

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).

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Chief Editor