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Pentecostalism and Christian Higher Education

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Theme for Next Issue:
Pentecostalism and Models of Mission

EDITORIAL

We are pleased to share with you the second edition of the *Pentecost Journal of Theology and Mission* (PJTM). We are indeed delighted and encouraged by the enthusiastic uptake of our first issue, July 2016, on ***Pentecostalism, Migration and World Christianity***. An aim of the PJTM is to provide a space for critical reflection on contemporary issues of theology and mission from Pentecostal perspectives that will have practical and transformative impact on the life of the individual, the church and society. The Editors have discovered that such a “space” does not exist without its creation, and the work of creation itself has to be intentionally and persistently attended to among the plethora of tasks and concerns that fill our diaries and our desks. However, we are convinced that the PJTM offers a meaningful and important contribution to theological reflection and therefore are committed to hold open a place for Pentecostal voices to be heard.

This second issue addresses the theme ***Pentecostalism and Christian Higher Education***, a theme chosen for its relevance to current debates and concerns about Theological Education. This collection of articles forms a unique set of insights into biblical, theological, historical, educational, pastoral and spiritual concerns of Christian Higher Education and more specifically, Pentecostal Theological Higher Education.

The first article from a Ghanaian theologian, Professor J. Kwabena Asamoah-Gyadu, provides a scholarly Biblical exposition of the relationship between the experience of the Holy Spirit and theological education. His paper, “The Spirit in the Letter: Pentecostalism and Theological Education” passionately advocates maintaining a healthy balance between the pursuit of Christian Higher Education and Christian spirituality. In short, he is calling for Christian Higher Education that holds together rigorous academic study and Holy Spirit empowered experience.

Theologian Professor Kirsteen Kim is a seasoned scholar of Pentecostalism. Her paper on “Pentecostalism and the Development of Theology of the Holy Spirit”, the second in this issue, written with characteristic clarity, provides an historical overview of the contribution of Pentecostalism to the development of pneumatology, and is an essential reading for all emerging scholars whether in the global North or South.

The third article is from two British writers, Professor William Kay and Dr Andrew Davies, both are scholars of Pentecostalism and higher education. Their paper “Pentecostal Universities: Theory and History” explores the history of the university and Pentecostal higher education, and highlights some of the specific challenges for Pentecostal Universities including the development of a curriculum that integrates faith and knowledge, the kinds of teaching methods that are needed and the role of the Holy Spirit.

The fourth article, “Models of Theological Education and Pastoral Formation: A Pentecostal Perspective”, by Dr Emmanuel Kwesi Anim, the Principal of the Pentecost Theological Seminary (PTS), theologian and scholar, explores five types of Theological Education. Anim helps to make the distinction between formal theological education and pastoral formation and traces the history of different approaches to theological education. Drawing from his experience of leading the development of PTS, Anim proposes that the Apprenticeship or Asamankese Model is valuable for guiding ministerial formation.

It is this three-fold relationship of academic values, higher theological education and spiritual formation that is the focus of Dr Ruth Wall’s paper, “Competing Values and Transformative Learning: How can the competing values of academic rigor and spiritual formation be held together within theological education? Proposing Transformative Learning as an educational framework to save the marriage”. As a researcher of learning and transformation Wall argues for a different kind of pedagogical approach in contexts of Christian Higher Education. She offers a Transformative Learning approach to teaching and learning as a way to hold academic and spiritual values together.

Her overview of Pentecostal values that are biblical, spiritual and missional provides a starting point for further discussion and her challenge to critically engage and restate these values should not be ignored.

We are very grateful for the high quality contributions made by contributors whose combined expertise is truly astonishing. In this second issue we are pleased to offer a book review essay by Professor Amos Yong, on “The Anthropology of Pentecostalism in Africa and Along Its Transnational Routes: A Review Essay”. Professor Yong of Fuller Theological Seminary with characteristic breadth of knowledge, showcases six contemporary Pentecostal studies from Africa and beyond showing how Pentecostal studies is “an ever-expanding field of inquiry”. The Editors said a loud, “Praise the Lord Amen!!!” to Yong’s plea for “more insider accounts” and hope that this Journal is able to make one contribution to the development of emerging scholars and practitioners.

In conclusion, Pentecostalism and Christian Higher Education is a call that should be motivated and inspired by our love for the Lord our God with all our heart, soul, strength and mind that embraces our love for the neighbour. (Luke 10:27).

Robert K. Aboagye-Mensah
Chief Editor

THE SPIRIT IN THE LETTER: PENTECOSTALISM AND THEOLOGICAL EDUCATION

J. Kwabena Asamoah-Gyadu

Key Words: *The Spirit, Christian Theological Education, Presence and Companionship*

Preamble

This article reflects on the relationship between the experience of the Holy Spirit which defines Pentecostalism and theological education which has normally been associated with the academic impartation of theology.¹ I will argue that the Pentecostal/charismatic movement has always been suspicious of academic theological education on the basis of the argument that it often neglects spiritual experience by imparting head knowledge to the neglect of matters of the Spirit. In the same vein members of the historic mission churches—both Catholic and Protestant, have often chided Pentecostals for neglecting theological education preferring to build churches and provide leadership on the basis of experience. It is the contention of this article that both positions—the mainline and Pentecostal—are flawed because in its proper biblical understanding theological education could be both academic and experiential if properly conceived, designed and imparted. Guided by the words of St. Paul that “the letter kills, but the Spirit gives life” (II Corinthians 3:6 NRSV), Pentecostals have always relied on the inspiration of the Spirit for “theological education.” One of the most important submissions made by Jesus concerning the Spirit is that when he, the Spirit of truth comes, he was going to teach the disciples all things. Does it mean that it is sufficient to rely only on the experience of the Spirit for theological education as some would have the world believe?

I define Christian theological education in this context as any conscious attempt to impart knowledge regarding the Gospel of Jesus Christ in order to ensure that Christians grow in the grace of God and the maturity of the Spirit. In its narrow sense Christian theological education is formalized through the work of seminaries and Bible schools and its main aim is to train Christian leaders and

pastors for the work of ministry. In its broader sense, such education occurs primarily through preaching, teaching and even other oral forms of communicating the message such as through testimonies and musical compositions. When they have thought it necessary, Pentecostals would usually rely on the Bible School approach to theological education in order to avoid the critical-historical methods that demystify the Bible and make it look like an ordinary text book. Besides a number of Pentecostal churches bemoan the fact that those of their number who study in seminaries, divinity schools and departments for the study of religion, often lose their spiritual verve by the time they were done. What is the way forward in dealing with the interface between theological education as an academic endeavor and the experience of the Holy Spirit?

Theological Education and Spirituality

Theological education has mostly been associated with the older historic mission denominations. In much of Africa the relationship between theological education and historic mission Christianity has been sustained through the theological educational institutions established by the western missionaries. Its objective has always been to train ministers of the gospel to serve the churches and other Para-church establishments. I teach at the Trinity Theological Seminary, Legon, Ghana established by the five main historic mission denominations—Methodist, Presbyterian, Anglican, AME Zion and the Evangelical Presbyterian Church—in 1942. Up until the early 1990s conservative evangelical and Pentecostal/charismatic Christians were suspicious of formal theological education. This was on account of the liberal attitude to Scripture and because formal theological education as received from the West also subjected personal religious experiences to critical scrutiny generating wide complaints that by the time people left seminary, they had received head knowledge but lost their passion for Christian ministry and evangelism of the experiential kinds.

With the massive growth of Pentecostalism as a world religion, the ice has thawed somewhat because of the increasing conservative evangelicals and Pentecostal/charismatic leaders who started to take higher degrees in biblical studies, theology and mission without losing

their evangelical orientation. During my second year as seminary teacher in 1994, a leading Ghanaian evangelical businessman who had opted for the ordained ministry of the Presbyterian Church of Ghana was sent to the Trinity Theological Seminary to be trained as a mature candidate for ordination. A number of us evangelical/charismatic Christians had benefitted from his Christian leadership as a lay leader. One day after a New Testament class, he walked up to me visibly concerned and asked: “Sir, is it not possible to study Christian theology without mentioning the name Rudolf Bultmann?” The source of his concern was apparent. Bultmann was the New Testament theologian who demystified spiritual experience and the class may obviously have been studying about him. I am not a New Testament scholar but I presumed he came to me because of my own background in the evangelical movement.

I started theological training at the Trinity Theological Seminary, where I now serve, with similar concerns. What kept me going was the ministry of professors who bridged the gap between evangelicalism and charismatic Christianity on the one side and academic theology on the other. I determined then that if the Lord granted me the opportunity to teach theology someday, I was going to help seminarians understand that the gaps theologians created between academic theology and experiential faith were artificial and unnecessary. Later during doctoral studies at the University of Birmingham in the UK, I even encountered professors of mission who did not attend church. What sort of mission did they “profess” was a silent question in my heart that I never asked, at least, not publicly. In the ministries of those I call mentors, I saw what it meant for theology to be used in the interest of the church of Jesus Christ. It occurs when those at the center of it are people who take the experiential element of the faith seriously and almost without exception, they had a personal testimony of transformation; they tended to be biblical and expository in their preaching; and were people of the Spirit.

Partnering God in Theological Education

Religious anthropologist I.M. Lewis identified doctrine, ritual and experience as the three main ingredients of religion noting that of the three, religious experience was the most critical. When I talk about religious experience in the Christian context I refer to the transforming and empowering encounter that Christians—whether as individuals or communities—have with the Spirit who proceeds from the Father and the Son. I have only recently personally met Craig S. Keener, the charismatic New Testament professor of Asbury Theological Seminary. One of the several books he gifted me was titled: *Gift Giver: The Holy Spirit for Today* and in it he states that: “So pervasively has Enlightenment culture’s anti-supernaturalism affected the Western church, especially educated European and North American Christians, that most of us are suspicious of anything supernatural.” Keener then proceeds to ask: “Is it possible that God has something more to teach his church today about supernatural gifts?”²

In thinking of theological education as service to the church of Christ, the question that confronts us in these reflections is this:

What is the biblical rooting that concerns our understanding of theological education as partnership in the gospel?

I will think of partnership in two senses. First is the partnership with God in Christ through the Holy Spirit because, as the Spirit of truth, he is our Advocate and Teacher. Second is the recognition of the shift in Christian presence from the former paradigmatic centers of theological education to new heartlands in the South and partnering with those people among whom the Spirit seems to be at work. It does not mean that Christianity in the global North ceases to matter but that in the South, the faith exuberantly engages with new religious worldviews sensitive to supernatural realities. The biblical text to guide my thoughts comes from the words of Jesus to the disciples as he prepared to withdraw his physical presence from the earth as God incarnate:

And I will ask the Father, and he will give you another Advocate to help you and be with you forever—the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. I will not leave you orphans; I will come

to you. . . . But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you (John 14:16-18; 26).

The critical lessons in this text concern the fact that: firstly, the Holy Spirit is the “Spirit of truth”; [which is what theological education must be about]; secondly, He takes permanent residence within and among God’s people: “for he lives with you and will be in you”; thirdly, the Holy Spirit is God’s empowering presence with his people: “I will not leave you orphans; I will come to you”; [an orphan signifies those without support]; fourthly, the Holy Spirit will teach God’s people: “But the Advocate, the Holy Spirit whom the Father will send in my name, will teach you all things”; and last but not least, the Holy Spirit was going to teach or remind them about the very things that Jesus their Lord had taught them: “[he] will remind you of everything I have said to you.” In the post-resurrection experience of the disciples (Luke 24) the resurrected Christ walks with them and illumined their minds that they may understand what he had taught them.

The recovery of our roots in theological education that will serve the church, I will argue, must pay attention not just to Scripture as the foundation of our faith but also to the ways in which it has been received in the new centers of Christian engagement and activity. Christianity as a world religion now lives through other cultural, historical, linguistic, social, economic and political categories than those that are dominant in the West.³ In much of the Western academy, I have argued, the Bible was demystified through historical-critical methods of study. In the process, the Holy Spirit as our Advocate and Teacher, in many cases, was edged out of pastoral formation. Kwame Bediako suggested that if our knowledge of Christianity continues to be shaped predominantly by the Western intellectual and cultural experiences of it we may find ourselves ill equipped to recognize new opportunities and deal with the challenges that come with it. He spoke here about a certain type of non-Western Christianity that did not operate a theology boxed in by the sort of Enlightenment doubts represented by Bultmann, and which is suspicious of the transcendent world.⁴

Basis of Theological Education

The basis of Christian theological education, however defined, must relate to a simple fact: a faithful and diligent search and understanding of how God—who revealed himself in Christ—sustains his presence in the world and in his church. If the words of Jesus here are anything to go by, then as the Advocate, God is at work in the presence of his Spirit. In such non-Western religious contexts as Africa, it is generally held that belief in the existence of God is innate. Thus the Akans of Ghana say: “a child knows God instinctually” so we do not expend ink and energy trying to prove God’s existence. What the Christian evangel has sought to accomplish is to show how this God—creator, provider, sustainer and indeed the beginning and end of all things—has revealed himself in Christ. To that end, Hebrews 11:6 reads:

And without faith it is impossible to please God because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.

Our roots in theological education that serves the church must relate to a “diligent” or “earnest” thirst for the presence of God. “God is Spirit,” Jesus told the Samaritan woman at Jacob’s Well and “his worshippers must worship in *the Spirit* and in truth” (John 4:24). More often than not what Jesus rendered as “worship in the Spirit” is reconstructed to read: “worship in spirit.” The definite article in the translated text is important. That God must be worshipped “in the Spirit” refers to life that is ordered in relationship with the Holy Spirit who according to Jesus is not only the “Spirit of truth” (John 14:17a) but will serve as an Advocate teaching us all things and reminding us of the things that he has said to us (John 14:26).

In other words, the Holy Spirit will among other things, educate God’s people. In Psalm 119:18, the Psalmist prays: “Open thou my eyes that I may see wonderful things in your law.” The verse is preceded by the following claim and desires relating to the word of God:

I have hidden your word in my heart that I might not sin against you. Praise be to you, O Lord; teach me your decrees. With my lips I recount all the laws that come from your mouth. I rejoice in following your statutes as one rejoices in great riches. I meditate on your precepts and consider your ways.

I delight in your decrees; I will not neglect your word. Do good to your servant, and I will live; I will obey your word (Psalm 119:11-17).

In other words, obedience to the word of God through reflective acceptance brings the Psalmist God's goodness. That which opens the eyes of the Psalmist to behold the truth of the law of God is his Spirit that illumines it by bringing to light that which ordinary human thought cannot fathom. Merrill C. Tenney, commenting on the words of Jesus to the disciples that the Spirit will bring to their memory what he has told or taught them, states this implies learning. Human beings, he points out, cannot remember what they never knew. Jesus, Tenney explains, did not intend that the Holy Spirit should be regarded as a substitute for learning. Rather his expectation was that the disciples would pay close attention to his teachings so that the Spirit might direct the use of what the knowledge already imparted to them.⁵

Moses: Spirit, Presence and Companionship

In the period between the Ascension and Pentecost the disciples were expected to *wait* or *stay* for what Jesus describes as “the Promise of the Father” (Luke 24:49). Those who live in obedience to this instruction are those who expect to be “clothed” with the *Presence* of the Father—the Holy Spirit. An important Old Testament example of this earnest desire for the experience of God's teaching presence may be found in the example of Moses. Aaron his human companion had failed him badly through apostasy in the story of the Golden Calf in Exodus 32. In Exodus 33, Moses returns to God in search of a new and more reliable companion. He therefore brings to God the following ardent request:

You have been telling me, ‘Lead these people,’ but you have not let me know whom you will send with me. You have said, ‘I know you by name and you have found favor with me.’ If you are pleased with me, teach me your ways so I may know you and continue to find favor with you. Remember that this nation is your peoples (Exodus 33:12-13).

It is instructive that in this request Moses refers both to the “leading” and “teaching” functions of the new companion he is searching for. In the very next verse in Exodus 33:14 the Lord replies Moses: “My Presence will go with you, and I will give you rest.” Pentecostal New Testament scholar Gordon D. Fee describes the Holy Spirit as *God’s Empowering Presence*. We will never achieve victory in our efforts to educate theologically or even in our own struggles if we do not learn to depend on what God in Christ accomplishes in us by his Spirit.⁶ I suggest that the *Presence* of God promised to Moses here is the same Holy Spirit that Jesus said would come to abide with his disciples forever and to teach them as part of his advocacy role. Interestingly, with the desire for a more reliable companion who turns out to be the abiding *Presence* of God, Moses makes two other requests:

- i. Exodus 33:13, “...teach me your ways so I may know you and continue to find favor with you.”
- ii. Related to this is where Moses says to God: “Now show me your glory” (Exodus 33:18).

The abiding *Presence* of God was going to be the chief instructor of Moses to the end that God’s glory may be revealed. It is this revelation of the glory of God that distinguishes his people, Israel, from all others on the face of the earth. In the teaching received through the abiding presence of God, his glory is revealed among those who belong to him and the encounter with theological education must necessarily lead to the sort of transforming presence that Moses’ engagement with God alludes to.

On the Road to Emmaus: “Stay with Us” Lord: Luke 24:13-35

In the New Testament, Jesus does indeed present the Holy Spirit the Advocate or Comforter as his continuing *Presence* among the disciples. We noted in our introduction that there were two things that the Advocate was going to accomplish:

- i. He will “testify” about Jesus (John 15:26)
- ii. Based on the testimony of the Advocate the disciples were also going to testify about Jesus (John 15:27)

In other words, what the disciples were going to teach was expected to be that which had been revealed to them by the Holy Spirit. Two of the disciples had experienced the warmth of the presence of Christ during their despondent journey to Emmaus following the uncertainties regarding what had happened to the body of Jesus in the early hours of the resurrection. In the end, they made the following request: “stay with us” (Luke 24:29). The request was addressed to the risen Lord who had been ignorantly taken for a stranger as he walked with the two disciples on the road to Emmaus:

But they urged him strongly, “stay with us, for it is nearly evening; the day is almost over.” So he went in to stay with them.

There were two reasons for the request that one can read into the passage: first, the events of the Friday on which Jesus was crucified had created fear and panic in the community and everybody was confused. These were theological developments that were supposed to relate to the core message of the disciples and consequently the church. Second, this presumed stranger had shown some genuine interest in the case of the two gentlemen: “Now that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem. They were talking to each other about everything that had happened. As they talked and discussed these things with each other, Jesus himself came up and walked with them; but they kept from recognizing him. He asked them, “What are you discussing together as you walk along?” (Luke 24:13-17).

The two were disappointed that their Lord had been publicly humiliated and crucified that Friday. This had not been helped by the news from the place of burial that the body of Jesus had disappeared from the tomb. His body had presumably been stolen and they were discussing these matters during their foot journey to Emmaus. The Scripture says: “They stood still, their faces downcast...” and even wondered who this stranger was, looking at his total ignorance of something that had become national news:

“One of them named Cleopas, asked him, “Are you only a visitor to Jerusalem and do not know the things that have happened there in these days?” (Luke 24:18)

In verse 19 the stranger poses an important question by simply asking: “What things?” Suddenly a stranger seemed to show genuine interest in their case and they eagerly shared their dashed hopes and frustrations with him:

About Jesus of Nazareth,” they replied. “He was a prophet, powerful in word and deed before God and all the people. The chief priests and our rulers handed him over to be sentenced to death, and they crucified him; but we had hoped that he was the one who was going to redeem Israel (Luke 24:19b-21a).

In speaking this way, the two disciples were actually rehearsing something that Jesus had told them prior to his crucifixion, even noting that this was to form the *root* or *substance* of their message. The two disciples had continued to talk about how some of their women “amazed” them by claiming that the body of Jesus was not in the tomb:

They came and told us that they had seen a vision of angels, who said he was alive (vs. 23).

In other words, nothing was as yet certain. This had been confirmed that morning when some “companions went to the tomb and found it just as the women had said, but him they did not see” (vs. 24). This was indeed a period of fear, uncertainty, panic, suspense and above all, despondency. “So we are going to Emmaus, running away from the city” one can literally hear the two disciples say.

Certain God in Uncertain Times

It was in the midst of this confusion that the plan of God began to unfold. In Luke 24:25, the stranger “said to them”:

How foolish you are, and slow of heart to believe all the prophets have spoken! Did not the Christ have to suffer these things and then enter his glory?

The roots of theological education must necessarily lie in those prophetic utterances that had been fulfilled in the life and ministry of the resurrected Christ. It is the Holy Spirit who reminds us of the things of Jesus. These are things the two disciples were expected to know. Jesus had told them several times over that the Son of Man

was to suffer and die and be raised on the third day. In times of confusion and trauma, the memory of the disciples had refused to function and their faith seemed to fail them. That is when the one who reminds us of the things that Jesus had taught comes in. The stranger started with Moses and all the prophets, and explained to the two disciples “what was said in all the Scriptures concerning himself” (Luke 24:27). In other words, he led them to appreciate the basics, the fundamentals, the roots of theological truth, which essentially is the truth of the Christ event.

From Luke 24:28-29, we read that as they approached the village to which they were going, Jesus acted as if he was going further but the two disciples had heard enough and prevailed on him to continue the fellowship:

But they urged him strongly, “stay with us, for it is nearly evening; the day is almost over.” So he went in to stay with them (vs. 29).

The glorified Christ told John on the Island of Patmos to tell the Church in Laodicea: “...So be earnest, and repent. Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me” (Revelation 3:19b-20). In verse 30, Jesus was at table with the two disciples “he took bread, gave thanks, broke it and began to give to them” and that is when the process of discernment became complete:

Then their eyes were opened and they recognized him and he disappeared from their sight. They asked each other, “Were not our hearts burning within us, while he talked with us on the road and opened the Scriptures to us

There are two important things relating to our roots in theological education here. First is the *encounter* with the risen Christ and the “strange warmth” that took place. Second, is that the process of *discernment* took place only because the two disciples *invited* Jesus to stay with them. The fellowship with the resurrected Christ is what brought them the “strange warmth” that they experienced, especially when they sat at table with him.

The Spirit and Our Roots in Theological Education

We have learnt from Exodus 33 that this was not the first time that such a request for the abiding presence of God was being made. What I find instructive is the connection between the Lord's abiding *Presence* as the companion of Moses and the latter's own additional request "teach me your ways." In *God our teacher: Theological Basics in Christian Education*, Robert W. Pazmiño writes:

As a blessing of Jesus Christ's work of salvation, Christians experience the indwelling presence of the promised Holy Spirit in their lives. God *in* us through the person and work of the Holy Spirit transforms all dimensions of life, including the ministries of teaching. ... The indwelling Spirit fosters the processes of learning so that the spirits of the students are transformed along with their minds, souls, hearts and bodies.⁷

Jesus leaves us in no doubt about the fact that he stays with his people by his Spirit. The Spirit does not contradict what Jesus stood for as the exact representation of God's being (Hebrews 1:1-3). The risen Christ "opened" the "minds" of the disciples that they might understand the core message to be taught to the world:

"...Why are you troubled, and why do doubts rise in your minds? Look at my hands and my feet. It is I myself! Touch me and see!; a ghost does not have flesh and bones, as you see I have."...Then he opened their minds so they could understand the Scriptures. He told them, "This is what is written: The Messiah will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things. I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high" (Luke 24:37-49).

Conservative Evangelicals and Pentecostal/Charismatic Christians for many years were wary of theological education because of its emphasis on academic theology to the neglect of religious experience. The Bible was in the Western religious and theological academy stripped of its mystical awe and when it lost its place as the word of

God in the Seminary it was only a matter of time and the church on which its content was founded began to crumble. Thus I argue that the status of the Bible as a sacred book must be recognized for its contents to be taken seriously as the inspired Word of God.⁸ The strength of non-Western Christianity lies in its preservation of the Bible as *holy* and inherently powerful. Those who demystify the Bible will find it difficult to accept its contents as divine because then it ends up in our hands as another textbook and not as something that is “God breathed”. The essence of accepting all Scripture as God-breathed is that it is received as something delivered by God and inspired by his Spirit. Pazmiño explains:

The written Word is the essential source for authoritative teaching. God’s special revelation is through the person and work of Jesus Christ as the living Word and through the Scriptures as the written Word. The Holy Spirit inspired the initial writing and compilation of the Scriptures. The Holy Spirit also illuminates those who seek to teach the Scriptures or to be taught by them.⁹

The aggregate meaning of the encounter between the disciples on the road to Emmaus and the risen Christ is that theological education is a process of revelation from God in Christ, encounter with Christ through the Spirit and a recognition or discernment of the things taught by the Spirit. It is towards that end that Jesus told the disciples about the three core functions of the “Spirit of truth” in their education: first, that he will guide them into all truth; second, that he will not speak of his own but of only what he hears; and third, that, the Spirit will be prophetic, that is, “he will tell [the disciples] what is to come” (John 16:13). In his commentary on this text Tenney notes that through the Holy Spirit, “every Christian can be provided with individual authoritative instruction.”¹⁰

Theological Education and Non-Western Paradigms

Religio-cultural experiences that underpin African Christianity help to explain the way Africans live out their Christian faith. The African independent churches, considered paradigmatic of indigenous choices in Christianity since the early 20th century, developed an ecclesiology

that stressed the church as a community of the Holy Spirit, organized around Christ as source of life and power.¹¹ In my own context in Ghana, a traditional priest is first and foremost one whose life has been interrupted by the spirit of a deity through possession. From that point the priest is quintessentially the wife of the deity but that is not automatic. The Akans of Ghana say “*se akom ka obi a, wodze no ko ntsetsee*”, literally, when the spirit of a deity possesses a human being, he or she has to be taken for training. In other words, spirit-possession alone does not make for a good mouthpiece of the traditional deity. Training is needed to accomplish the calling and help the candidate to function effectively.

In the non-Western Christian context therefore, theological training if properly understood, must come after an encounter with the Spirit of God. If one comes to think of it, the African understanding of the relationship between spirit-possession and training or education may not be too different from what the Holy Spirit is expected to accomplish in the lives of believers. Craig Keener writes:

The Holy Spirit, like the Father and the Son, is not just a doctrine, an idea, or an experience to be tagged on the other doctrines and experiences of our Christian life. He is the God who has invaded our lives with his transforming presence.¹²

This much is clear from the words of Pazmiño who notes that the experience of the Spirit “does not exclude the importance of nurture or development of the spiritual gifts of teaching”. In his words: “The potential use of spiritual gifts for teaching depends upon a person’s response to God’s call and dedicated development of those gifts through training and mutual edification.”¹³

Conclusion

First, theological education must help to deal with uncertainties surrounding the presence of the risen Christ. We learn that the Lord, through the abiding presence of his Spirit, is willing to walk with us amidst the uncertainties of life. We find two confused disciples talking about their disappointments and even fears over what had happened. That was when the Christ appeared and walked with them. Part of the reading from the Epistle of Peter says:

He was chosen before the creation of the world, but was revealed in these last times for your sake. Through him, you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God (I Peter 1:20-21).

What the Spirit of God does is endow people with the gifts required for their calling. Theological education exists to help nurture these gifts of grace for the constructive building up of God's people into maturity so that as Paul says, they are not tossed to and fro by every wind of doctrine. "The Holy Spirit works to sustain, nurture, probe, and challenge the Christian church in ways that accomplish Jesus Christ's agenda for the world."¹⁴

Second, in theological education, we learn that Jesus Christ is willing to stay if we are willing to invite him. If we desire to hear God, Keener says, the best place to start is by asking him to "open our ears."¹⁵ God does not force his purposes and agenda on anybody. "Stay with us" is what the disciples prayed and their desire for continued fellowship was granted as Jesus not only stayed but also shared fellowship. In Psalm 42:1-2, we have an example of "thirst" for God:

As the deer pants for streams of water,
So my soul pants for you, O God.
My soul thirsts for God, for the living God...

Through the Spirit, Jesus who is in the Father comes to dwell within each disciple (John 14:23) and by that presence transforms each individual into a temple fit for God's dwelling. This indwelling must be desired as part of theological education. In the Beatitudes Jesus said: "Blessed are those who hunger and thirst after righteousness for they shall be filled." Without this indwelling or infilling, people may know who God is on paper but they cannot experience his worshipful presence in their Christian lives as living reality.¹⁶ The *Presence* of the living Christ fills those who hunger and thirst after fellowship with him.

Third, through theological education, we learn that we can have guaranteed fellowship with the Jesus who broke bread and warmed the hearts of the disciples. That was a sign of fellowship. The name given to Jesus the Christ at his birth was "Immanuel" which means God with us. In the words of Jesus: "I tell you the truth, whoever hears

my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life” (John 5:24). Jesus Christ as the living word encounters people through the active presence and ministry of the Holy Spirit. Life with God guarantees that we have fellowship in his Spirit that keeps the heart strangely illumined and warmed.

The Holy Spirit continues the ministry of Jesus through his people in the world. The resistance to the presence of Christianity is what has accounted for its present decline in the global North. It does not mean that everything going on in the South is exactly right. I have become critical of the power games being played in our churches through the adoption of new ecclesiastical titles and accouterments. In the Pentecostal/charismatic sectors of African Christianity in particular, ministry has become a means of personal gain and the baptism of materialism as a prime indicator of God’s favor. We are in danger of losing our way through the distortion of Scripture to suit fallen human tastes and inclinations. Elsewhere, Christianity has come under siege with the exclusion of religious faith from the public sphere and discourse.

In all those circumstances, God does not change. I started these reflections with reference to the skepticism imposed on theological education through biblical liberalization and the downplaying of the supernatural and experiential aspects of Christianity. Spiritual knowledge, Tenney explains, is not identical with dogma, though the body of historical Christian truth has at its core the final revelation of God. That is what Jesus tried to impress upon the disciples. The thrust of the message of Jesus to the disciples however was that “the creation, revelation, transmission, preservation, and application” of the truth of the Gospel is made possible by “the living personal Spirit who comes to each of the disciples.”¹⁷ To quote Tenney further:

The recurrence of the Spirit’s impact upon individual lives keeps the truth from becoming dead tradition; the persistence and cumulative effect of His work historically recorded guards men from extravagances and mistakes.¹⁸

The Spirit remains the believer's *Paraclete*, Comforter, Counselor or Advocate (John 14:16, 26; 15:26; 16:7) testifying along with us as a witness to the things of Jesus Christ. The Spirit does not advertise himself. What he does is present theological truth that is consistent with the revelation coming from the heart of God.¹⁹

The chief mission of the Spirit is presenting Christ and making him known to the world. He continues to confront the world with the person of Jesus through our proclamation of him as Lord so that what we teach will serve the interest of the people of God, the church. My conclusion is that it is possible to redeem Christian education from the clutches of those who have turned it into a mere academic exercise devoid of any spiritual experience and power.

Endnotes

- ¹ This article is a slightly revised version of one that will appear in a Festschrift for Apostle Prof. Opoku Onyinah, Chairman of the Church of Pentecost from 2008 to 2018.
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PENTECOSTALISM AND THE DEVELOPMENT OF THEOLOGY OF THE HOLY SPIRIT

Kirsteen Kim

Key Words: *Pneumatology, Enlightenment, Pentecostal and Charismatic theologians.*

A century ago Pentecostalism was a grassroots movement that focused on experience rather than learning and had few resources for theological research. Today, many prominent theologians come from Pentecostal or charismatic backgrounds, and what is more, reflection on the movement has had deep theological impact— not only on Pentecostal theologians but also ecumenically. The scholar of global Pentecostalism, Allan Anderson claims that ‘If there is one central and distinctive theme in Pentecostal and Charismatic theology, then it is the work of the Holy Spirit’.¹ Back in the 1950s the Holy Spirit could be regarded as the ‘Cinderella’ of Western theology.² But by 1991 the leading German theologian Jürgen Moltmann remarked on the ‘flood’ of writing on the topic.³ The growth of Pentecostalism, especially in the majority world, had a great deal to do with this development. This short article will trace the impact of Pentecostalism on the development of Western pneumatology in twentieth-century theology, noting the contribution of Pentecostal theologians, and suggest where this might lead in the twenty-first century.

Western neglect of pneumatology

The neglect of pneumatology as a discipline in Western theology can be traced back to the theology of Augustine of Hippo, a key theologian. Augustine (354–430), who lived in what is modern Algeria and wrote in Latin, does not seem to have been aware of the pneumatology of the Cappadocian Fathers that influenced the formulation of the third article of the Nicene Creed at Constantinople (381). In the Creed the Holy Spirit is described as ‘the Lord and Giver of Life; who proceeds from the Father; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets’. However,

Augustine began instead with the biblical evidence that the Spirit is both the Spirit of the Father and the Spirit of the Son (Jn 16:13; Mt 10:20; Rom 8:9, 11; Gal 4:6) from which he surmised that the Spirit is the ‘unity’, ‘commonness’, or ‘communion’ between the Father and the Son; that is, the ‘bond of love’.⁴ This image was carried through into Catholicism in an emphasis that the Spirit proceeds from both the Father *and the Son* and led to the *filioque* clause being added unilaterally to the creed in the West to give a double procession: ‘who proceeds from the Father *and the Son*’.⁵

The effect of the *filioque* on Western pneumatology is argued to have constrained the role of the Spirit: ‘No longer does he [the Spirit] “blow where he wills”; rather, “it goes where it is sent”’.⁶ Augustine also taught that the love, or *communio*, within the Godhead, which he so closely identified with the Holy Spirit (cf. 1 Jn 4:7, 12, 13, 16; Rom 5:5), was imparted in Christ to the church. This love, the most excellent spiritual gift (1 Cor 13), is the church’s most important characteristic. Although a valid and valuable insight, the theological effect was an alternative Trinity of God-Christ-Church and the restriction of discourse about the Spirit to discussion of the mystery of the triune God.⁷ The Holy Spirit became a technical theological term in stylized form in the blessing and the baptismal formula, ‘In the name of the Father, the Son and the Holy Spirit.’⁸

As the central power of the Pope was increasingly asserted, Roman Catholic ecclesiology was developed along juridical rather than charismatic lines. In reaction to heretical and reformation movements, between the Council of Trent and the Second Vatican Council, personal religious experience was discouraged by the church but accommodated on the periphery in mysticism or ‘spirituality’.⁹ In systematic theology, the biblical role of the Spirit was taken over by matters of ecclesiology, or displaced into other aspects of theology, including the doctrine of grace¹⁰ and the theology of the Virgin Mary.¹¹

The Protestant Reformers repudiated the exclusive association of the Spirit with the Catholic hierarchy. Luther challenged the medieval understanding of the historical outworking of God’s grace through the church when he reinterpreted justification as the direct intervention of God on behalf of the sinner, mediated and appropriated only by

the immediate activity of the Spirit of God. Calvin gave a systematic priority to the activity of the Spirit in the individual Christian life and this was to set the tone for future Protestant thinking about the Spirit. In the emerging Protestant theology, the Spirit was seen in two ways: as Enlightener, who inspires Scripture and interprets it, and as Sanctifier, who brings about faith and empowers the new spiritual life.¹² However, neither Luther nor Calvin reflected on the Spirit as sent directly into the world from the Father and the consequent relation of the Holy Spirit to all life. Moreover, even the pneumatology the Reformers did teach was not always preserved in later Protestant theology. Because the mission of the Holy Spirit was seen as dependent on that of the Son, there was little need for a distinct discipline of pneumatology.

Pentecostal-charismatic stimulus to Western pneumatology

Among the reasons why Pentecostal theology was not taken seriously by Western theologians were worries about enthusiasm, the focus on institutionalized forms of religion, and the fact that Pentecostal Christianity grew among the poor, African-Americans and in the majority world.¹³ It was only with the advent in the 1960s of the Charismatic movement in the mainline churches in the West that Pentecostal-type spirituality elicited responses from theologians. As the movement grew, mainstream Western theologians were drawn into discussion of pneumatology by the issues it raised for biblical studies, ecclesiology, ecumenism, social justice, ecology, mission, theology of religions. In the first case, for example, issues around Christian authority influenced New Testament scholar James D.G. Dunn's work on Jesus' experience, charisma and the nature of the Christian community.¹⁴ Lesslie Newbigin was one of the first to include Pentecostalism in ecclesiology, as a recovery of an ancient tradition that complemented others, and this undoubtedly contributed to his strongly Trinitarian theology.¹⁵ David Bosch is one of many theologians of mission to recognise the importance of the early charismatic Roland Allen for the understanding of mission as initiated, guided and empowered by the Spirit.¹⁶ Reflection on the growth of the charismatic movement stimulated Michael Welker's study of God the Spirit as the key to understanding the Christian message and its

relevance to society.¹⁷ And the desire for a dialogue with Renewal movements prompted the recent in-depth study of the Holy Spirit by the leading scholar of biblical hermeneutics Anthony Thiselton.¹⁸

Pneumatology in the West has also benefited from three other theological developments that coincided in the 1960s with the emergence of the charismatic movement: first, more intense dialogue with the Orthodox as they joined the World Council of Churches; second, the renewal brought about in the Catholic Church by the Second Vatican Council; and third, the increased voice of theologians from the majority world in the post-colonial era. Orthodox theologians such as Vladimir Lossky, who argued that the problems of Western dominance could be addressed by the development of pneumatology, and John Zizioulas, who laid greater emphasis on the synthesis of Son and Spirit in the Trinity.¹⁹ The dialogue of Western and Eastern Christianity after so many centuries raised the question of the addition of the *filioque* to the creed. The ecumenical debates on this question in the late 1970s stimulated Jürgen Moltmann to move from a christo-centric to a pneumato-centric approach by 1991.²⁰

In the Catholic Church, the Jesuit Karl Rahner's transcendental theology bridged between theology and spirituality (or between the church hierarchy and the communities of religions) and so opened up the link between the divine and the human spirit for theological reflection. Although there is little explicit pneumatology in the documents of the Second Vatican Council, Yves Congar drew this out subsequently. Congar was especially motivated by the ecumenical desire to include Catholic spiritual traditions as well as charismatic renewal in his ecclesiology.²¹ The liberation theologian José Comblin brought out the intimate connection between Jesus' anointing with the Spirit and his mission of 'good news to the poor' in Luke 4:18 and developed a pneumatology of liberation.²² The new openness to insights from spirituality in theology and the inclusive understanding of the church at Vatican II particularly facilitated women's participation in theological development. For example, Elizabeth Johnson showed the importance of reconsidering the gendered language of the Trinity and drew attention to feminine images of the Spirit, especially in the Hebrew Bible.²³ Similarly drawing on the presence and work of the Spirit before the Incarnation and Pentecost, Celia Deane-Drummond

and Denis Edwards have shown the implications of the Spirit's role in creation for eco-theology.²⁴ Finally, the new openness to the Spirit's mission and recognition of the Spirit's presence and activity beyond the boundaries of the church prompted new developments in theology of religions such as are brought together in the work of Jacques Dupuis.²⁵

Theologians from the historic churches in other cultures and continents have enriched and expanded pneumatology from their cultural understanding of 'spirit'.²⁶ To give a few examples: from India, Stanley Samartha's understanding of the Spirit as non-duality (*advaita*) laid foundations for theology of inter-religious dialogue.²⁷ Whereas Samuel Rayan's appropriation of another Sanskrit word *Shakti* – the life force or the supreme goddess – produced a theology of liberation.²⁸ In Korea, Ryu Dong-shik described the Spirit in terms of the 'wind and flow' that inspired the ancient sages in the mountains and created Korean culture; whereas Suh Nam-dong saw the power of the Spirit in the ancient gods that inspired the popular resistance to authority that culminated in the late twentieth-century *Minjung* movement for civil rights and democratization.²⁹ Other contemporary Korean theologians have understood the Spirit to be the life-breath (*ki*) that harmonises yin and yang forces and brings peace.³⁰ Although these pneumatologies may be contested as one-sided, they show the extent to which pneumatology is dependent on the meaning of the particular word used to translate the Hebrew *ruach* or the Greek *pneuma* (spirit). Looking at the plural spirit-world of African religious traditions, Kwabena Asamoah-Gyadu is able to explain the popularity of the practices of African Pentecostals – such as healing, deliverance, tongues and anointing.³¹ Anderson calls for further research in the area of the relationship between Pentecostal spiritualities and popular ones.³²

Pentecostal theologians developing pneumatology

Not only have Pentecostal theologians received from other movements but Western theological development has been stimulated by the rise of Pentecostal and charismatic theologians who have broken new ground in various areas. William Kay explains that, as in the New Testament times, Pentecostal theology began in the life of the

church and in order to address issues that arose there.³³ These issues included questions of Pentecostal identity such as Spirit baptism and its relation to water baptism, conversion, ‘second blessing’ and ‘speaking in tongues’; the purpose of tongues – salvation or witness; and whether or not to preach the Trinity or ‘Jesus only’ (Oneness Pentecostalism).³⁴ However, Pentecostal theology has also developed theologies of wider application both popular – such as theologies of prosperity and spiritual conflict or deliverance – as well as academic.³⁵

Although many versions of prosperity theology are properly condemned as self-serving or magical, sociologists have recognised the benefits of theologies of development and growth in churches which operate as communal self-help organisations.³⁶ Pentecostal prosperity theologies such as that of Paul/David Yonggi Cho in South Korea can also be construed as working toward the common good and even ecological well-being.³⁷ Similarly theologies of spiritual conflict and deliverance give grounds for concern if they focus on evil and generate fear. If, however, they offer empowerment to people formerly gripped by fear of the spirit-world, they may be a New Testament-validated expression of the good news.³⁸

Among the leading academic Pentecostal-charismatic theologians, many are biblical scholars. Gordon Fee, Regent College, Vancouver, has researched the Pauline pneumatology which he characterises as ‘God’s empowering presence’ and shows is absolutely essential to Paul’s own Christian experience and to his mission of salvation in Christ.³⁹ Max Turner at the London School of Theology has focused on Lukan pneumatology, which he recognises as ‘the Spirit of prophecy’ bringing liberation and gifting for ministry and mission.⁴⁰ John Christopher Thomas of the Pentecostal Theological Seminary, Cleveland, Tennessee, is an expert on Johannine pneumatology. He argues that this is as integral to the narrative and the understanding of Jesus’ identity in John’s gospel.⁴¹ Pentecostal perspectives bring to life aspects of New Testament study that made little sense to earlier generations of Western scholars.

Some scholars have been concerned primarily with the relevance of Pentecostal pneumatology to spirituality. Simon Chan of Trinity Theological College in Singapore is the chief exponent of Pentecostal

spirituality. Chan regards the intense experience of the Spirit in Spirit baptism as the unifying feature of Pentecostalism and he brings this into dialogue with other Christian spiritual traditions and disciplines to shape Pentecostal spiritual traditions, Pentecostal liturgical spirituality and spiritual theology.⁴² Steven J. Land, of the Pentecostal Theological Seminary, similarly regards Pentecostal spirituality as the heart of its theology. However, he focuses not on Spirit baptism but on the experience of the last days and its anticipation of the kingdom. He urges Pentecostals to a ‘missionary fellowship’ with ‘a passion for the kingdom’ in the sense of developing a counter-cultural and transformative Christian community.⁴³ While both Chan and Land are primarily challenging their own communities to a deeper and more mature spirituality, the Pentecostal spirituality they describe has a vigour and urgency that also addresses weaknesses in some older spiritual traditions.

Other Pentecostal theologians have paid greater attention to ecclesiology. Pentecostal ecclesiology has been mediated to a wider audience especially by Miroslav Volf, now at Yale University Divinity School, who challenged traditional ecclesiologies on the basis that a ‘free church’ or charismatic polity best reflects the social Trinity of divine interrelationship (*perichoresis*).⁴⁴ Although Pentecostal systematic theologian Veli-Matti Kärkkäinen’s work ranges widely over theological disciplines, at its centre is a pneumatological ecclesiology. Kärkkäinen insists that the Holy Spirit is free from any particular church and that the Spirit’s work is always contextual. This pneumatological conviction is key to his theological method: he seeks a comprehensive understanding of various views through ecumenical and international dialogue in order to gain a richer understanding.⁴⁵ An ecclesiology that welcomes the gifts of the Spirit and recognises its own limitations is a key contribution in an era when Christianity is so plural and diverse.

Two initiatives that challenge theological method from Pentecostal-charismatic perspectives should also be mentioned: ‘third article theology’ and ‘loosing the spirits’. As a systematic theologian, Frank D. Macchia of Vanguard University of Southern California forged a

close relationship between the Spirit and the Kingdom.⁴⁶ Now Macchia is going on to re-examine many other doctrines and theological works through a pneumatological lens. This approach, which is credited to Lyle Dabney of Marquette University in Milwaukee, has now been taken up by Myk Habets and others as ‘third article theology’.⁴⁷ Although many of those pursuing it are Barthian scholars, third article theology may also be regarded as the logical consequence of the way in which Pentecostalism has stimulated pneumatology.

At Fuller Theological Seminary, California, Amos Yong is pushing the boundaries of Pentecostal theology into new areas. His background in process and emergence philosophy has encouraged him to recognise the Spirit’s work in creation ... and to develop the ‘pneumatological imagination’⁴⁸ that has enabled him to make new contributions to theology of religions, ecclesiology, public life, science, disability studies, and other fields. Recently, he has contributed to exploration of how consideration of the Holy Spirit against the background of a ‘spirit-filled world’ or a ‘world of many spirits’ affects pneumatology. This plural pneumatology is not only of interest to those pursuing inter-cultural theology but also for theologians negotiating scientific and philosophical shifts toward plurality.⁴⁹

In conclusion, the Western neglect of pneumatology is certainly now being addressed and Pentecostal theologians are making a significant contribution in the fields of biblical studies and theology, especially in the disciplines of spirituality, ecclesiology and mission theology. It has consequences for the whole of theology which are only now being explored through ‘third article theology’ and the ‘pneumatological imagination’. Since Pentecostalism is a popular, young and a global movement, Pentecostal theology is likely to keep on bringing fresh insights into international academic theology for some time to come.

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PENTECOSTAL UNIVERSITIES: THEORY AND HISTORY

William K. Kay & Andrew Davies

Key Words: *Pentecostal University, Curriculum, Worldview and Teaching Methods.*

Introducing the University

Although there are several types of university, the accepted ideal is of a unified institution, comprising several faculties, that allows for the teaching and renewal of human knowledge in its entirety. It is a *university* rather than a *polytechnic*; it is a campus where all the disciplines of human knowledge, each with their own faculty, may rub shoulders and absorb the breadth of what has been discovered in the past and, through research, transmit what the human race needs for the future. Since, in its ideal form the university deals in the currency of all human knowledge and therefore with the sciences and arts together, theology is included; indeed, in the Middle Ages, theology was the architectonic discipline under which all other forms of knowledge were arranged and coordinated, and the university itself was a faith community. Many of Europe's oldest Universities, including Oxford, Cambridge and St Andrews in the UK, have explicitly Christian (often monastic) roots, and there are hints at this perhaps in the retention of some titles such as 'Rector', 'Dean' and 'Provost' for senior academic managers.

In practice, universities trained people for the professions including medicine, theology and law but also, from the start of the 19th century, added the sciences and laboratory experimentation so that new knowledge rather than simply the rearrangement of old knowledge was to be found within the university setting (Maxwell Lyte 1886; Boyd, 1964). New knowledge, discovered at the university, might then be included within the curriculum so that research-led teaching ensured universities were at the forefront of society's development. Beyond this, the university functioned as a place of free debate and enquiry, where ideas were tested and social problems might be theoretically solved (e.g. by economic analysis) or, when threatened

in war, by practical technology (e.g. by the building of computers to break enemy codes). The protection of free speech on university campuses was an important adjunct of, and condition for, free enquiry. The notion was that in the course of debate, good ideas would defeat bad ones and good theories would supersede bad ones.

This combination between research and the training of higher professions continue to be the staple of university activity (Peterson 1971; Asztalos, 1992). Although Western universities in the Middle Ages gave a central place to theology as ‘queen of the sciences’, by the 19th century this was all beginning to change. Universities were profoundly affected by the 18th century Enlightenment, the period when human reason dethroned canonical texts at the apex of authority. The old classical texts of Aristotle and Plato were demoted, and the Bible, subject to wide-ranging critique, also lost its pre-eminence.

The successful graduate was expected to exemplify the capacity for critique and rationality rather than for faith and moral character. Consequently the curriculum within the University tended to be arranged in such a way that descriptive and historical ideas were placed at the start of courses and analysis and critique at the end. The university had become secular indeed. The process of secularisation was extended and expedited in the 1900s by the establishment in the UK of what are now called the ‘red brick’ universities – the great civic universities such as Manchester, Birmingham, Leeds, Nottingham and Sheffield, which were initially funded by public subscription or philanthropic giving rather than religious foundation, and which shunned from the outset the religious tests and requirements which many of the historic universities had retained (Sheffield, for example, going so far in its statutes on this matter that it was unable to establish a Theology department, but instead focussed on the narrower field of Biblical Studies throughout its history). A further cluster of new institutions founded after the second world war focussed much more heavily on science and engineering and the emerging social sciences, with the arts featuring less prominently and Theology even less significant.

This is not to say that Theology completely disappeared from Western universities. At least until the start of the 1960s the older European universities retained theology departments and, in Britain, college chapels continued to function and worship was offered. However, newer universities increasingly ignored the Christian heritage of Europe and if they taught religion at all this was within departments of religious studies rather than theology, partially under the influence of Ninian Smart, who left the established Theology department at the University of Birmingham to found a Religious Studies department at Lancaster which was wholly secular in its approach and configuration. Religion became an object of study either by historical, anthropological or sociological methods. And, since the universities now ceased to be faith communities, theology sometimes had to justify its existence alongside philosophy or as a component of the study of secular history. Whereas in the Middle Ages, Theology had been thought of as the ‘Queen of the Sciences’, it was now accused of lacking rigour and objectivity, of being an academic subject that was dependent upon fundamentally non-academic suppositions and principles, and of serving the interest of only one part of the community – the Church.

Pentecostal Higher Education

The Pentecostal movement is normally dated from the start of the 20th century (Kay 2004). Its roots may reach back into Methodism, revivalism and other forms of non-conformity but the classical Pentecostal denominations were founded in the West between about 1910 and 1930. We define ‘classical Pentecostal denominations’ as those denominations which included within their founding documentation reference to the gifts of the Spirit today. There are classical Pentecostal denominations founded in other parts of the world than the West at later dates but many of these are in some way connected to the North American and British denominations. For the purpose of this paper, the point to be established is that the Pentecostal denominations have a relatively short history. The oldest of them is likely to be around 100 years old and as a consequence their buildings and institutions will only stretch back to 75 years at the most.

The earliest Pentecostal denominations, once they had stabilised and established themselves, began to consider ministerial training and did so by means of Bible colleges or other forms of seminary education whose main lectures focused upon the Bible but which also required students to participate in prayer, preaching, evangelism, mission and worship. Such colleges were often set at the level of secondary education and routinely offered school subjects like basic mathematics or grammar as part of their curriculum.

Over time, especially in North America, Bible colleges occupied substantial premises and might cater for several hundred students on well-appointed campuses. Once the early zeal for ministerial training had worn off or been fulfilled, young people coming from Pentecostal churches began to seek liberal arts education within Pentecostal colleges with, say, two faculties, one for theology and ministerial training and the other for journalism, teacher training, social work or other arts subjects. These new expanded Liberal Arts colleges might begin to operate at university level in the sense that they presumed their entrants had already received full secondary education before attending. The advantages of such a model were principally that with the additional student number that disciplinary diversification permitted, these colleges could sustain significantly-enhanced campus facilities and move beyond the hand-to-mouth existence that many of the Bible colleges had been used to. Suddenly, colleges which had been catering for a few hundred ministry studies students were attracting five or six times as many students; and those colleges that resisted the move from ministerial training to Liberal Arts in the earlier stages suffered a sizeable outflow of students to their larger and more prominent peers who had made the jump.

Furthermore, although the Pentecostal Liberal Arts college appeared a good solution for strong Pentecostal denominations, there were weaknesses within the model. For one thing, such colleges were unable to cope with all the subjects young people might wish to study. If the young Pentecostal wanted to be a dentist, an optician, a medical doctor, a quantity surveyor, an agricultural expert or any other of a number of options, the Liberal Arts college could not help. And secondly, the relationship between the theological side of a Liberal Arts college and the other side might be fraught with difficulty because the staff who taught students for social work, journalism,

primary school teaching, and so on, conformed to the professional guidelines of secular bodies rather than to the faith-based guidelines of the Pentecostal denomination which had set up the Liberal Arts college in the first place. And even the theological section within the Liberal Arts college might find itself unable to function satisfactorily. The danger for a Liberal Arts college was dysfunctionality, with what were effectively two or more institutions operating on the same campus without effective integration. Similarly, diversifying beyond ministerial training meant that the unity of purpose and sense of calling across the student body was lost, no matter how hard the institutions worked to retain a Christian ethos.

Pentecostal universities came into existence in North America rather than Europe because the size of the Pentecostal constituency in North America was larger and more prosperous. Liberal Arts colleges were able to expand their provision, sometimes by amalgamating several institutions and sometimes by organic growth. So, for example, in Springfield, Missouri, Assemblies of God combined its (undergraduate) Bible School, its (postgraduate) Theological Seminary and one of its oldest-established Liberal Arts institutions, Evangel University, in 2013 to produce a single institution of university status and character. In 1997 the Church of God's (Tennessee) Lee University grew out of a Liberal Arts college though, in this case, the denominational Seminary and University have remained separate institutions (the seminary having sought in recent years to broaden its appeal to the wider Pentecostal movement beyond Church of God too, as reflected in its renaming to 'Pentecostal Theological Seminary').

For Christian universities, there is a tension between the moral and spiritual values expected of students and the desire to be open to a broad range of potential applicants of many spiritualities and beliefs. There are various ways of meeting this challenge. Lee University set up a 'community covenant' that governs sexual practices, forbids drug-taking and other behaviours. In this way moral conformity to standards acceptable to the churches within the holiness tradition is made a condition of study. Evangel University has built a central chapel in which students are brought together for worship three times a week, a means by which it seeks to integrate academic excellence with a living faith.

In Europe, the Bible colleges obtained validation of their degrees from the secular universities with which they entered into partnership contracts, though the university was always the senior party. The British equivalent of the North American move to Liberal Arts was perhaps the many Anglican and Roman Catholic teacher training institutions which broadened their appeal and curriculum across the arts and humanities before seeking University status. The ‘Cathedrals Group’ of British universities represents these institutions, which include York, St John’s, Liverpool, Hope, Chester and Newman universities, which all seek to retain and highlight their Christian heritage but in a rather wider context.

Curriculum and worldview

The integration of faith and knowledge in a single worldview is ideal. There have been attempts in the past to build this integration by the inclusion of compulsory introductory modules within the curriculum so that every student will pursue modules showing how different disciplines relate to Christian faith and doctrine. Where the timetabling of such models is too complicated to achieve, other options have been tried. For instance, attempts have been made to teach subject disciplines ‘from a Christian point of view’ with results that biology would be taught without giving the theory of evolution pre-eminence; history would be taught with attempts to show God’s providential shaping of events and with attention to major watersheds like the Reformation; physics would be taught by reference to the compatibility between a big bang theory and divine creation; nursing might be taught by reference to the value of the unborn child and the ethical obstacles to abortion; economics might be taught in ways compatible to social welfare and human development i.e. broadly in keeping with biblical anthropology; languages might be taught in keeping with the Christian doctrine of hospitality; biblical languages would be given pride of place within a Biblical Studies department, and so on. In this way every curriculum subject would contribute to a composite Christian worldview. The difficulty here, however, is that academic disciplines are constantly interacting with secular perspectives so that it is impossible to police the teaching of the curriculum in higher education to ensure that no atheistic ideas are

taught, even if such a scenario were ultimately considered desirable. It is for this reason that an attempt to build a worshipping community without interfering with the actual content of the curriculum within the different subject areas is a simpler, more flexible and perhaps more practical solution.

Where a Pentecostal university is brought into existence, the position of the College of Religion (or some such name) must be safeguarded and treated as of equal importance to what will almost certainly be larger departments catering for literature, sport and social service. If the Pentecostal University is flourishing, the protection of the College of Religion is easy but in periods of financial constraint or dwindling of student numbers, there will be financial pressures on theology and a desire to amalgamate it with other departments in money-saving exercises. Those who govern universities and set their statutes need to be careful to protect the places of Pentecostal history, doctrine and Biblical languages within the University, to pay these staff at a desirable rate and to offer resources that enable creative and stimulating teaching.

At a theoretical level attention ought to be given to epistemology, that is, an understanding of the nature and limits of human knowledge. Pentecostal Christians take the view that direct contact with the Holy Spirit is possible with the result that knowledge from outside the empirical realm may be imparted. Ideally an openness to revelation by the Holy Spirit would coexist with an appreciation of the need for the testing of knowledge. This is a Biblical conception. Revelation is explained in various New Testament passages (1 Cor 2:11) and testing occurs directly in relation to the role of prophecy in 1 Thess 5:19-21 but also in relation to the congregational activity as in 1 Cor 14:29. Indeed the testing of prophetic utterance within a congregation is an early form of peer review. Thus one would hope a Pentecostal university would accept both the role of revelation and the role of empirical testing, especially since empirical testing is also of importance in scientific subjects and in the application of theories derived from social data. Had Marxist theory been subject to rigorous empirical testing, the world would have been saved a great deal of pain and anguish.

Teaching methods

There is a theoretical connection between our understanding of the nature of knowledge and the methods by which this knowledge is conveyed from one person to another. In the past, Christian understanding of knowledge was often directly or indirectly influenced by Platonic notions of a suprasensible ideal realm of which the natural realm accessible by our five senses is a copy. There is, in the ideal realm, a perfect circle or perfect triangle or perfect representation of beauty, and so on, that is found within the natural realm. Such a notion of knowledge fitted well with a belief in an infinite God in heaven in a spiritual realm that was ontologically similar to the Platonic ideal realm. There are, of course, many other notions of knowledge of which the most educationally popular is probably that derived from John Dewey who considered knowledge to be ‘constructed’ by each individual from sense data (Dewey, 1930). Followers of Dewey conceived of knowledge relativistically. Followers of Plato, by contrast, accepted the existence of absolute knowledge. Most Pentecostals would veer towards an absolutist position believing truth to be an absolute rather than a relative conception.

When we ask how such ideas might convert into teaching methods, it becomes apparent that if one is attempting to convey a vision of absolute knowledge, it is probable that the teacher is seen as an expert imparting knowledge to a younger generation; but if knowledge is constructed by each individual in turn, then teaching methods will focus upon discussion and the giving of certain ‘intellectual tools’ to allow everyone to construct their own intellectual world. In practice Pentecostals have been happy to combine the notion of lecturing whereby one expert communicates with many students and seminars where students themselves speak and their ideas are tested against the critique of their peers. The best seminars allow the instructor to act as a kind of referee or adjudicator.

In any event it is desirable to ensure full attention is given by learners to what they are taught and, in order to do this, teachers vary their presentations to retain the interest of the class. There may be speech, music, visual presentations, debate, reading of set texts together, and so on. So teaching methods are deliberately varied to avoid boredom and retain the attention of students.

At the same time it is also true that teaching methods must take account of the learning sequence in the subject matter being conveyed. Thus, it is necessary in mathematics to teach addition and subtraction before multiplication and division. In the teaching of languages it is necessary to understand the alphabet before one can write words; in short some subject matter lends itself to a logical sequence whereas other subject matter does not. So, in teaching the Old Testament one can begin either with an overview of the entire Old Testament and then drop down to the details of individual episodes and narratives or, conversely, start with individual episodes and narratives and build up to an overall picture. Some students prefer a small picture before they built the big picture; others prefer the big picture before they descend to minutiae. This is a matter of individual differences.

In a Pentecostal university one might anticipate the role of the Holy Spirit within the teacher (Kay 2004). New Testament expectations are that the Holy Spirit operates within the heart and mind of the believer and so one would expect creativity and sensitivity to be assisted by the Holy Spirit in order to adapt the teaching of particular topics to the student audience. Given that the Spirit of God is also the Spirit of life, one would hope to see the impartation of spiritual life through the instructional process. The process is not mechanical or dead but interactive, adjustable, and fired by love – love of the subject matter and love for the students. So within a Pentecostal University one would hope to see space being given for the operation of the Holy Spirit in the writing of lesson plans and lecture schedules.

Conclusion

Pentecostal universities may have an important role to play within the societies where they are placed. Universities are almost invariably elite institutions shaping with the future leaders of society and the future leaders of the church (Schwehn, 2002). They generate and interpret knowledge and help set the future trajectory of a nation. It is therefore important for Pentecostals who might seek ongoing influence on the culture of their nation to engage with Higher Education and reflect carefully on how they might shape the thinking and destiny of their young people. Taking the step of establishing a Pentecostal university, however, would require attention to many deeply-challenging practical and theoretical questions, as we have outlined.

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MODELS OF THEOLOGICAL EDUCATION AND PASTORAL FORMATION: A PENTECOSTAL PERSPECTIVE

Emmanuel Kwesi Anim

Key Words: *Models of Theological Education, Pastoral and Ministerial formation*

Introduction

This paper seeks to outline and evaluate four models of theological education in the history of the Church. It then focuses on recent developments in theological education in Ghana that exposes the tension and challenges among the various models. After this the paper introduces a fifth model which is being developed at the Pentecost Theological Seminary in Ghana.

Formal Theological Education

In universities that offer formal theological education as one of the academic disciplines, the course is subject to all the requirements of the university, including the standards of the faculty and of admission. The objective of the programme is usually to develop the academic and intellectual capacities of the ministers and students so that they can face the rising challenges that confront the church, most especially the heresies.

Theological education is not new. By the end of the third century, there were notable catechetical schools in Alexandria, Cappadocia, Edessa, Jerusalem, Antioch, Caesarea and Rome. While Rome played a significant role in the development of Christian apologetics, including the doctrinal explanation of the person of Christ and the Trinity, the schools of Antioch and Alexandria were particularly important in the intellectual formation of early Christian thought, and they had the most profound impact on early Christendom.

The school of Alexandria, in Egypt, founded around AD 150, was renowned for its allegorical approach to the Scriptures. Drawing on Platonic philosophy for biblical interpretation, “it saw the world

around us as but shadows of the real spiritual world behind it, and in the search for a ‘deeper meaning’ saw the literal meaning as but a shadow of the more spiritual one.”¹ The leading exponents of this approach to theology were Origen and Clement. Clement sought a synthesis of Christian thought and Greek philosophy, thus “ensuring the acceptance of the church of scholarly thinking,”² whilst Origen was regarded as the first systematic theologian with his publication, *On First Principles*.³

The School of Antioch, in Syria, founded about five decades later in AD 200, preferred the literal interpretation of biblical texts and was very critical of the Alexandrian approach with its use of Platonic mysticism and allegory. The mixture of philosophy and Christianity led to the famous question by Tertullian, “What has Athens to do with Jerusalem? What do the church and the academy have in common?” Although all of these early catechetical schools were not intended to become permanent institutions, they played important roles in the development of early Christian thought, especially regarding the person of Christ and the doctrine of the Trinity, which characterized the Western Catholic church.

In the early years of church life, theological education was not simply education for a selected few for the ministry but was rather a process whereby the whole church received the divine *paideia* (cultural education). Andrew Walls observes that the history of theological education goes back to the Old Testament times, where “the Torah was understood as the instrument of education.” Walls maintains that

The Old Testament is not only the first textbook of Church history, it is the oldest programme of theological education on record. Addressing originally a single Mesopotamian clan, the programme, which lasted many centuries, was extended to a group of related tribes and then to a whole nation.⁴

Approaches to theological education have undergone tremendous changes in the history of the church.⁵ The early schools of theology, such as those at Antioch and Alexandria, began to arise shortly after close of the apostolic age. Although these were not academic institutions in the classical sense of the word, that is, having a well

laid-out curriculum or syllabus leading to a degree or diploma, they were nevertheless committed to providing a deeper understanding of the Christian faith.⁶

Dirkie Smit brings to our attention three training patterns—or “social locations”—that heavily influenced not only biblical hermeneutics but also theological education and ministerial formation. First were the monasteries, second were the cathedral schools, and third were the medieval universities⁷. These social locations, also described as “public places,” developed one after the other, and most of the time in opposition to one another. What is significant about the rise of these social locations is how they were influenced by the wider socio-political developments of their time. Smit observes that “whatever happens outside in society and the world often has a major impact on how Christians read and interpret the Bible behind their church doors!”⁸

The Basel Mission & the Pietistic Worldview

This influence of society on training was particularly evident in the training adopted by the Basel Mission.⁹ Looking at the Basel Missionary Training Institute (BMTI) founded in 1815, which became the model for later institutions in Britain, Herppich argues that the Pietistic approach of a closely knit community with clear authority structures in relationships, cleanliness, hard work, and contemplative spirituality largely cultivated the attitudes and behaviours of the graduates. The emphasis on morality that condemned any excess in joyful expression and stressed humility that bordered on humiliation were characteristic of such models of training. “When the missionaries who had received this preparation engaged the African context, they found the new culture contrary and offensive to their values and their worst ideas of the ‘dark continent confirmed’”¹⁰

Herppich’s insight to the consequences of a particular model of training is of relevance to my argument that tension and other challenges exist among the various models which ultimately impact on the training of people for ministry. The “Apprenticeship Model” or “Asamankese Model,” seeks to address some of these prevailing challenges, and I will give it considerable attention in this paper.

Drawing on the sociological studies of Jon Miller, Herppich makes the point that students can become victims of a particular model of education and acquire “trained incapacity.” Miller maintains that “trained incapacity” contributes to the lack of “quick intelligence and flexibility” which are critical for engaging and learning from other people and cultures in order to understand and respond to their needs. Thus proper engagement with the African context and its emerging challenges becomes important in the formation of a religion and construction of theology.¹¹ The “apprenticeship model” is one way of equipping ministers out of the mire of “trained incapacity” to a more rapid, productive engagement with the cultures in which they are working.

Pastoral Formation versus Theological Education

Pastoral Formation has now become a specialized discipline in which the main objective is training men and women for ordained ministry, church planting, and other mission activities. In this paper, I make a distinction between formal theological education and pastoral or ministerial formation. Whilst pastoral and ministerial formation may be used interchangeably, formal theological education is at an accredited university or college where graduates receive academic diplomas and degrees. In these institutions, theology is one of the academic disciplines which is intended to produce graduates, not only for the work of the ministry or the church, but for any field of the humanities. In this case, one studies theology just as one would study economics, political science, or history, simply to obtain academic qualifications.

Pastoral formation, however, has a different objective. Here, although the programme may be subject to intellectual rigor and satisfy the requirements for a degree or diploma, the inherent and explicit objective is to prepare men and women for the work of the ministry. Personal spiritual development and the application of Scripture through pastoral care to human needs are core to the curriculum. The Bible is viewed not as a textbook but as the living word of God which speaks to all people and their needs everywhere. Ministerial or pastoral formation often carries denominational biases, and emphasizes not only pastoral care and counseling but also prayer, evangelism, and the administering of the sacraments. Ministerial or pastoral formation often precedes ordination for most churches.

The tension that exists between formal theological education and pastoral formation has existed for years but was discussed heavily in the 1980s. This period saw an extensive debate on the nature and models of theological education in North America. Ironically, the debate did not focus on how theological education might serve the needs of the church or the most effective way to teach in theological education but instead asked the question, “What is theological about theological education?”

Four Models of Theological Education

In his book, *Between Athens and Berlin: The Theological Education Debate*, David Kelsey introduced to us what he described as the Classical and Vocational—or “bipolar”—approaches to theological education. The two geographical poles: Athens and Berlin, which Kelsey used as a historical typology representing two different approaches or models.

Athens or Classical Model

By Athens, Kelsey explains that the goal and methods of theological education are derived from classical Greek philosophical educational methodology, and he argues that the early Church adopted and reconstructed this model. The primary goal was the transformation of the individual. Thus it focused on character formation, cultivation of excellence, and knowing God. In the Greek context this meant personal development oriented toward a public good and was taken in the context of the academy. The early church adopted this model because of its particular orientation toward holiness and the formation of individual character.¹²

In using this model, the sacred text for the Church was Scripture rather than the philosophers, although the study of the philosophers was still encouraged with the view that it produced some desirable benefits. At the centre of this model for the early church and today, therefore, is a curriculum that seeks to address personal moral formation, and that morality defines the values of the faculty and the institution.

Berlin or Vocational Model

Unlike the Athens model which developed from antiquity, the Berlin model is derived from the Enlightenment. This model gets its name from Berlin because the University of Berlin was specifically founded as a form of *research* university as part of the Prussian reform of education along the Enlightenment ethos. In the new Enlightenment research universities, theology has to justify its place in the university. In the past, theology was regarded as the queen of the sciences because it was understood to be derived from divine revelation rather than from natural observation or deduction.¹³ However, the Enlightenment exalted reason over revelation. Whereas the Athens or classical model accepted the sacred text, whether Scripture or the philosophers, as revelation containing truth and wisdom essential to life, now reason demanded that these texts be subject to critical enquiry.¹⁴

In this model, the goal is no longer pastoral formation based on the study of authoritative, classic texts but to train people in research, rigorous enquiry, developing theories, and applying those theories to solve practical problems. Academic degrees such as the PhD are the standard educational achievement with the aim of establishing a scientific theory that can be applied to specific problems. Theology in the research university has to demonstrate that it has both a body of theory and a practical function.

In this paradigm, theology is an area of theoretical study rather than of personal development, and its practical function is the building up of the church, primarily through the formation of ministers. Theological education, therefore, is ministerial training, rather than spiritual formation. The content of theological education emphasizes the development of hermeneutical skills for interpreting scripture and for developing visionary leadership.¹⁵ It eventually became apparent in this model that *while a strong understanding of theory and practice is important to the life of the church, the vocational model does tend to leave personal, moral, and spiritual development in the background.* Graduate ministers of this model preach more like university professors than pastors who could address the needs of the church. Thus the vocational model is intrinsically connected to the research university.

Jerusalem or Missional Model

Robert Banks¹⁶ is credited with describing the Missional or the Jerusalem model. This third model takes the view that “missiology is the mother of theology.” In this case, theological education is holistic and is seen as a dimension of mission, and the goal is the discipling of the nations. Understood this way, mission has reference to all dimensions of life: family, friendship, work, and community. It encompasses the whole ministry of the whole people of God. A missiological approach to theological education emphasizes not only the importance of mission to the life of the church but also seeks to transform the process of theological education by reworking the methodology. All Nations Christian College in the United Kingdom is an example of this model. Biblical studies are taught through a missional lens and the whole learning experience is designed to nurture transformation of the whole person. The slogan “head-heart-hands” describes an intention to develop transformed thinking (the head), renewed emotions and attitudes (the heart), and creative skills to communicate across cultures (the hands).

Geneva or Confessional Model

According to Brian Edgar, a fourth model of theological education is the Geneva or the Confessional model of education. This approach was built on Kelsey’s models of Athens and Berlin and the subsequent development of the Jerusalem model by Robert Banks¹⁷. In this model, the goal is to know God through the use of the creeds and the confessions, the means of grace and the general traditions that are utilized by a particular faith community. The content of the teaching tends to focus on the founders, the heroes, the struggles, the strengths, and the traditions that are distinctive and formative for that community of faith. Formation occurs through information about the tradition and enculturation within it. This model also takes all dimensions of life seriously, namely, family, friendship, work, community and ministry.¹⁸ The appropriate context for the Geneva model is the seminary, and this is contrasted with the Athens/Classical academy, which is not denominationally defined, and the Berlin/Vocational model, which takes the research university as the context.

The Creative Tension in the African Context

The beginning of the 21st century marked a special dispensation for the church in Africa. The number and quality of theological institutions across the continent has grown significantly, especially in the east, west and south. For example, in Ghana, nearly all the major Pentecostal and Charismatic church denominations have upgraded their Bible colleges to university colleges, and the original schools are now departments or faculties of the larger universities.

This transition, however, underscores the tension in training models. Bible colleges can be run simply and inexpensively with a faculty of minimal academic credentials. But some—even the students—can view the quality of training with suspicion. So there is pressure to upgrade. Once the Bible college becomes a university college, many new pressures arise. First, there is the dire need of qualified faculty. Accreditation standards require that university teachers have high academic credentials, and Pentecostals have lagged far behind in developing their own people to fill those posts. To cope, many theology departments in these Pentecostal universities turn to scholars from other denominations who were often trained in Europe or America in the context of the Berlin or Athens models.

Pentecostals are generally very suspicious of, and paranoid about, scholars from mainline Protestant denominations, but they have little choice but to hire them in their universities because such individuals are needed to maintain accreditation status with their respective governments. In the past, most Pentecostal groups criticized the seminaries of the mainline churches and other formal models of theological education, describing them as “cemeteries.” The caricature was that if a believer went through such an institution, he or she would lose the spiritual vitality needed to impact men and women for Christ.

A similar belief in North America led to the Bible College movement in the late 19th century. These schools emphasized Bible studies, practical ministry, prayer, fasting, evangelism, and church planting. The first Bible college in North America was the Nyack College, established in 1882 by Albert Benjamin Simpson. This was followed by the Moody Bible Institute in 1887.

The teachings of A. B. Simpson led to the development of the theology of the Fourfold Gospel of Christ our Saviour, Christ our Sanctifier, Christ our Healer, and Christ our soon-coming King, which gave modern Pentecostalism its unique character.

In Ghana, the entry requirement for ministerial formation at the seminaries of mainline or historic churches is demonstration of an ability to engage in academic study and a recommendation from church leaders that the candidate has a “calling” upon his or her life for the ministry. The selection of faculty at these seminaries is subject to credible experience in ministry, often a PhD, and a commitment to the tenets and vision of the particular denomination. Pastoral formation often takes place in these seminaries rather than in the universities, which also offer theological instruction.

The existence of these various options—Bible colleges, Christian university colleges, seminaries, and universities—is evidence that the tension between the nature and models of theological education is abiding. This is partly because we have failed to make a clear distinction between formal theological education and pastoral formation. The distinction can be understood by knowing the *purpose* of each model, which determines its *content and method*. A significant factor for the various models of training is the *context* in which the education takes place. As already noted, the geographical and social location or community within which a particular theological or missionary training takes place has profound impact on the mentality and activity of the trained.

From Africa to Berlin

The challenge facing new Pentecostal institutions of higher learning for ministerial training is the gradual shift and emphasis toward rigorous academic reflections, which is producing students with higher academic credentials. Students study higher biblical criticisms and even liberal theologies. The argument here is that the modern minister must understand current trends, and be able to present the gospel not only in power but also persuasively, relevantly, and intelligently. The danger here, however, is that the university professor is the preferred instructor even if he has no experience in pastoral work or mission, and the graduates, with their high degrees, lose touch with the ordinary people in their churches.

Many Bible colleges, which always emphasized pastoral formation and character development, now struggle to stress these issues because they have been dwarfed within large institutions that are under the push of academia and accreditation¹⁹. The Central Bible College in Ghana was established by the vibrant International Central Gospel Church (ICGC) and its founder Dr. Mensa Otabil. When the school transitioned to Central University College, only a few of the experienced ministers, who had been teaching in the Bible college, were qualified to teach in the School of Theology and Mission, which was now part of the university. And some of the qualifying instructors, who were pulled from outside, did not necessarily hold to the views of the church or its founder! This challenge compelled Dr. Otabil to quickly withdraw his ministerial students from the university and provide them with training in another context, which he eventually called the “Daniel Institute.”

This situation is not unique to ICGC. Nearly all the Pentecostal and Charismatic theological colleges in Ghana, which offer higher academic diplomas or degrees, face similar challenges. This problem has come about for two main reasons: First, in the early years of the Pentecostal and Charismatic movement, most leaders did not consider formal education as relevant for ministry and therefore did not develop the requisite human capital; second, a good number of Pentecostal and Charismatic institutions were generally less endowed, and they were unable to send their people to obtain higher formal theological training.

The Fifth Model of Theological Education and Ministerial Formation: Pentecost Theological Seminary and the “Asamankese Model”

Asamankese or Apprenticeship Model

This article has described four models of theological education: the Athens or Classical model, the Berlin or Vocational Model, the Jerusalem or Missional Model, and the Geneva or Confessional Model. I now introduce a fifth model, which I call the “Apprenticeship Model” and I have identified it geographically as “Asamankese.”

This model takes its roots from the informal ministerial training that ministers of The Church of Pentecost in Ghana received from the 1940s to the early 1970s. Asamankese is located in the Eastern Region of Ghana and is where James McKeown, the Irish missionary who founded the church, began his ministry²⁰. In this model, the context was wherever people were found and the method was to raise ministers who would be sensitive to the leading of the Holy Spirit. The syllabus was prayer, fasting, and preaching. Emphasis was placed on holiness, modesty, frugality, and respect for leadership and authority. There was no formal classroom teaching except that the minister-in-training simply learned by following.

In 1972, a three-month formal theological training was introduced, and this was later extended to six months, and then again to nine months. For practical training at the “Pentecost Bible Institute” (PBI), students were attached to local congregations to work under senior and experienced ministers.

In 2003, PBI was upgraded to become the Pentecost University College (PUC) and the context for the training of the ministers of the Church became the university campus and the Faculty of Theology and Mission had the direct responsibility for the ministerial training. The PUC was affiliated to the University of Ghana and accredited by the National Accreditation Board. With this development, PUC was able to offer students a BA in Theology and an MA in Pentecostal Studies. *In effect, Asamankese had yielded to Berlin.*

Within a decade of this development, the leadership of the Church observed that the university context was not ideal for ministerial formation, although it provided good opportunities for students to broaden their minds through the wide scope of academic study and through the interactions with faculty members, staff, and students. There was also the evangelistic opportunity for the ministerial students and faculty to witness to those in the general student body who did not know Christ.

However, using the university as a venue for propagating the faith resulted in a serious challenge when the general student body revolted against the idea of a “mandatory” once-a-week chapel service. The college had established and required this as an opportunity for all

students and staff to worship together. The argument from the student body was that the decision by the University undermined freedom of worship and association which was enshrined in the Constitution of Ghana. The matter was reported to the National Accreditation Board in 2005, which cautioned PUC against any religious act that contradicted the Constitution of the State.

The next challenge came in 2012 from the University of Ghana (UG), to which PUC is affiliated. The UG directed that all of its affiliated institutions, irrespective of their leanings, had to incorporate the following eight (8) specific, three-credit courses into their curriculum and these had to be taken by the students in their first two years: Introduction to African Studies, Academic Writing I, Academic Writing II, Introduction to Literature, Critical Thinking and Practical Reasoning, Understanding Human Society, Numeracy Skills, Science and Technology in our Lives.

As much as these courses were useful, the fact that they were deemed core courses meant that PUC had to remove mission or theology-related courses to make space for the UG requirements. Granting that a total of 72 and 120 credits were required for a diploma and degree respectively, taking up to 24 credits to satisfy the requirements of the UG posed a threat to the integrity of the theology programme, especially at the diploma level. Thus, training ministers on the university campus and within the framework of a typical public academic institution proved to be a major challenge.

In response, in 2013, The Church of Pentecost tried to recapture the Asamankese motif and established the Pentecost Theological Seminary (PTS) at a different location with the primary responsibility of providing ministerial formation and training for the lay leaders of the church. This time Trinity Theological Seminary was chosen as the affiliator institution and PTS was not under obligation to meet the requirements that the University of Ghana demanded.

Pentecost Theological Seminary, apart from the benefit of a different location and space for innovation within the mission and theological framework of the church, has the cooperation of Trinity Theological Seminary, which understands the principles of spiritual and ministerial formation.

The model of ministerial training being used at PTS draws on the “apprenticeship model,” which The Church of Pentecost used in its formative stages. All learning is placed within the context of Christian devotion, practical theology, and hands-on ministerial activity. Here, theology is more applied and missiological than confessional. On the campus, the faculty includes senior ministers who bring their experiences to bear on the teaching, and they spend additional time with students in small pastoral groups and tutorials. Off campus, students work with selected churches, and this is especially so in their second year.

A typical week begins on Monday morning with students having their own personal devotions or quiet time followed by some cleaning work at the hostels. By 8 am students are seated for a time of reflection and exhortation with the Principal or any of the senior ministers, after which normal classes begin at 9 am until 12:30 pm.

The first period on Tuesdays between 8 am and 8:50 am is dedicated to presentations on global missions and prayer. Here, international students or missionaries on furlough are invited to share their experiences and may ask for specific prayers and also indicate items for praise. Lectures continue from 9 am until 5 pm with a lunch break of two and half hours. Community worship is on Wednesdays, and all staff and faculty are expected to participate together with the students. 8 am to 8:50 am on Thursdays is dedicated to pastoral group meetings, which are led by members of faculty. Here, students are placed in groups of no more than fourteen. Normal lectures continue from 9 am until 5 pm.

Two subjects of three credit hours are normally taught each day, except for Mondays and Fridays. Fridays are dedicated to fasting and prayer from 8 am till mid-day, after which students break for a light meal and proceed to what we normally refer to as block placements in selected local churches in nearby regions of the country and return to campus on Sunday afternoons or evenings after church services.

Members of the community are welcomed to take part in the Friday prayer meetings and may bring special requests for prayers. An all-night prayer meeting is held with the students at least once every

month. The community church established by students and staff operates fully on Sunday mornings during the third term of college, when the block placement is completed.

The ministerial formation programme runs for two years. The first year is residential and the second year is modular, in which students come on campus twice a year for five weeks of intensive study to complete a diploma programme. The seminary also runs a training programme for ministers' wives, as well as refresher courses for serving senior ministers, who normally come to reside for two weeks at a given time. Specialised programmes are also offered for marriage counsellors, children's ministry leaders, and youth ministry leaders. These programmes are offered in collaboration with the directorates of the respective ministries of the Church. Plans are far advanced to begin a music school which will focus on the theology of music, music appreciation, and repertoire, as well as sound engineering. The objective is to equip song leaders and ministers of the church for effective ministry.

It is important to note that the training of ministers for The Church of Pentecost begins not at the seminary but in the local assemblies. At the local level, persons are expected to give some evidence of their call to the ministry through their active involvement in the church's activities, such as evangelism, prayer meetings, and the teaching of the Word. Their personal witness must be evident not only in the church but also in the local communities in which they live or work. It is taken for granted that the prospective ministerial candidate must have had a personal faith in Jesus Christ and also had an encounter with the Holy Spirit with the evidence of speaking in tongues and the manifestation of other gifts of the Spirit as indicated in 1 Corinthians 12:1-9.

Such qualifications are formalized through interviews and the recommendations of the local presbyteries to the district levels where there are subsequent interviews. If the candidate passes that stage, he is recommended to the area level for the same process. If successful there, the candidate is finally handled at the National level by the National Ministerial Committee.

In other words, the seminary does not *make* pastors but *trains* pastors. Prospective ministerial candidates must first show evidence of their calling and ministry in their local congregations, and the seminary then equips them to be more effective in their ministries without withdrawing them from local congregations. Thus the ultimate objective of the Apprenticeship Model is better understood in the words of the Apostle Paul, when he explained how much pain and trouble he went through (as in the case of a childbirth) in teaching and guiding the believers so that in the end, Christ would be *formed* in them (Gal. 4:19). The *formation* of the minister in the nature, character and mission of Christ defines pastoral formation, and this is the goal of PTS. It is hoped that this approach would recapture the dynamic of the initial training at Asamankese while adding the wisdom the church has gained through the years. In contrast to “trained incapacity,” because our graduates are constantly engaging with the real world and learning from proven mentors, they are demonstrating “trained capacity” for quick intelligence and effective Christian leadership.

Conclusion

The previous five models provide us with a typological map from which we can locate specific theological education or pastoral formation models. These models or typologies are intended as a guide or a theoretical framework rather than entrenched positions in understanding theological education and pastoral formation. Much of the theological education we see today appears to be a mixture of two or more of the various models. The nature of the mix is what makes a particular programme distinct.

Throughout church history and into the present, different models of theological education have been used, taking into consideration the context and the purpose or goal of the training programme. The appropriate *context* for theological education in the Athens or Classical Model is the academy, in which the Scripture is studied as revelation and the *goal* is knowing God and individual transformation. The *context* of the Berlin-Vocational model is the research university, in which the sacred text is subjected to critical inquiry, and the *goal* is not necessarily personal transformation. The *context* of the Geneva-Confessional model is the seminary, where the Scripture and the

creeds are studied through a denominational lens, and the *goal* is knowing God (as with the Athens model). The *context* of the Missional and Apprenticeship models is the wider community in which the Scripture is to be holistically applied, and the *goal* is the conversion of the world through the proclamation of the Gospel of the Kingdom.

Against these models, churches and Christian educators can decide what factors and ethos inform their own theological education and pastoral formation needs, and what might be the way forward in the light of a constantly changing society and the commission of our Lord Jesus Christ to be salt and light of the world (Mt. 5:13-16) and to make the nations His disciples (Mt. 28:18-19).

Endnotes

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**COMPETING VALUES AND TRANSFORMATIVE
LEARNING: HOW CAN THE COMPETING VALUES
OF ACADEMIC RIGOR AND SPIRITUAL FORMATION
BE HELD TOGETHER WITHIN THEOLOGICAL
EDUCATION? PROPOSING TRANSFORMATIVE
LEARNING AS AN EDUCATIONAL FRAMEWORK TO
SAVE THE MARRIAGE**

Ruth Wall

Key Words: *Values, Theological Education, Transformative Learning and Whole person learning.*

Introduction

This article explores a conundrum relevant to Pentecostal theological education. The issue can be stated as a question, “How can core values that underlie Pentecostal tradition be addressed alongside the values of higher education?” Or, to put the question another way, “How can the competing values of academic rigor and spiritual formation be integrated in theological education?”

The article introduces Transformative Learning as a relevant educational lens for viewing theological education arguing that a transformative learning approach fosters both knowledge creation and spiritual formation.

Asking questions – seeking dialogue

This article seeks to raise questions that are relevant to those who are engaged in Christian Higher Education and specifically, for those whose passion is theological education. Asking questions is essential to any research and the basis of reflective practice. In the world of higher education, multiple pressures and endless deadlines precipitate a constant flurry of action, but action without reflection leads to a kind of activism¹ that becomes doing for doing’s sake. We must stop and ask questions! Questioning what we do and why we do it is a core process of good practice but asking questions is not the end point. Reflection without action is verbalism², just empty words. The basis

of good practice in higher education is reflective practice or ‘praxis’, that has rare combination of action with reflection.

It is hoped that by asking questions this article will provoke us to think critically about our priorities and practices as theological educators. There are no ready or easy answers but asking questions may spur us to dialogue with others to seek new understanding and find answers.

Guiding values – setting priorities

The direction of travel for any higher education institution is, to a greater or lesser extent, guided by its underlying values. Though not easily observed guiding values act as a steering rudder navigating an institution through the socio-economic and political waters that make up its context.

What are organisational values? They are something at the heart of an organisation, the “enduring, passionate and distinctive core beliefs”.³ In his review of organisational culture Mike Wall concludes that “values relate to the inner core of an organisation” and “are variously described as ‘emotional’ or ‘spiritual’.”⁴ Values are linked to behaviour and another definition of values is the “broad tendencies to prefer certain states of affairs over others”.⁵ It is the values of the institution that set the priorities.

Value-statements can be found written on webpages, brochures and promotional material. These value statements are often the institution’s ‘espoused values’ rather than the actual operational values that guide decisions. Espoused values are often the ideals and aspirations of an institution – often expressed in higher education institutions by words like “quality” or “excellence”. In practice these words do little to guide or steer. Espoused values can end up as not much more than empty platitudes unless they are critically reviewed, restated and engaged with.

The decisions and practices of an institution can be observed. For example, who is hired, what is taught, what attention is paid to the hidden (implicit) curriculum, what is rewarded and what stories are told. It is these ways of doing things that allow the underlying values to be intuited. Thus, an institution’s guiding values are often found in the implicit way of doing things rather than in the explicit value statements in promotional material.

Since guiding values play such a vital guiding role it is important for institutions to regularly critically re-examine and re-state their guiding values. If underlying values are not critically examined and made explicit there is danger of mission drift as organisations move on prevailing currents and end up far from their intended mission. In higher education generally, the prevailing currents are likely to be economic and socio-political. In theological education provision these same currents influence direction but there are also local currents, such as the numbers needing training (in parts of Africa high, in parts of Europe low). The pragmatics of size and demand, economics and politics can push institutions to delivering curriculum and developing scholars in ways that clash with their core values.

The value of values is that they support, promote and enable the mission of the institution. Values are too important to leave uncritically assumed or to be buried under a plethora of competing demands.

Competing Values in Theological Education

In Christian Higher Education and Theological Education there are tensions that arise from competing values. Higher Education has two main concerns. Firstly, teaching that will prepare students to be responsible citizens and secondly, research that enables the development of knowledge for the common good. The teaching and research roles of Higher Education are not discordant with Christian values and there are Biblical principles that support the work of preparing minds well, of diligent enquiry and responsible citizenship. The tension arises when we consider what is meant by 'Christian Higher Education'. The prefix 'Christian' needs defining. Where 'Christian' refers to learning that is Christo-and Cruci-centred, the focus is on making disciples of Jesus Christ. Certainly disciples of Jesus Christ should be shining examples of responsible citizens contributing to the development of knowledge for the good of all, but the tension arises in preserving the teaching and research roles of Higher Education while at the same time intentionally nurturing sound Christian spirituality. It is a tension of competing values, of seeking to preserve academic rigor and also nurture spiritual formation. This is a marriage that needs work! Kay and Davies' article in this edition of the journal provides a helpful history to Pentecostal Universities

and how these dual and competing values continue to influence many practical aspects such as design of curriculum and teaching approaches.

The tension between fostering knowledge and faith is felt keenly in theological education especially where the aim is preparation for pastoral ministry. Anim and Onyinah (2013)⁶ writing from a Pentecostal perspective state

“ [that the] tension of studying theology and being able to maintain sound spirituality at the same time continues to be a major struggle in the minds of many Pentecostals and Charismatics.” (2013:398)

The struggle is not merely conceptual but a serious, practical tussle to design and deliver curriculum that meets rigorous academic standards while nurturing disciples of Jesus Christ who can go and make disciples.

If the marriage between higher education and spiritual formation is to work a different pedagogy, a different view of learning and a different kind of educator is needed. It is my conviction that a Transformative Learning approach can serve well. Before we introduce the ideas of Transformative Learning let's pause to briefly identify some of the values in the Pentecostal tradition that may shape the priorities of Pentecostal theological education.

A brief exploration of values in Pentecostal Tradition

Many of the values within the Pentecostal tradition are shared with other forms of evangelical Protestantism. For example, the centrality and inerrancy of the Bible, the need for a personal conviction of Jesus Christ as Lord and Saviour and an emphasis on mission are widely accepted convictions (values).⁷ However, Pentecostalism includes other convictions for example, living a Spirit-filled life that is manifest in speaking in tongues. I will leave a proper examination of values in the Pentecostal tradition to scholars of Pentecostalism and will only offer a few remarks to support the call for a more rigorous engagement.

At the roots of 20th century Pentecostalism was a holiness movement that was characterised by prayer and spiritual experience. Pentecostalism in the later 20th century (from 1970s) spread across the globe and its certain characteristics were shared worldwide. Vinay Samuel⁸ (2011) describes Pentecostalism as a global culture. This suggests that there are distinct characteristics of Pentecostalism shaped by an emphasis on certain underlying values. Writing about Pentecostalism as a Global Culture Samuel highlights the following characteristics of Pentecostalism worldwide including:

- Indigenous leadership
- Little cultural dislocation for members
- Strong commitment to family life and traditional gender roles
- Emphasis on healing and deliverance
- Pragmatic and open to spiritual experiences - making Pentecostal churches inclusive and able to draw on ideas, models and strategies from elsewhere (2011: 253-258)

The centrality of Scripture has also been a hallmark of Pentecostalism. Wonsuk Ma⁹ (2011) argues that in Pentecostal tradition the centrality of Scripture is a strong value. However, how this 'Bible-centred' value is expressed in Biblical Studies has changed over the decades. Ma shows how Bible reading in the 1970s was characterised by a literalistic approach, a non-critical devotional reading, stress on Luke-Acts narratives, an apologetic use of Scripture and an eschatological/mission orientation. Since the 1970s Ma suggests that Biblical Studies in the Pentecost tradition have shown greater critical scholarship, are often based on biblical narratives (especially Acts) and have a missional focus. Ma shows the rise of critical scholarship in Pentecostalism that continues to multiply with Journals (e.g. *Agora*, *Pneuma*, *Journal of Pentecostal Theology*) Associations (e.g. EPTA-European Pentecostal Theological Association) Conferences, books, thesis and dissertations.

Descriptions by scholars such as Samuel and Ma suggest some of the underlying values in the Pentecost tradition. For example, an emphasis on holiness, prayer, spiritual experience, centrality of Scripture, indigenous expression, indigenous leadership and mission orientation.

For the purpose of this discussion I summarise these values into three sets of overlapping values namely; Spiritual (holiness, prayer, spiritual experience), Biblical (centrality of Scripture) and, Missional (mission orientation and mission identity) values.

Serious reflection on these spiritual, biblical and missional values underpinning Pentecostalism is needed to understand how these values are shaping theological education today. It is beyond the scope of this article to explore how each of these spiritual- biblical-missional values have been expressed and the ways in which they have been prioritised over the decades. My plea is that these values are re-engaged, restated and where necessary, reshaped, so as to be a relevant guide to theological education.

From Ma's study of emerging Biblical studies within the Pentecost tradition we see one example of how traditional Pentecostal values are being reshaped. Pentecostals in the late 20th century were so focused on the spiritual life (and especially the work of the Holy Spirit) that they placed little importance on formal study. While the centrality of scripture was a Biblical value, formal study and academic rigor were not a priority. Space for theological education and reflection was competing with a stronger value namely, authentic spiritual experience. It is not surprising therefore, that Pentecostal scholarship has taken time to emerge and Pentecostal Universities have needed to restate their Biblical values to include scholarship. Today Pentecostals are making a valuable contribution to Biblical scholarship¹⁰.

Values are not static and must be critically reviewed and renewed for them to remain valuable guides. For example, there are vital questions concerning how holiness – as a spiritual value – is understood and relates to making disciples today. According to Vinay Samuel (2011) one of the pressing challenges for the Pentecostal church worldwide is the challenge of Christian ethics. Scripture is clear that faith in Yahweh has ethical consequences.¹¹ God says “Be holy because I am holy” (Leviticus 11: 44-45; 1 Peter 1:16) At its roots Pentecostalism focused on holiness yet a recovery of holiness is needed that restates holiness as more than a denial of certain worldly things (dancing, drugs, dating and so forth.) Holiness can be restated as a life consecrated to serving God and God alone.

Jesus said you cannot serve God and Mammon (Matthew 6:24, Lk16:13) and further, we serve God as we love our neighbour – a radical command that has all kinds of ethical consequences! Vinay Samuel reminds us that a recovery of holiness also requires that human agency is restated. Where the destructive and divisive work of Satan is given focus and used to answer the problem of temptation and sin then human agency is downplayed and the result can be passivity in dealing with sin and temptation.

However, my interest in this present discussion is not to do the work of critically reflecting on the values in Pentecostal tradition but to ask how these values (spiritual-biblical-missional) may influence theological education today and tomorrow. As Pentecostalism globalized, their values have travelled and interacted with other Christian traditions. Pentecostalism has and is influencing other Christian traditions and at the same time there are influences shaping Pentecostalism. I believe that values in the Pentecostal tradition can offer important critique and insights to a wider discussion about theological education, especially as it continues to be developed across Africa. Isabel Phiri and Dietrich Werner (2013)¹² highlight several issues facing theological education in Africa today including; the rapid numerical growth of the church, the social and public relevance of Christian theology on the African continent, the need to strengthen collaboration and quality standards for theological education and the urgent need for cooperation between denominations and denominational universities. The spiritual-biblical-missional values of the Pentecostal tradition can offer a frame in which to hold – and reform – other values including technical, scientific or ethical values.

Today, Pentecostal institutions in the global south are caught in a juggling act as they hold on to traditional values while balancing the demands of rising numbers that need training with rigorous requirements of accrediting bodies. Upon these demands is added the challenge to effectively equip graduating students for pastoral ministry in rapidly changing and ethically challenging contexts.

Facing such complexities, it is hardly surprising that traditional Pentecostal values can become buried under more pragmatic and expedient concerns. Perhaps it is time to recognise and restate those

values that shaped the explosion of the Pentecostal church 50 years ago. If these values are simply assumed, they may not be recognised and restated in ways that are relevant to the current and future needs of the church. Without an intention to hold these values there is a danger of mission drift.

What Kind of Leaders?

One key concern is that theological education is the training of the churches' leaders of tomorrow. In a recent publication by *Globethics.net*¹³ Singh and Stuckelberger (2017)¹⁴ warn that values are caught and shape future leaders. They state that:

“Higher education is leadership education. The values and virtues practiced in universities heavily influence the future leaders... Many professionals with a higher education are excellent specialists but moral crooks.” (2017:36)

Christian Higher Education institutions need to examine their underlying values to ensure that their priorities foster the training of excellent thinkers and exemplary ethical leaders for the church of tomorrow.

The Cost of Values

Before we move on, there is a warning in promoting guiding values. Values have a price-tag. Values cost something. For example, promoting spiritual-biblical-missional values requires educators with spiritual-biblical-missional capacity. In other words, developing educators who are not only subject specialists but also role models and can provide the kind of mentoring and pastoral care that nurtures spiritual formation. Educators who can critically reflect on both the Biblical text and the context. Educators who are experienced mission practitioners, being effective in communicating the good news in various contexts. Educators who are spiritually mature role models, giving time in the curriculum to pastoral groups and mentoring. That is costly investment – in human resource terms - but values cost something.

If we are concerned for the spiritual health and maturity of tomorrow's church leaders, for leaders who can handle God's word well, who can bring God's word into the contexts of our broken world, then perhaps the cost of promoting spiritual-biblical-missional values should be seen as a wise and worth-while investment.

We may count the cost and be prepared to prioritise guiding values but exactly how are these spiritual-biblical-missional values to be engaged and fostered alongside the value of academic rigor? Here we turn to an approach to higher education and adult learning called Transformative Learning.

Transformative Learning as a Framework for Theological Education

After years of designing teaching and learning in Higher Education contexts, I have seen how the intentional use of a transformative learning framework is able to integrate the competing values of academic rigor and spiritual formation. This approach to teaching and learning is also able to integrate the kinds of spiritual-biblical-missional values discussed above. Therefore, I offer Transformative Learning as a useful framework for developing theological education today and tomorrow.

What is Transformative Learning?

Transformative Learning is learning that goes beyond 'addition' (adding to what is already known), to learning that fosters change (transformation in what we know) leading to new ways of thinking and being. This is close to Paul's exhortation in Romans chapter 12 verse 2, "*metamorphousthe*" ('*be transformed*').

Transformative Learning understands the learner as a unique and whole person, recognising that they are shaped by personality and preferences, family, culture, experiences and context. Transformative learning employs participatory approaches to teaching and learning seeing the teacher as a guide and facilitator of learner rather than the 'expert' who is there to download their knowledge into empty minds. Transformative Learning rests on three core processes of learning namely; critical reflection, dialogue and action.

A working definition of Transformative Learning (2014) that draws from a number of education theorists and practitioners can be stated thus:

Transformative learning engages learners in constructing new ways of thinking and being and is fostered by a purposive and social process that supports the whole person. (Wall, 2014:48)¹⁵.

Transformative learning enables learners to review their taken-for-granted assumptions through learning how to ask questions and to reflect and dialogue with others. Transformative Learning engages the whole person in the learning process, recognising that ‘whole person learning’ has a cognitive (thinking), emotional (attitudes) and social (relationships) dimensions.¹⁶

Employing a Transformative Learning approach to theological education means viewing the learner as a person whose thinking, attitudes, motivations, emotions and relationships are all impacted by the learning. In a Transformative Learning approach learning experiences inside and outside the classroom are integrated and made explicit so that learners see the importance of giving attention to all three dimensions of learning (thinking-emotions-relationships) and to connecting and applying theories with practice.

A Transformative Learning approach employs the whole curriculum – both the formal curriculum and the informal (implicit) curriculum so that the aspirations of knowledge creation and spiritual formation are achieved inside and outside the classroom.

A Transformative Learning approach requires the formation of a learning community where teachers and learners participate together in the shared learning process so that together they learn how to learn from one another.

How is Transformative Learning fostered?

For disciples of Jesus, transformation is not a hoped-for ‘add-on’ in the process of learning but is the essence of learning itself. If we are seeking to nurture this kind of learning in theological education, then intentionally adopting Transformative Learning approaches may be helpful. Three essential aspects for fostering Transformative Learning are the design of the curriculum, the formation of a learning community and building the capacity of the educators.

In designing a curriculum one must keep in mind the whole person and offer learning tasks that connect thinking and emotions and challenge learners relationally. The curriculum needs to integrate theory and practice so that ideas are applied to real life situations.

Relationships play a crucial role in learning. Long after the formal content of the curriculum has faded from memory the relationships will be remembered. The classroom needs to be experienced as a hospitable learning space where openness and acceptance are demonstrated leading to the establishment of trust. Where trust is established students and teachers are able to learn together and from one another.

Fostering transformation depends upon educators who are able to demonstrate their own capacity for critical reflection and dialogue. Alongside textbooks we need text-people who demonstrate emotional maturity and good relationships as well as academic excellence.

Conclusion

The values of Christian Higher Education institutions need to be critically reviewed and reshaped so that Christian institutions are guided by these values rather than inadvertently drifting on the prevailing economic and socio-political currents. In Pentecostal tradition there are overlapping spiritual, biblical and missional values that need to be re-engaged and re-stated so that they remain relevant and vital in shaping the priorities of theological education not only within the Pentecostal tradition but also more widely.

The marriage between academic excellence and spiritual formation has long been strained but a Transformative Approach to learning may be able to offer a coherent framework for holding these priorities together.

Transformation is the essence of learning, not an optional add-on for Christo-and Cruci-centric institutions. Therefore, intentionally seeking to foster transformative learning is a priority for those who seek to equip followers of Jesus Christ to be “mature” and equipped “for works of service, so that the body of Christ may be built up” (Ephesians 4:12.)

A Transformative Learning approach comes with a price-tag for it calls for a renewal of the curriculum, the formation of learning communities and the mentoring of educators who can guide and demonstrate what it means to be lifelong learners. Are we able to pause in the relentless activity of higher education to ask the questions that matter or are we too busy to reflect on how the leaders of the church tomorrow are being formed in the theological institutions of today?

Endnotes

- ¹ Activism here is not meant in the political sense of vigorous campaigning to bring about change, but doing for doing's sake without regard to why it is done or what the outcomes are.
- ² Verbalism is defined as “words only, without any real meaning” Collins English Dictionary. Paulo Freire in his classic book, *Pedagogy of the Oppressed* (First published in Portuguese in 1968, Translated into English 1970) wrote about ‘praxis’ where informed action brings freedom.
- ³ E. Olsen.; (2007) *Strategic Planning* Hoboken, Wiley, 105
- ⁴ Wall, Michael.; (2015) *Understanding Organisational Values*. PhD Thesis London School of Theology
- ⁵ Hofstede ,G.; (2005) *Cultures and Organizations - Software of the Mind* London: McGraw-Hill
- ⁶ Anim, Emmanuel & Onyinah, Opoku.; (2013) *Pentecostal Theological Education- a Ghanaian Perspective* pp393-401
- ⁷ Bebbington, David W.; (1989) *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* Bebbington sets out a quadrilateral of evangelical convictions and attitudes that he calls Biblicism, cruci-centrism, conversionism and activism.
- ⁸ Vinay, Samuel.; (2011) Ch 11 *Pentecostalism as a Global Culture: A Response*. In *Globalization of Pentecostalism: A Religion Made to Travel* Eds: Dempster, Klaus & Petersen Published: WIPF STOCK, Eugene, Oregon
- ⁹ Ma, Wonsuk. (2011) Ch 3 *Biblical Studies in the Pentecostal Tradition: Yesterday, Today and Tomorrow*. In *Globalization of Pentecostalism: A Religion Made to Travel* Eds: Dempster, Klaus & Petersen Published: WIPF STOCK, Eugene, Oregon
- ¹⁰ For example, Craig Keener, Gordon Fee, Amos Yong, Stanley M. Horton, Stephen Seamands, Opoku Onyinah, Ogbu Kalu and Asamoah-Gyadu are among several contemporary Pentecostal theologian scholars.

- ¹¹ Wright, Christopher.; (2010) *Old testament Ethics for the People of God* IVP
- ¹² Phiri, Isabel, & Werner, Dietrich.; (2013) *Handbook of Theological Education in Africa* . Regnum
- ¹³ www.globethics.net Globethics.net is a global community with an online library, publications and information to encourage critical thinking and dialogue.
- ¹⁴ Singh, D. & Stuckelberger, C.;Editors.; (2017) *Ethics in Higher Education. Values-Driven Leaders for the Future* Globethics.net
- ¹⁵ Wall, Ruth.; (2014) *Preparing adults for crossing cultures. A transformative learning approach to Christian mission training.* PhD Thesis. Institute of Education, University College London
- ¹⁶ Wall, Ruth.; (2015) pp181-193 in *Reflecting and Equipping for Christian Mission* Eds: Bevans, S. Chai, T. Jorgensen, K and Jennings N. Regnum, Oxford.

**THE ANTHROPOLOGY OF PENTECOSTALISMS IN
AFRICA AND ALONG ITS TRANSNATIONAL ROUTES:
A REVIEW ESSAY**

Amos Yong

Key Words: *Pentecostalism, Anthropological thesis, Diaspora and Politics of Presence*

If the turn of the twenty-first century featured the transfer of the Christian center of gravity from the Euro-American West to the global South, then a large part of the reason for the emergence of majority world Christianity can certainly be attributed to the explosiveness of churches across the African continent.¹ Not without reason, then, scholarship on African Pentecostalism has proliferated, and to the degree that globalization dynamics are intensifying African migration to and inter-relationship with the West, research on the African pentecostal diaspora and on transnational Pentecostalism as it concerns the African context are also beginning to appear.² This essay overviews six recent books published in this second decade of the third millennium, equally divided between the sub-Saharan and West African regions.

We cannot hope, nor do we claim, to be exhaustive in our coverage given the expansiveness of the literature during these few years, although our notes will also call to attention to other relevant volumes that have appeared during our focused period. It is also to be further granted that even if we stayed at the level of the anthropological research, which fairly characterizes the primary disciplinary approaches deployed in each of the books under review, we are not able to escape the arbitrariness of delimitation to precisely these volumes. My only excuse, beyond my own interests in global pentecostal studies in general and in African Pentecostalism more specifically,³ is that these were review copies I was able to obtain more or less recently and read somewhat together over the last few months (in the spring of 2017). It would not be too surprising to observe coming out of this exercise not only that African Pentecostalism

is surely diverse, justifying even our insistence that there is not one but many Pentecostals across the continent and its diasporic trajectories,⁴ but also that there are many ways to study and theorize about what is happening even when constrained by the parameters guiding the developments specifically in the emerging arena of anthropology of Christianity.⁵ Our goal, then, is two fold: to appreciate scholarly developments in this burgeoning pentecostal region – even if these leave large portions of the African space unexplored – and, in the brief concluding section, to reflect methodologically on the anthropological study of African Pentecostalism in these variegated manifestations and consider their implications for and contributions to the broader field of global pentecostal studies.⁶

Sub-Saharan Africa and South-South Pentecostal Transnationalism

If the earlier scholarship on sub-Saharan Pentecostalism has been focused on the southern African region more generally and even on Zimbabwe and South Africa almost predominantly,⁷ the three books under review shift northward.⁸ There are many ways to present these volumes, but rather than proceed by year of publication, I will move in geographical sequence from the Eastern side to the West and then North, from Mozambique to Zambia and to the Democratic Republic of Congo (DRC). This will not only facilitate transition from this part of the review essay to the next one in terms of the bridge being the anthropology of media central to the works on the DRC that concludes this portion of the essay and on Ghana that opens up the next section, but it will also allow us to close the loop on the theme of diaspora by beginning and ending with studies on transnational dimensions of the African pentecostal phenomenon. Hence we begin with the Mozambican case also because it illuminates South-South connections with Brazil.

Linda Van de Kamp: Mozambican Pentecostalism in the Shadow of Brazil⁹

This book emerges from out of Van de Kamp's doctoral research conducted under the auspices of the African Studies Centre, Leiden and the department of social and cultural anthropology at the Vrije Universiteit Amsterdam. As it is the first scholarly book on

Mozambican Pentecostalism, interested readers might have hoped for a more comprehensive discussion devoted to women. Nevertheless, *Violent Conversion's* focus on women makes contributions along at least two lines of scholarly inquiry. It extends our understanding of the roles and experiences of women in African Pentecostalism more specifically, but also across global pentecostal movements as this has played out in modernizing contexts and in developing regions. If prior research has illuminated the challenges pentecostal women confront in the domestic sphere,¹⁰ Van de Kamp provides cross-generational perspective to help us see how the lives of older women compare and contrast with those in their middle years, those raising children, and those who are emerging from their teens or navigating young adulthood. Further, in the relational arena, pentecostal conversion provides venues for deliverance and escape from the oppressive impositions of so-called “spirit spouses” (manifest in felt experiences of sexual intercourse without male physical presence) and the loss of spouses or male partners to other women, and in relationship to the incapacity for conceiving children and others, otherwise prevalent in traditional cultural and religious realms.

At a second level, however, the gendered perspectives at work in this volume also shed light on Mozambican Pentecostalism, even on the pentecostal phenomenon in sub-Saharan Africa writ larger. For instance, the lens of gender highlights how access to education, avenues of entrepreneurship, and attainment of higher and higher levels of professional status result both in women’s upward social and economic mobility in the neo-liberal (global) economic regime and in their prominence outside the home and in the public area. To the degree that men do not exceed such levels of accomplishment, women are less sought out as marriage partners; and to the degree that their singleness is less a liability in pentecostal churches than in indigenous social environments, there are also higher percentages of women in the former domain. The appeal of female empowerment in Mozambican Pentecostalism for such women is proportionate to the unattractiveness of kinship ties in traditional cultures that constrain women in the domestic environment.

The transnational aspect of the Mozambican pentecostal churches studied by Van de Kamp also deserves comment. If Brazilian pentecostal missionaries have become more palpable in the southern African countries,¹¹ Mozambique has been a leading missionary destination, given its shared history – along with culture and language – with Brazil, under Portuguese colonial rule. The *violence* indicated in the title of this book hence refers both to aggressive stances by which Brazilian pentecostal pastors reject and dispel traditional religious or spiritual conventions and to the boldness with which Mozambican pentecostal women especially, even if not only, hence also convert into lives liberated from traditional constraints. In pentecostal churches, then, pentecostal couples can break away from indigenous values that govern male-female relations in their various levels and embrace a more contemporary, transnational, and “modern” form of conjugal love with appropriate modes of public expression not seen in traditional cultures.

Naomi Haynes: Zambian Pentecostalism¹²

Whereas Van de Kamp’s research was based in the Mozambican capital of Maputo, Haynes’s doctoral fieldwork was carried out in a “burgeoning middle-class township” on the outskirts of Kitwe,¹³ a leading city in the mineral-rich Copperbelt province of Zambia bordering the DRC. Although the latter is not as absorbed with women as the former, Haynes is attentive to the gendered dynamics of Zambian Pentecostalism, in particular how male agency and leadership is charismatically defined and how female identity and status is measured according to material indexes such as dress styles (the personal level), the accumulation of furniture (vis-à-vis social status), or the flexibility of not working and hence having the time to exercise spiritual leadership over the women of the community (of course, while subordinated to the headship of a husband who provides home ownership, for instance), etc. If the Mozambican pentecostal women studied by Van de Kamp are those who find themselves more embedded in the public square, the subjects of Haynes’s ethnography remain more firmly ensconced in the home and in private spaces.

Yet, Pentecostals across the Zambian Copperbelt are just as certainly moving, as pronounced in the title of Haynes's book. What she means, however, is in some senses peculiar to her Zambian subjects, whose testimonies are invariably couched as *fintufilesela*: "things are moving." Zambian pentecostal life is characterized by movement, by "breakthroughs" from the stagnation and gridlock of struggle into greater and greater levels of success (ministerial and professional, especially, for males) and abundance and prosperity (for women, surely). Pentecostal churches forge and facilitate personal relationships, enlarge networks, and expand patron connections that enable such dynamism, according to Haynes's analysis. To be sure, pentecostal moving is fraught with retarding factors, particularly when the more affluent are given favoritism by pastors (based on the level of personal relationships), when economic stratifications within churches widen into class divisions (on the ecclesial level), or when regional economic bust eliminates the mobility afforded by periods of boom and boon (the wider social matrix). Yet, *Moving by the Spirit* spotlights how upward socio-economic mobility is religiously and spiritually understood and enacted by Copperbelt Pentecostals.¹⁴

There is one more, broader anthropological thesis argued by Haynes, however, and this pertains to predominant interpretations of pentecostal spirituality as being oriented individualistically. Against this stream, the argument is that pentecostal religious life and practice is just as deeply social in its performativity. Rather than only urging that there is a communal dimension to pentecostal ecclesiality, an obvious point not in need of argumentation, Haynes is taking on the more widespread claim that Pentecostalism is "a socially corrosive force, a handmaiden of neoliberalism" that undercuts social harmonization and development.¹⁵ Instead, *Moving by the Spirit* documents the socially productive dynamics of pentecostal spirituality, in particular how participation in pentecostal ritual practice enables axiological construction (regarding the good and the valuable), empowers communal flourishing (within the congregations and their community networks), and spawns social cohesiveness, despite and even amidst the ever-present threats (indicated previously). In short and in sum, without denying the fragility of pentecostal life on the Copperbelt – the tenuousness

of which menaces all of the region's inhabitants, not just those in pentecostal churches – there is a generative world-making capacity to pentecostal sociality that ought to be recognized even if readers are not sympathetic to its specific expressions of religiosity and piety.

Katrien Pype: Congolese Pentecostalism¹⁶

Kinshasa, the site of our next study, is a capital city like Maputo, but its DRC lives with the colonial imprint neither of Mozambique's Portuguese nor Zambia's British but of the former Zaire's French. Pype's PhD research (fieldwork from 2003-2006), however, is uniquely focused: on Cinarc, a popular Congolese TV acting group with an explicitly Christian identity and a deeply pentecostal ethos and missional commitment to producing dramatic and fictional television serials – what Pype calls “melodrama” and what the Kinshasans, the local nomenclature for Kinshasan residents, call *télédramatiques* or *mabokee* – with proselytizing intent. The emergence of such pentecostal serials follows from the profound pentecostalizing and charismatization of Kinshasan Christianity and its ever escalating pervasiveness and hegemony over the city's public space.¹⁷ Pentecostal melodramatic production is therefore an outgrowth of the movement's expansion in the DRC on the one hand, even as it also contributes to the formation of a peculiarly Congolese pentecostal social imaginary capable of influencing Christianity in Kinshasa and beyond on the other hand. Even if Pype does not seek to establish the point directly related to the social productivity thesis urged by Haynes, there is a sense in which *The Making of the Pentecostal Melodrama* anticipates Haynes's argument regarding Pentecostalism as a force for social change and transformation.

Pype's participation in and observation of Cinarc opens up windows not so much into how such societal impact is targeted but into the complex spaces where personal religiosity, ecclesial morality and ideals, and vocational praxis converge. Multiple dimensions of pentecostal life are hereby illuminated: the communicative axis of how the pentecostal message promulgated by pentecostal actors (evangelists and missionaries, effectively!) is designed to redeem the sinful and fallen urban realities of the world (Kinshasa, in this case); the theological territory of how the spiritual and moral scope of reality, obfuscated

by the occult forces of witchcraft and other presumed aspects of traditional religions, is exposed and made visible in and through Christian TV's special effects to both educate and admonish; and the existential domain of how pentecostal actors across the spectrum from troupe leaders/pastors to established actors to yet-to-be-initiated aspirants wrestle with their roles, both to protect personal holiness from being tainted by sinful, even if fictive activity, and to ensure preservation of moral character that is recognized by the wider public as belonging specifically to subjects who are believed to have made Christian confession (there are some who join the troupe and find Christian faith in the process as well). There are also two chapters on gender and sexuality dynamics that depict how pentecostal commitments motivate efforts to shape Congolese understandings of masculinity and femininity and to form (or reform) marriage and sexual practices in a Christian direction. Underneath each of these analytical levels is the persisting contrast between indigenous (African and elder/traditional) cultural values and urban (Christian/Pentecostal and younger generational) morality and religiosity, with Cinarc consistently advocating against the former and for the latter.

The interdisciplinarity of anthropology and media studies operative in Pye's book provides perspective on how pentecostal values and ideals are negotiated vocationally in public arena, both those wherein group members work and then in the Kinshasa spaces where these serials are watched and "consumed."¹⁸ The main part of the point is that pentecostal evangelism mediated electronically through the television screen is hereby seen as complementing, even more so, affectively and bringing effectively to life what is preached by pastors and taught by Bible study leaders. Yet, these pages not just tell us about the end dramatic product and its effects, but disclose the ambiguities of pentecostal living that labor to create these popular cultural media while nurturing Christian faithfulness in a complex world.

West and Diasporic Africa

We now move further West and North, landing primarily on the Ghanaian site.¹⁹ West African Pentecostalism certainly involves much more than Ghana,²⁰ although for our purposes, the books that have our attention here are therein concentrated. More precisely, however, whereas the terrain we covered above explored transcontinental Pentecostal along the southern hemisphere (Mozambique and Brazil), the Ghanaian Pentecostals we will follow next are traveling the much more covered South-North portal, albeit in multiple directions. We begin with Ghana itself but then trace the Ghanaian pentecostal diaspora to the United Kingdom (a natural terminus for members of this former British colony) and Italy respectively. As before, we will assuredly gain understanding of the varieties of Ghanaian Pentecostalisms both within and outside that nation, even as we will consider the methodological options manifest in these anthropological inquiries, on their own terms in this section, but anticipating consideration of global pentecostal studies more broadly in our conclusion.

Birgit Meyer: Ghanaian Pentecostalism²¹

Pype's study of Congolese Christian and Pentecostal TV acting and producing groups is amply referred to in Meyer's book (there are five references to *The Making of the Pentecostal Melodrama* in the index), except that the latter is researching not TV but film- and video-making.²² Both are clearly attentive to the processes for production – TV serials on the one hand and other visual media on the other – although Pype also has her sights engaged with Kinshasa Pentecostalism in a different way than Meyer's are trained on the Ghanaian version. Instead, pentecostal-charismatic Christianity in this West African context is of secondary concern, providing the backdrop for comprehending the cyclic phenomenon of Ghanaian Christian film (initially) and video (more currently, at least since the turn of the century) production. Hence Pype's contextual portrait includes the socio-economic backdrop of Kinshasa alongside the emergence of born-again and apocalyptically tinged Pentecostalism in that matrix, while Meyer's zeroes in on Accra against the broader narrative of the volatility of the video-film industry in the country in

the last generation (approximately 1985-2010), without much concern for situating pentecostal Christianity within the mix.

Yet, Pentecostalism is certainly not absent from *Sensational Movies*. Instead, the potency of Ghanaian film/video-making is incomprehensible apart from understanding the aesthetics of born again (pentecostal) Christianity in West Africa. Recalling Pype's presentation of TV as revelatory of the hidden spiritual (read: witchcraft-saturated indigenous and traditional) world, Meyer goes to great lengths to explicate the efforts of West African cinematographers and videographers, along with their crews, to animate and thereby picture and unveil, as if through a "spiritual eye," the occultic realm. If the lives of the acting troupe take center stage in Pype's melodramatic inquiry, the entire phenomenon of production and consumption is covered by Meyer's work. It is not only that the experiences of audiences in engaging with Ghanaian movies and videos are assessed, but also that the intentional uses of film (and video) as popular media for disseminating religious messages, and their advertisement toward such ends, are disclosed.

Among our six books, Meyer's is one of two (the other being Butticci's – see below) not derivative from doctoral research. *Sensational Movies* is by a senior scholar and its contributions can thereby be charted along three lines. First, Meyer the Africanist extends in this volume the results of her earliest achievements,²³ then showing how Ghanaian Christianity defined itself against the perceived backwardness of traditional religion, and now picturing how West African film/video-making continues to resist, invite breaking away and departure from, the indigenous/pagan past. Second, Meyer the anthropologist expands on her methodological repertoire, especially her prior work in the aesthetics of material religiosity, here rendering evident the visuality, affectivity, and sensationality of pentecostal spirituality, including the expansiveness of its communicative power enabled by new electronic technologies. Last (for our purposes) but not least, Meyer the scholar of religion explores the public role of religion, including especially efforts to influence public morality – e.g., via the centrality of spiritual combat in the narrative plots of these movies and videos always concluding with a call for ethical and even spiritual decision and application to everyday life and practice

– and compares and contrasts such with the efforts of the state film industry in the West African region that is now defunct, which had been dedicated to motivating educational endeavors and materials and to minimizing or discouraging other genres.²⁴ These are interlaced and entwined chords rather than disparate threads, and the read is seamless precisely due to the seasoned ethnographic and theoretic hands that have woven this tapestry.

Daswani: Ghanaian-British Connections²⁵

Meyer's ethical considerations mediated (pun intended) through the Ghanaian movie and video industry are distinct from Daswani's ethical foci, obvious in his book's subtitle, but extrapolated arduously through qualitative ethnographic means. The latter's task is to make clear through presentation of the narratives of Ghanaian Pentecostal sojourners to and from Great Britain how their ethical lives are formed/transformed and have been shaped in and amidst the uncertainties and vagaries of migration. The subjects of his story are Church of Pentecost adherents and members. This is the largest (demographically speaking) of pentecostal churches and denominations in Ghana and abroad, although Daswani's interviewees are mainly those affiliated with the Pentecost International Worship Center network of churches, especially congregations in London, Accra, and Kumasi.

Looking Back, Moving Forward also hearkens to the mobility we have already seen featured in Haynes's monograph. Whereas the movement in the Zambian Copperbelt was that of (hopeful) upward socio-economic ascent, the case of those associated with the Church of Pentecost correlates such moving with international travel. Daswani's ethnography thus provides a rich account of how what westerners believe to be no more than mundane political/legal and economic transactions – e.g., getting a passport or visa, or being able to afford and purchase a plane ticket – are negotiated along spiritual and moral registers. Witches might no longer be present literally in London, yet the effects of West African occult forces continue to conspire against “movement” understood in the broad sense of both travel and promotion even abroad,²⁶ in this new context working through incomprehensible technologies or seductive activities of consumption.

The pentecostal faithful have to discern whether to maintain continuities with the past (Ghanaian cultural or Christian perspectives) or make a break with that, even as they have to continuously evaluate kinship ties across the distance. Amidst the multiple messages of Christian faithfulness they receive in these disparate worlds, they have to assess what often appears to be contrary meanings, even as they have to remain in a state of unknowing in anticipation of their eschatological citizenship and heavenly reward. Daswani documents the personal, devotional, relational, and ecclesially-mediated (in services for prayer rituals, for instance) practices of discernment that these pentecostal believers undertake to make sense of their instability and rapidly changing lives.

Comparatively considered, our author in this case is uniquely situated in relationship to the object, and subjects, of his study. He is both the only male and the only ethnic insider,²⁷ at least partially – his father being a native Ghanaian – to his region of research.²⁸ Yet, he is also inimitably suited to explore the transnational and transcultural aspects of Ghanaian Pentecostalism, given his own “global citizenship” (my term): with family in Singapore and Australia, with doctoral studies at the London School of Economics and Political Science (that also served as “home base” for his fieldwork in that city), and with appointment in North America (he finished his book while on the faculty of anthropology at the University of Toronto). Supervised by, among others, anthropologist of African religions Matthew Engelke, Daswani’s is the most traditionally anthropological of the six under review,²⁹ even if it appears in a book series that is multi-disciplinarily constituted. Yet this multi- or at least dual-sited research endeavor, encompassing very distant and different continental realities, requires the kind of patient anthropological articulation that we find in this volume.

Butticci: West African-Italian Routes³⁰

Butticci’s interests are less in transcultural comparisons (Daswani’s objective) than in trans-religious contrasts in the African pentecostal diaspora, particularly as that is unfolding in Italy. If in other contexts the story told about the African pentecostal diaspora to Europe is one driven by the missionary desire to re-evangelize a now secularized and post-Christian continent,³¹ Butticci’s account is more subdued,

more attentive to the struggles migrant Ghanaians (and Nigerians) face in the heartland of the Roman Catholic Church. Parish halls, meeting rooms, and kitchen spaces are being rented by these diasporic Pentecostals for the prayer, worship, and fellowship that sustain life amidst the forces that work against African migrants to the “old world.” It is in these “contact zones” (Butticci’s term) that the vitality of Afro-pentecostal spirituality is revealed across the Italian geoscape, mixing the lingering scents of older liturgical incense and echoing sounds of ancient buildings with the fresh sweat of active worshipping bodies and the ringing voices of singing, preaching, and interceding migrants.

As such, then, Butticci’s “politics of presence” is analyzed not only through the lenses of the emerging arena of the materiality of religion, but also – and here influenced by the collegial supervision of Birgit Meyer over the postdoctoral fellowship that gave rise to the book – with tools drawn from religious aesthetics. The multi-sensorial character of pentecostal worship is depicted in part through the remediation of Raphael’s early seventeenth classic painting of the “transfiguration of Jesus” and deployment of such as a backdrop for pentecostal worship in these new spaces. Butticci’s thus compares and contrasts the pentecostal embodied spirituality that presumes fleshed human subjectivity, even under the remediated gaze of a transfigured Jesus, as the mediatorial site of the Holy Spirit’s presence and activity in the world, with the Roman Catholic sacramental imagination that embraces the iconicity of such visual and material objects, such as the relics prominent in Italian Catholic churches, as transformative portals into beholding of and union with the divine.³² Ironically but no less potently, then, pentecostal rejection of images as idolatrous across the majority world, more specifically in the West and sub-Saharan African context, is reconfigured in ways that are receptive to the capacity of visibility to mediate the Spirit’s activity but yet still resistant to, if not disgusted by, the logic of sacramentality as that pertains to historic Catholic liturgical/Eucharistic, pilgrimage, and devotional practices.³³

Ghanaian and Nigerian pentecostal believers are not palpably present in Italian political spaces yet, but they are publicly present increasingly in historic and religious sites across the country. Hence the *Politics of Presence* Butticci documents, while not so far elevating African Christians into the political life of European nations like Italy, is surely making a societal impact. Now Assistant Professor of Sociocultural Anthropology at the Department of Anthropology of the University of Utrecht, Butticci is poised to make further contributions to the understanding of pentecostal-charismatic Christianity, both in its expressions across the majority world and in their “reverse” interfaces with the Euro-American West.

Methodology in Pentecostal Studies: African Cases and Their Implications

I want to make three sets of methodological comments – along anthropological, pentecostal studies, and theological lines, generally – in the little space left to me here at the end. I hazard these suggestions especially along the first trajectory not because of my expertise in the field but as a theologian who is also an avid consumer of anthropological research, especially as that relates to pentecostal movements. My sense is that the pluralism of methodological approaches to pentecostal movements matches the diversity of its manifestations, and that a variety of analytical tools are needed to comprehend and deduce viably from their multiform character.

Anthropologically, the emergence of Christianity in the field will continue to draw researchers to Pentecostalism, not just in Africa and across the majority world, but also in the West. More precisely, as this review essay unveils, the anthropology of religion will continue to fund Western anthropologists to understand non-Western religionists, including Christians in general and Pentecostals more particularly. What is needed, however, is also more insider accounts. In the African pentecostal cases, such might involve Africans who are not Pentecostal, nor even generally Christian; non-African Pentecostal researchers; or Africans who are also Pentecostals. It is not that only insider accounts are reliable (their biases could be problematic), nor that outsider portraits, like those presented in the preceding pages,

are less valid (sometimes a degree of so-called objectivity may be available); instead, the dialectic of insider-outsider analyses holds promise for the anthropology of Christianity at large, more so, in my surely partial perspective, for the anthropology of Pentecostalism.³⁴

With regard to pentecostal studies in general, our overview of these recent studies invite Africanists, or those studying African Christianity and African Pentecostalism as well, to work with those focused on other regions of the world not only because of the diasporic character of African migration (discussed by Daswani and Butticci) but also as such relates to South-South interfaces (as Van de Kamp's book details). Globalization dynamics will continue to shape African Pentecostalism even as pentecostal movements outside of Africa will be catalyzed or transformed by African pentecostal migration.³⁵ People are moving from Africa in multiple directions while Latin and South Americans as well as those across the massive Asian landscape, even from as far away as East Asia (driven by economic developments in China and motivated by missionary zeal in South Korea, for instance), are arriving in and settling across Africa in ever increasingly numbers. The point then is that pentecostal studies cannot remain static but ought to be developed as an interdisciplinary enterprise, not least deploying anthropological and related social scientific methods for the purpose of comprehending as best as we can what is rapidly unfolding on the historical ground. If, as it is being predicted at least in the short term, Africa will continue to grow as the face of world Christianity, then pentecostal studies will need to be more adequately trained on that region in order to assess, and project, both the future of its own movements and of the possible fortunes for the wider Christian churches as well.

Last but not least, I am in the end secondarily a pentecostal scholar and a student of Pentecostalism in its various manifestations and primarily a theologian. With the latter cap always operative in my own efforts to understand pentecostal Christianity in the African context and elsewhere, I keep returning to the implications of such for pentecostal theology more specifically and for global Christian theological reflection and formulation more broadly. The emergence of media studies as an angle on pentecostal movements, including the deliverances briefly commented on above (vis-à-vis Pype's and

Meyer's efforts), is suggestive for important theological paths not yet taken, particularly as they relate to the oral culturality and embodied spirituality that are foregrounded through these lenses.³⁶ The other dimension concerns how pentecostal spirituality, even missiological commitments, on the African soil are nevertheless having public impact, whether via its media productions or in its capacity to *move* people in, through, and along a variety of social, economic, and political spheres (e.g., Van de Kamp and Haynes). Therefore, Pentecostal theology now also has to encompass public theology and political theology, even as it is increasingly apparent that pentecostal theological efforts herein cannot be divorced from more ecumenical Christian considerations in these rapidly expanding conversations.³⁷

There is much more to be said, but this review essay has already been much too long. My approach to our interlocutors has been mainly descriptive, guided by a charitable hermeneutic that seeks to explore implications of their efforts for the purposes of developing pentecostal studies, especially pentecostal theology by extension. Anthropologists reviewing these works will no doubt be much more critical about the methodological frames and perhaps the choices made in interpreting the qualitative data in relationship to previous studies of these regions and countries of Africa and of the anthropology of African religion more widely. Yet, as important as those debates might be for those discussions, pentecostal studies considered in itself and with regard to Africa especially, require more input as developments are occurring faster than research and scholarship can keep up with. The preceding is to be considered no more than a *status quaestion* is on one "slice of the pie," so to speak, in an ever-expanding field of inquiry.³⁸

Endnotes

- ¹ Allan H. Anderson, *African Reformation: African Initiated Christianity in the 20th Century* (Trenton, NJ: Africa World Press, 2001), began documentation of the trends, while Ogbu U. Kalu, *African Pentecostalism: An Introduction* (Oxford: Oxford University Press, 2008), remains a definitive standard, even if it is increasingly being complemented by the work of J. Kwabena Asamoah-Gyadu, *Contemporary Pentecostal Christianity: Interpretations From an African Context* (Oxford: Regnum, 2013).
- ² In what follows, I capitalize *Pentecostalism* when used as a noun but not when used as an adjective – e.g., *pentecostal* studies.
- ³ See Vinson Synan, Amos Yong, and J. Kwabena Asamoah-Gyadu, eds., *Global Renewal Christianity: Spirit-Empowered Movements Past, Present, and Future*, vol. III: *Africa* (Lake Mary, Fla.: Charisma House Publishers, 2016), for a sampling of my own prior scholarly foray into Pentecostalism in the African continent.
- ⁴ For more on such diversified Pentecostalism, see Yong, “Global Pentecostalism Navigating the Public Square: Revitalizing Political Theology?” in Shaun Casey and Michael Kessler, eds., *The Oxford Handbook of Political Theology* (Oxford: Oxford University Press, 2018), forthcoming; see also my earlier article, “Justice Deprived, Justice Demanded: Afropentecostalism and the Task of World Pentecostal Theology Today,” *Journal of Pentecostal Theology* 15:1 (2006): 127-47, which was more theological in orientation.
- ⁵ The anthropology of Christianity is a by now not-so-recent development in the broader anthropology of religion; for an overview of the emergence of Pentecostalism in this more specified discursive site, see Simon Coleman and Rosalind I. J. Hackett, eds., *The Anthropology of Global Pentecostalism and Evangelicalism* (New York: New York University Press, 2015).
- ⁶ My own interests in the anthropological study of Pentecostalism have been developed in dialogue with the work of André Droogers, a leading cultural anthropologist of the movement in South America and Africa; see Yong, “Observation-Participation-

Subjunctivation: Methodological Play and Meaning-Making in the Study of Religion and Theological Studies,” *Religious Studies and Theology* 31:1 (2012): 17-40. We return to this issue in the concluding part of this essay.

- ⁷ E.g., David Maxwell, *African Gifts of the Spirit: Pentecostalism & the Rise of Zimbabwean Transnational Religious Movement* (Athens, Oh.: Ohio University Press, 2007); Kristina Helgesson, “Walking in the Spirit” : *The Complexity of Belonging in Two Pentecostal Churches in Durban, South Africa*, Dissertations and Documents in Cultural Anthropology Series (Uppsala: Uppsala Universitet, 2006); Maria Frahm-Arp, *Professional Women in South African Pentecostal Charismatic Churches*, *Studies of Religion in Africa* 38 (Leiden: Brill, 2010), among those that have appeared since the turn of the new millennium.
- ⁸ North and West, more specifically, although the East African region is also spawning research and scholarship on pentecostal Christianity, esp. Kenya: e.g., Jaako Lounela, *Mission and Development: Finnish Pentecostal, Lutheran and Orthodox Mission Agencies in Development Work in Kenya 1948-1989* (Abo: Abo Akademi University Press, 2007); Paul Gifford, *Christianity, Politics and Public Life in Kenya* (New York: Columbia University Press, 2009); and Jean Ngoya Kidula, *Music in Kenyan Christianity: Logooli Religious Song* (Bloomington, Ind.: Indiana University Press, 2013). But see also on neighboring Ethiopia: Jörg Haustein, *Writing Religious History: The Historiography of Ethiopian Pentecostalism*, *Studien Zur Aussereuropaischen Christentums geschichte (Asien)* 17 (Wiesbaden, Germany: Harrassowitz Verlag, 2011).
- ⁹ Linda Van de Kamp, *Violent Conversion: Brazilian Pentecostalism and Urban Women in Mozambique*, *Religion in Transforming America* series (Suffolk, UK: James Currey, 2016).
- ¹⁰ E.g., Elizabeth E. Brusco, *The Reformation of Machismo: Evangelical Conversion and Gender in Columbia* (Austin, Tex.: University of Texas Press, 1995), and Nicole Rodriguez Toulis, *Believing Identity: Pentecostalism and the Mediation of Jamaican Ethnicity and Gender in England* (New York: Bloomsbury Academic, 1997).

- ¹¹ E.g., Ilana Van Wyk, *The Universal Church of the Kingdom of God in South Africa: A Church of Strangers* (Cambridge: Cambridge University Press, 2014).
- ¹² Naomi Haynes, *Moving by the Spirit: Pentecostal Social Life on the Zambian Copperbelt*, *The Anthropology of Christianity* 22 (Berkeley: University of California Press, 2017).
- ¹³ Haynes, *Moving by the Spirit*, xix.
- ¹⁴ Haynes's thesis on the socio-economic register is complemented by the assessment of political and civic engagement by Zambian Pentecostals in Naar M'fundisi, "Pentecostal and Charismatic Spiritualities and Civic Engagement in Zambia (1964-2012)" (PhD thesis, University of Birmingham, 2014), available at <http://etheses.bham.ac.uk/5515/1/M%27fundisi14PhD.pdf> (last accessed 19 May 2017).
- ¹⁵ Haynes, *Moving by the Spirit*, 1.
- ¹⁶ Katrien Pype, *The Making of the Pentecostal Melodrama: Religion, Media, and Gender in Kinshasa*, *The Anthropology of Media* 6 (New York and Oxford: Berghahn, 2012).
- ¹⁷ For more on the spreading pentecostal and charismatic influence in Africa, see J. Kwabena Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana*, *Studies of Religion in Africa* 27 (Leiden: Brill, 2004), and Cephias N. Omenyo, *Pentecost outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana* (Zoetermeer: Beckencentrum Publishing, 2006); cf. also elsewhere: Jakob Egeris Thorsen, *Charismatic Practice and Catholic Parish Life: The Incipient Pentecostalization of the Church in Guatemala and Latin America*, *Global Pentecostal and Charismatic Studies* 17 (Leiden: Brill, 2015).
- ¹⁸ Previous studies of Pentecostalism and media have focused on majority world contexts but outside Africa: e.g., Pradip Ninan Thomas, *Strong Religion, Zealous Media: Christian Fundamentalism and Communication in India* (Los Angeles, CA: SAGE, 2008), and Martijn Oosterbaan, *Transmitting the Spirit: Religious Conversion, Media, and Urban Violence in Brazil* (University Park, Penn.: Penn State University Press, 2017).

- ¹⁹ Prior studies include E. Kingsley Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity* (Accra: Centre for Pentecostal & Charismatic Studies, 2001); Paul Gifford, *Ghana's New Christianity: Pentecostalism in a Globalizing African Economy* (Bloomington: Indiana University Press, 2004); J. Kwabena Asamoah-Gyadu, *Sighs and Signs of the Spirit: Ghanaian Perspectives on Pentecostalism and Renewal in Africa* (Oxford: Regnum, 2015); and Wilfred Asampambila Agama, *Succeed Here and in Eternity: The Prosperity Gospel in Ghana* (New York: Peter Lang, 2016).
- ²⁰ Most prominently Nigeria – e.g., Matthews A. Ojo, *The End-Time Army: Charismatic Movements in Modern Nigeria* (Trenton, NJ: Africa World Press, 2006), Richard Burgess, *Nigeria's Christian Revolution: The Civil War Revival and Its Pentecostal Progeny (1967-2006)* (Milton Keynes, UK: Regnum, 2008), Ruth Marshall, *Political Spiritualities: The Pentecostal Revolution in Nigeria* (Chicago: The University Press of Chicago, 2009), and Nimi Wariboko, *Nigerian Pentecostalism*. University of Rochester Press, 2014) – but there is also Cameroon: Robert Mbe Akoko, *"Ask and You Shall Be Given": Pentecostalism and the Economic Crisis in Cameroon*, African Studies Collection 2 (Leiden: African Studies Centre, 2007), and Tomas Sundnes Drønen, *Pentecostalism, Globalisation, and Islam in Northern Cameroon: Megachurches in the Making?* Studies of Religion in Africa 41 (Leiden: Brill, 2013).
- ²¹ Birgit Meyer, *Sensational Movies: Video, Vision, and Christianity in Ghana*, *The Anthropology of Christianity* 17 (Berkeley: University of California Press, 2015).
- ²² See Birgit Meyer and Annelies Moors, eds., *Religion, Media, and the Public Sphere* (Bloomington: Indiana University Press, 2005), and Birgit Meyer, ed., *Aesthetic Formations: Media, Religion, and the Senses* (New York: Palgrave Macmillan, 2010), for some of our author's prior work at the intersection of religion and media.
- ²³ Beginning with Birgit Meyer, *Translating the Devil: Religion and Modernity Among the Ewe in Ghana* (Trenton, NJ: Africa World Press, 1999).

- ²⁴ A more insider pentecostal perspective is developing public theological stances, such as Joseph Quayesi-Amakye, *Christology and Evil in Ghana: Towards a Pentecostal Public Theology*, Currents of Encounter 49 (Amsterdam: Rodopi, 2013).
- ²⁵ Girish Daswani, *Looking Back, Moving Forward: Transformation and Ethical Practice in the Ghanaian Church of Pentecost*, Anthropological Horizons series (Toronto: University of Toronto Press, 2015).
- ²⁶ The message of deliverance is prominent precisely because of the hold that indigenous traditions, including beliefs about witchcraft, retain on the Ghanaian pentecostal imagination; see, e.g., Opoku Onyinah, *Pentecostal Exorcism: Witchcraft and Demonology in Ghana* (Blandford Forum: Deo Publishing, 2012).
- ²⁷ Gender is not a prominent theme in Daswani's discussion of Pentecostalism in Ghana and the Ghanaian diaspora; for more on this matter, see Jane E. Soothill, *Gender, Social Change and Spiritual Power: Charismatic Christianity in Ghana*. Leiden: Brill, 2007), and Anita Aba Ansah, *Gender Empowerment and Personal Fulfilment in Pentecostalism in Ghana* (Scholars Press, 2016).
- ²⁸ Daswani is not a religious insider to either the Church of Pentecost more specifically or Christianity in general, this he makes clear; yet this is not a significant matter of self-identification (or not) in the other texts we are reviewing (some reveal themselves as Christian, others say nothing one way or the other), hence I have denoted the point here rather than above in the main text.
- ²⁹ And this is not an indictment of Engelke, who himself has extensive research experience also in both Africa and Britain; see Matthew Engelke, *A Problem of Conscience: Beyond Scripture in an African Church*, Anthropology of Christianity (Berkeley: University of California Press, 2007), and *God's Agents: Biblical Publicity in Contemporary England*, The Anthropology of Christianity 15 (Berkeley: University of California Press, 2013).
- ³⁰ Annalisa Butticci, *African Pentecostals in Catholic Europe: The Politics of Presence in the Twenty-First Century* (Cambridge, Mass., and London: Harvard University Press, 2016).

- ³¹ Claudia Währisch-Oblau, *The Missionary Self-Perception of Pentecostal/Charismatic Church Leaders from the Global South in Europe: Bringing back the Gospel* (Leiden: Brill, 2009).
- ³² See also the visually rich text, Annalisa Butticci, ed., *Na God: The Aesthetics of African Charismatic Power* (Grafiche Turato Edizioni, 2013).
- ³³ Long ago pentecostal theologian Frank Macchia has argued – e.g., “Tongues as a Sign: Towards a Sacramental Understanding of Pentecostal Experience,” *Pneuma: The Journal of the Society for Pentecostal Studies* 15:1 (1993): 61-76 – that the embodied spirituality of classical Pentecostalism, replete with active worship and with emphases on bodily healing, at least functions similarly to, if not in place of, the sacramental theology of historic Roman Catholicism with its assumptions regarding how the materiality of the created order nevertheless is the medium through which grace encounters and then saves and sanctifies, creatures; cf. my discussion of Macchia’s pentecostal theology of sacramentality in my *Spirit of Love: A Trinitarian Theology of Grace* (Waco, Tex.: Baylor University Press, 2012), ch. 5.
- ³⁴ Yong, “Observation-Participation-Subjunctivation”.
- ³⁵ For instance, a South Asian and South African pentecostal connection is documented by Gerald J. Pillay, *Religion at the Limits? Pentecostalism among Indian South Africans* (Pretoria: UNISA Press, 1994). For works on the African pentecostal diaspora, see, e.g., Frieder Ludwig and J. Kwabena Asamoah-Gyadu, eds. *African Christian Presence in the West* (Trenton, NJ: African World Press, 2011), and Afe Adogame, ed., *Who is Afraid of the Holy Ghost?: Pentecostalism and Globalization in Africa and Beyond* (Trenton, NJ: Africa World Press, 2011).
- ³⁶ Herein the relevance of my parallel efforts to develop pentecostal theology from out of the oral cultural matrix of African Pentecostalism more particularly, but also related to indigenous and other majority world Pentecostalism more generally; see, e.g., my plenary presentation, “Understanding and Living the Apostolic Way: Orality and Scriptural Faithfulness in Conversation with African Pentecostalism,” delivered at

“The Catholic Church and Pentecostalism: Challenges in the Nigerian context” international conference, in Abuja, Nigeria, 14-17 November 2016, and published as the second chapter in my *The Hermeneutical Spirit: Theological Interpretation and the Scriptural Imagination for the Third Christian Millennium* (Eugene, Ore.: Cascade Books, 2017).

- ³⁷ See Yong, *In the Days of Caesar: Pentecostalism and Political Theology – The Cadbury Lectures 2009*, Sacra Doctrina: Christian Theology for a Postmodern Age series (Grand Rapids and Cambridge, UK: William B. Eerdmans Publishing Company, 2010).
- ³⁸ Thanks to my graduate assistant Hoon Jung for proofreading a previous version of this essay, although I remain responsible for its final form; I am grateful also to Emmanuel Anim, associate editor of the *Pentecostal Journal of Theology and Mission* for welcoming this submission by an outsider to *African Pentecostalism*.