sons-in-law. When applying for a loan/grant they [the families] must use the bank's building plans, and those houses have three bedrooms at the most. If a family has several children, these bedrooms are taken, and there is no room for the grandparents.” (Mannsåker, 1969)

Seeing parents and grandparents left homeless after helping their children regain their financial balance after the war, Halse took it upon herself to travel down to Oslo to speak on their behalf and negotiate better terms for loans and grants. While this endeavor was not very successful, Halse did quite a bit for the elderly both before and after this bank visit. Even before the orphanage was fully rebuilt in 1946 (after having been burned to the ground during the war), Halse housed the elderly:

When everything was burned down and the roads opened towards the north, the government did not want the older generations to travel up north before they could offer them a house. However, older adults somehow conned their way up here, imagining that they still had their house standing there and that everything would work out. But that was not the case; there were no houses left. And the house that is now called Betania was the first house that was built up again in Finnmark after the war... even before we had the windows set in, and the carpenters were still working... so many older adults came in a short amount of time, and it was impossible to stop it, and we could not say no to anyone. For there was no government and no social help to be obtained here at that time. (Mannsåker, 1969)

Hence, Halse met needs due to her call, a sense of duty and as a response to the lack of justice. The examples above show that all these things were present in Halse's leadership. To confront injustice like Halse did in the bank office, one needs a portion of courage. One may feel a duty to follow a calling, but one needs the courage to bring it to life (Brunstad, 2009, p. 42). Courage is one of the virtues Halse displayed repeatedly throughout her ministry. As a young evangelist, it can be seen in how she left the comfort zone of western Norway and faced an uncertain future in Finnmark.

Courage is one of the components that forms a wise leader. While wisdom and justice help leaders to find their goals and direction, courage enables them to bring these to life

³ A state-funded bank that was responsible for grants and loans to rebuild houses in the aftermath of the war.

(Brunstad, 2009, p. 135). Courage enables one to make difficult decisions. Competent leaders know it is better to act than to sit back in apathy and do nothing. Fear of failure, one's feeling of incompetence, the vastness of the need and the promise of government aid are some of the many reasons or excuses for our inability to rise to the occasion and display courage. These things could have stopped Halse, but they did not. To build sustainable ministries, we need to employ courage and answer the call for justice in new and inventive ways. For Brunstad (2009), virtues are closely connected to the quality of relationships. A leader's inner strength of character always needs support from the outside. No matter how strong a leader is, they need to be able to rely on the strength of the quality of those relationships. Hence, the building and nurturing of courage also hinges on supportive relationships.

When describing Halse's call from God, Rudolph (1961) noted that she struggled with it and had doubts. She encountered people who acknowledged her struggles, prayed with her and offered her wisdom for the decisions she faced. She realized that the responsibility and assignments God had given her would come at a great cost. This caused her to pray and seek God until He gave her reassurance (Rudolph, 1961, pp. 44–49). From this example, we can see that Halse built a network of people and relationships around herself who were aware of and involved in her calling. Intercession in this regard may be considered a form of involvement and engagement. This, joined with her own spiritual experience, formed the basis of her courage. Life itself demands that we courageously take on the challenges that come our way (Brunstad, 2009). Entering the unknown may result in a fiasco, but it may also lead to a much-needed rejuvenation (Brunstad, 2009, p. 138).

From 1936 to 1937, Halse, a co-worker and the four children they were caring for travelled around the south of Norway to collect money for the orphanage. Being a woman, travelling around raising finances could be considered courageous, even more so when one considers the fact that she was collecting money for a project that had not yet started. Halse had no property in Alta and no church that supported her financially. However, through her network, she met another evangelist who was a carpenter and who was able to convince two churches to financially support the endeavor. This envoy from the churches financially supported Halse's future investments in Finnmark. In November 1939, the first child was welcomed into the orphanage. Noting the date, WWII was also soon on its way to Norway.

War has traditionally been the situation in which the virtue of courage has shown its relevance and true meaning. In war, courage and the ability to act are a matter of life and death. Despite this connection to warfare, it is vulnerability – not strength – that is the prerequisite of courage. Only people who understand the risk they are taking show true courage in their actions (Brunstad, 2009, p. 136).

In the summer of 1940, the German occupants obtained control of Finnmark. During the war, Halse and her staff met the needs of many of the people around them, whether it was supplying food and shelter or taking care of animals and fields. Despite the constant risk of running out of food and resources, they did not deny requests for help. Betania owned the fields around the orphanage, a barn and a summerhouse on one of the islands off the coast of Alta. Under the threat of confiscation during the war, creative and quick thinking was necessary. Quoting Thomas Aquinas, Brunstad (2009) noted that it is not the risk itself that qualifies as courage, but a risk acted upon when serving a good purpose. Hence, courage must be connected to wisdom and justice (Brunstad, 2009, p. 137). Courage requires the ability to make sound judgment (Brunstad, 2009, p. 41). On one occasion, the Germans wanted to turn the orphanage into a hospital for wounded soldiers. Halse called on her colleagues to pray while she showed the Germans around the building. She saved the nursery, where the babies were in their cribs, until last. Entering that room, the Germans were so moved by what they saw in

the nursery that they had a change of heart and left (Tangstad, 1987, p. 28). Her good and sound judgment also came into play in the fall of 1944.

The Germans started their scorched earth tactics in the eastern parts of Finnmark. Halse arranged for a bus to evacuate the children and staff at Betanina. At that time, there were 40 people in Betania. Some had serious health conditions, and many were infants. Mothers had come with their babies to the orphanage, promising to return within a week or two to get them, only to never return. In addition, many people now came to Betanina begging the staff to take their children and bring them to the south. The staff simply could not say no at a time of great need (Rudolph, 1961, p. 99). When the Nazis' fires came near, their buildings at Betania filled up with people who had left everything. Sick and old adults were carried into the building. Many were forced on transport boats going south, while the staff and children of Betania evacuated on a bus. They were not allowed to bring anything with them (Rudolph, 1961, pp. 100–103). At this moment when Halse had to leave everything behind, she seemed acutely aware of what was about to happen to the buildings and everything they had created. However, she was not broken or bitter, which may have been due to another virtue that is quite evident in Halse's life and ministry. Halse recounted standing on the steps outside the orphanage with the bus driver trying to rush her: "I needed one more minute in prayer and gratitude to Him who sees everything" (Tangstad, 1987, p. 33).

Throughout her biographies and her television interview, gratitude to God seems to mark Halse's descriptions of the past and present. Halse was always thanking and praising God, either alone or in the company of her co-workers. In recounting her life, Halse expressed a recognition of her limitations. She did not see herself as the initiator of any of the things she had done, and therefore she expected nothing back: "I am a useless human being, but oddly enough He had use for me" (Tangstad, 1987, p. 68). This is in line with Brunstad's (2009, p. 168) definition of gratitude as the appreciation of the privilege to partake in something one is not the origin of.

When considering Halse's sense of duty, Halse stated during an interview that her life had been rich. During that same interview, she explained further:

I have lived a rich life, an astonishing life. I have been given wealth in abundance, the kind of wealth that does not clink like coins nor is it perishable, but that enriches the soul and mind. I, a completely useless human being, have been endowed with the source of power and life, not everyone has this source, but they may obtain it. (Tangstad, 1987, p. 68)

Here, Halse expressed gratitude for her life. Earlier in this article, I quoted Halse speaking of her conversion and relationship with Christ in the terms of "stream of life" and the source of life (Mannsaker, 1969). The stream of life generates "work-joy," "life-joy" and "joy in God" (Mannsaker, 1969). Later during the same interview, the reporter noted that she found it strange that Halse's colleagues worked at the facilities without receiving salaries. To that Halse replied,

Yes, well the joy of working here is more than enough payment in itself, and we are able to partake in the joy of working... let me recount what I said earlier, it is the stream of life inside each of us that causes, and must be given, an expression – any bag of money is too small for this kind of expression. (Mannsaker, 1969)

One such expression seems to be appreciation and gratefulness. Brunstad (2009, p. 167) noted in his book that grateful people may experience long-lived joy.

On a regular basis, Halse or her co-workers would send newsletters to their friends, families and supporters. In two letters dated December 1953 and May 1954, Halse expressed

deep appreciation for the support and help they had received and encouraged visits. She wrote of people who had been a blessing to Betania. With words of admiration, appreciation and gratitude, she described the last days of her close colleagues, such as Else Ingerslevs, who died from a prolonged period of sickness (Halse, 1954).

According to Brunstad, a grateful leader has the capacity to identify and remember the strengths of their co-workers. Gratitude enables people to entrust themselves to others and love other people. Gratitude builds and strengthens relationships. The kind of safety that gratitude generates enables a community to endure resistance and trouble. If a leader can express their gratitude for their colleagues promptly, it may result in those co-workers taking pleasure in their job and increased output (Brunstad, 2009, pp. 167). The examples I have pointed to from Halse's life describe such a community.

The final virtue is also the most important of them all – wisdom. Wisdom denotes the direction and goal of all the other virtues (Brunstad, 2009, p. 79). Halse was a woman who was raised and taught within the Pentecostal tradition. Within this tradition, she gained skills and experience through practice and mentoring. She displayed both humility and a willingness to learn. According to Brunstad (2009, p. 92), listening to other people's experiences and insights is not only wise but is also a prerequisite for making good decisions. Halse did this throughout her life, and in time she gained the wisdom and discernment to make morally sound and independent choices.

Reading through the examples from her later life, she faced financial challenges. This was most likely not unexpected. In raising money for the orphanage, she had to face both rejection and judgement because of her gender. These were familiar challenges that she had experienced in her early ministry days travelling with Bertha Sætre. Now, she utilized her network, built relationships and was able to connect with the right people. An unknown situation, WWII and the Nazi scorched earth tactics, put Halse's leadership skills to the test. A wise leader displays creativity and the ability to foresee the consequences of a course of action before anything is done (Brunstad, 2009, pp. 77, 79). It is difficult to discern how much Halse and her team foresaw; however, the following example shows how they realized the possible consequences of a bad decision, undid it and took steps to engage the inevitable.

At one point before the evacuation, Halse and her colleagues agreed to hide from the Nazis with the children. However, during this attempt to hide, they experienced so many frightful situations that the idea was soon abandoned, and they decided it would be best to wait out their time at Betania (Tangstad, 1987, p. 32). In this situation, it is easy to understand the urge to flee and hide. However, in the end, they ended up making the right choice to return and wait to be evacuated. Instead of being afraid and hiding somewhere, they negotiated with the occupants for a bus that would safely evacuate them together (Rudolph, 1961, p. 98). They had the opportunity to hide, but abstained and waited in active patience for the best and safest solution for their group. Active patience is defined as the time spent assessing a situation to acquire an overview and the insight one needs to act appropriately (Brunstad, 2009, p. 153). This example shows how a hasty act of impulse turned into a display of temperance in waiting for the evacuation date. Timing, and knowing what to do and when to do it (vigilance), both take wisdom (Brunstad, 2009, p. 98). Of course, it is hard to predict what could have happened if they had stayed in hiding, but the choice they made kept all of them safe until the day of evacuation. When they fled to the south of Norway, Halse had seen enough of what the Germans were doing to know that nothing would be spared of the orphanage and everything they had built up. Others tried to convince her that God would spare Betania. They prayed God would protect it; some believed if they had just stayed, God would have spared the buildings. However, Halse had seen many Christian homes burned to the ground and had no reason to believe that either God or the Nazis would spare Betania. She had come to accept that nothing

would be left. These examples portray Halse's ability to assess the situation realistically and act appropriately despite chaotic and confusing times, which is a sign of wisdom (Brunstad, 2009, pp. 107–108).

FINAL ANALYSIS AND CONCLUSION

The above examples from Alma Halse's life indicate how and where her virtues were nurtured. In Zagzebski's (2010) list of basic moral concepts, *virtues* are understood as something we admire in an admirable person. The narrative extracted from Halse's biographies speaks of *duty, virtues* and the recognition her life and ministry received, giving her the testimony of *a good state of affairs* at the end of her life. These combine to form an example of what might be considered "a paradigmatically good person" (Zagzebski, 2010, p. 55).

As a leader, Halse expressed justice, courage, temperance and gratefulness, all virtues that were nurtured by her close walk with God. When these components came together, they formed the essence of what may be recognized as wise leadership within a Christian context. Does that mean it was sustainable? Throughout her life, Halse was challenged to adapt and mature as new challenges and complexities presented themselves. In the circumstances that occurred after the war, she faced new demands. Halse and her co-workers worked to serve and answer the needs of the community and society at large. After Halse died, Betania continued to adapt and improve to engage the challenges and complexity of the demands of new generations. The main beneficiaries were always children and the elderly. Today, Betania Alta manages two kindergartens, senior housing and various initiatives (including housing) for substance addicts and mental healthcare patients. Recently, Betania Alta signed a contract with child protective services to provide institutional housing for teenagers in Alta and Kirkenes. Hence, the foundation that Halse laid enabled Betania to be successful until the present day despite the changing demands of society. Therefore, the term sustainable leadership (within the realm of Christian ministry) applies to Halse's life and ministry.

Halse's leadership lasted until she died at 67 years of age. She did not live a long life. Could the lack of rest and working long days with heavy workloads have shortened her life? There are other components of her leadership not discussed in this article, such as what kinds of accountable relationships she had. Nothing is documented on whether she herself mentored or trained new leaders to take her place. There is a sense of her being irreplaceable towards the end of her life. Hence, although she was an admirable person and her life provides us with a notion of what sustainable leadership might look like, it does not fully prescribe a holistic view of what is needed for a model of sustainable Christian leadership for the future.

Another component that may need further analysis is the financial model that Halse worked by. Though with a few differences, some missional organizations work and operate on some of the same principles. However, this topic is outside the scope of this article.

This article demonstrates how nurturing the virtues of wisdom, justice, courage and gratefulness through spiritual and practical mentoring, walking alongside each other during hard times and offering intercession and guidance will equip future leaders to take calculated risks and show courage when encountering the needs of others, injustice and war. Injustice comes from an imbalance of rights. For the leaders of today, this may be caused by environmental changes, an imbalance in the distribution of resources and the consequences of war. The findings of this article suggest paying close attention to how these desirable traits and skills of future leaders are nurtured and developed. To have leaders with strong integrity and the ability to make good decisions for themselves and the society around them, we need to ensure that we nurture these leadership virtues.

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Kristina Undheim, (born 1979) is Assistant Professor at the University of South-Eastern Norway. She has a Teaching degree, in addition to a MA in Biblical and Theological Studies from AGTS, and a Master of Christianity in Pentecostal Studies, from MF Norwegian School of Theology, Religion and Society. Her research interests include Pentecostal spirituality, history and organization, as well as the didactics of the study of religion in a secular environment. Email: bartelme@hotmail.com / kristina.undheim@usn.no

Prior publications:

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