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(104) PENTECOSTALS AND AFRICAN ECUMENISM

Fidelis Nkomazana

Introduction

This chapter examines Pentecostal ecumenical fellowships, alliances and councils in Africa, as well as their activities and contributions to the growth of Christianity. In response to the spirit of ecumenical understanding, co-operation and unity in addressing issues of common interest, Pentecostals in Africa have been forging relationships and ties at national, regional, continental and international levels. The discussion touches on national ecumenical associations and there are thirty-six of these bodies across the continent. At a continental level, these national associations have given rise to the Association of Evangelicals in Africa, an important umbrella body for all Pentecostal national bodies and churches, charismatics and para-church organizations. Other wider ecumenical relations, such as the All Africa Conference of Churches, Accrediting Council for Theological Education in Africa, and Association of Pentecostal Theological Education in Africa, will also be examined. At the international level, Pentecostal churches and these national umbrella bodies are affiliated to the World Pentecostal Fellowship, which will be discussed in the closing pages of this chapter.

Pentecostal National Ecumenical Associations

From the 1970s onwards, we began to see Pentecostals in Africa developing relationships with national ecumenical bodies in order to promote unity, dialogue and co-operation, and to foster common ecumenical action within Pentecostal churches, and with other churches and religious faiths. Some of these national bodies include the Evangelical Alliance of Angola, Evangelical Fellowship of Botswana, Association of Evangelicals in Eritrea, Evangelical Churches Fellowship of Ethiopia, Evangelical Alliance of Kenya, Evangelical Association of Malawi, Association Evangelica de Moçambique, Evangelical Fellowship of Namibia, Evangelical Fellowship of Sierra Leone, Evangelical Alliance of South Africa, Swaziland Conference of Churches, Tanzania Evangelical Fellowship, Evangelical Fellowship of Uganda, and Evangelical Fellowship of Zambia, to name just a few.

These developments have taken place over time and continue to manifest themselves at various stages and settings. Pentecostal churches continue to respond to new challenges posed by globalization and the technological advances of the 21st century through these ecumenical bodies. The growth of these bodies has not only increased the level of interaction and dialogue between Pentecostal churches and other religious faiths, but has also helped the church to cross old boundaries and stand together in order to transform and serve society. To appreciate these developments, three examples of national ecumenical bodies are discussed in detail below.

The Evangelical Fellowship of Botswana (EFB)

After independence, Botswana witnessed the establishment of Pentecostal relationships with ecumenical organizations, which created an atmosphere of understanding, mutual respect and tolerance. Through ecumenical co-operation, Pentecostals solved many differences and challenges.¹

¹ James Amanze, *The Origin and Development of the Ecumenical Movement in Botswana, 1965-1994* (Gaborone: Pula Press, 1994), 1-4.

Four major ecumenical organizations – the Botswana Council of Churches (BCC), Evangelical Fellowship of Botswana (EFB), the Organization of African Initiated Churches (OAIC), and Ministers' Fraternal (MF),² were from the 1960s founded with the aim of bringing co-operation and unity to bear on addressing national religious, political and social issues. In the past, doctrinal differences had contributed towards the marginalization of Pentecostals and AICs by the older mission churches. This had compelled church leaders to adopt a new approach through close co-operation in order to address issues of national and common interest.³

The BCC, the oldest of the umbrella organizations, was mainly founded by mainline churches in 1966. The EFB, an umbrella organization for all Pentecostals and other 'Bible Believing', evangelical or 'born again'-types of churches in Botswana, was established in 1973.⁴ The OAIC, which brings together African Independent Churches, was formed in 1978. The fourth umbrella organization is the MF, an important ecumenical forum for all Christian ministers in Botswana, responsible for organizing fellowship forums and a platform for all umbrella organizations for sharing ideas, learning and acting together on national issues. The MF is strategically placed to address issues, such as organizing joint national worship services, intended to transcend denominational differences and boundaries. Pentecostals have played a leading role in the activities of the MF to the extent that the current chairman of the organization, Mr Sam Makgaola, is a Pentecostal from the Assemblies of God.⁵

The goals of the different dialogues represented by MF are modest but significant, resulting in the mutual learning, sharing and understanding of the faith, identifying areas of doctrine and church life which need fuller exploration, and looking for ways of co-operating in various fields. The BCC, EFB, OAIC and MF have stood together and presented a united voice on critical issues such as human rights, land and abortion. The four organizations have organized joint conferences and workshops on various issues. In 2005 and 2006, the leadership of the three umbrella organizations participated in conferences and workshops that were organized by the BCC to discuss the national Vision 2016 initiatives of 'Building a Moral and Tolerant Society', and subsequently forwarded their contribution to the Vision 2016 Council. The broad ecumenical composition of the MF is a remarkable achievement because it brings together leaders from Pentecostal, mainline and African Independent Churches. Its ecumenical aim is to develop a united Christian witness and streamline the efforts of different churches in carrying out national responsibilities. It views itself as a fellowship of churches and Christian organizations which seek to encourage ecumenism and promote democracy, peace and justice through healing, reconciliation, economic development and empowerment of the disadvantaged, as well as through reflection on theological issues.

The formation of these umbrella organizations has helped different religions and denominations to cross religious boundaries to meet and mix with people of other faiths. The old religious order of mistrust, competition and conflict among the churches, before the early 1960s, was being challenged to give way to a new religious order based on mutual co-operation, respect, understanding and a sense of common identity among Christians, despite their many fundamental differences. This provides an opportunity for an environment conducive to interaction, discovery, encounter and exchange between different faiths. While Pentecostalism's involvement in interfaith encounters is in the best national and broader faith interests, radical Pentecostals are totally against the existence of such an ecumenical objective of creating dialogue and uniting all Pentecostals with other religions and churches.⁶

² James Amanze, *Ecumenism in Botswana: The Story of the Botswana Christian Council* (Gaborone: Pula Press, 2006), 344-54.

³ James Amanze, *Botswana Handbook of Churches* (Gaborone: Pula Press, 1994), 192, 221.

⁴ Amanze, *Botswana Handbook of Churches*, 32-33.

⁵ Amanze, *Botswana Handbook of Churches*, 26, 42-43, 221, 192.

⁶ Interviewed Apostle D. D Monnakgosi, Mogoditshane, Botswana, March, 2007.

By 2002, the EFB had grown to 42 churches with over 500 local churches and groups around the country,⁷ with the objective of providing ecumenical dialogue, unity, networking, advocacy, discipleship, gender equality and economic empowerment, and leadership development through education, research, conferencing and information dissemination.⁸

The EFB is made up of local committees under the leadership of the EFB National Executive which manages the central office. Via this office, the EFB communicates issues of importance to all its member churches countrywide. EFB strictly adheres to the events listed in its annual calendar; and from among the most important events of the calendar year are the annual conference and joint crusades to address HIV and AIDS and other issues of national concern such as poverty, unemployment and democracy. The current EFB projects include a proposed hospice for counselling services and facilities for the terminally ill.

The Pentecostal Fellowship of Nigeria (PFN)

While PFN was founded in 1985 and inaugurated in 1986 in Lagos, as the Pentecostal umbrella organization uniting all Pentecostal and charismatic churches and organizations believing in the Pentecostal experience as stated in Acts 2:4, ecumenical efforts in Nigeria date back to the 1930s, when Joseph Babalola of Faith Tabernacle led a revival that converted 1,000 people. In 1932, his movement initiated ties with the Pentecostal Apostolic Church of Great Britain after coming into conflict with the colonial authorities, but this association collapsed over the use of modern medicine.⁹ In 1974, the Pentecostal umbrella organization, Grace of God Ministry, was founded in eastern Nigeria. In the 1980s, Pentecostals became active in the Christian Association of Nigeria (CAN), which was founded in 1976, initially including only Catholics and mainline Protestants, but by 1988 it had incorporated churches associated with the PFN and the Organization of African Initiated Churches. At about that time, the CAN youth wing organized prayer campaigns against the proposal to introduce Sha'riah law in Nigeria. This development resulted from the decision in 1986 by General Babangida to make Nigeria a member of the Organization of the Islamic Conference, which triggered numerous Pentecostal protests. Pastor Benson Idahosa, an influential Pentecostal leader of evangelical student revivals and founder of the church of God Mission International in 1972, threatened to call for a Christian boycott of newspapers favouring Islamization. In 1987, Sheikh Abubakar Gumi, a leading Muslim cleric, publicly declared that Muslims would never allow non-Muslims to assume political leadership in Nigeria. In response, Pentecostals through PFN rallied together for action.¹⁰ In brief, the objectives of PFN were advocacy for national peace and unity, gender equality, empowerment and the protection of women and children.

The Evangelical Fellowship of Zimbabwe (EFZ)

The EFZ, an umbrella organization of Pentecostals and Charismatics in Zimbabwe, was founded in 1962 and represents denominations, churches, para-church movements and individual Christians of evangelical persuasion. It has grown to a membership of over 300 churches and over 4.5 million members. It provides a platform for joint action and the co-ordination of the activities of the member bodies. It focuses on leadership development, evangelism, theological reflection, education, the need for the church to be a prophetic voice, relief and development. Its vision is presented as 'A fellowship of Evangelicals fulfilling the Great Commission to impact the nation in all aspects of life' and its mission as 'To mobilize, empower and network evangelicals for the accomplishment of the Great Commission in Zimbabwe'. The vision and the mission of the EFZ are anchored in following core values and areas of operations: Christ-centredness;

⁷ Interviewed Sam Makgaola of the Assemblies of God, August, 2006.

⁸ Interviewed Pastor Emmanuel Ngwako, EFB offices, Gaborone, August, 2007.

⁹ Alan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge: CUP, 2004), 86-87.

¹⁰ Pew Research Center, 'Historical Overview of Pentecostalism in Nigeria': www.pewforum.org/2006/10/05/historical (accessed 9 December, 2015).

engagement and development; mission and world evangelism; church planting, discipleship and prayer; women's, youth and child ministry; hospitality and conferences; research and development through monitoring, evaluation, research and documentation; peace and justice through peace-building, conflict resolution and management; democratic government and social integration; election monitoring; humanitarian relief and development through child protection, HIV and AIDS, shelter, water and sanitation; emergencies and disaster preparedness; gender equality through economic development and empowerment, women's social, political, economic and ministry development.¹¹ These activities gave birth to various projects on social justice, conflict mediation and resolution, prostitution and gender-based violence, orphanages, empowerment and the fight against HIV and AIDS. On some of these, the EFZ and the Zimbabwe Christian Council, an umbrella organization for mainline churches, joined efforts to promote ecumenicity on certain national projects.

Other Forms of Pentecostal Expressions of Ecumenism in Africa

Para-Church Organizations

Another important ecumenical development in Africa has to do with the growth of para-church organizations, most of which are inclined to Pentecostal theology and practice. Zimbabwe alone has over 41, some of the largest being Scripture Union and Prison Fellowship International.

Prison Fellowship International (PFI)

PFI was founded in the USA in 1976 by Charles Colson and expanded internationally in 1979. Today it works in more than 125 countries in Africa and around the world as the largest association of national Christian missionaries working within the criminal justice sys.¹² PFI has two Africa Regional Directors, Mr Samuel N'tcho (Ivorian), representing Francophone Africa and Mr Enocent Silwana (Zambian), representing Anglophone Africa. At the PFI Board of Directors, the African region is represented by Charles Cofie from Ghana and Mrs Ida Drameh from Gambia, secretary and member of the Board of Directors respectively.¹³

Scripture Union Africa (SU)

Scripture Union (SU) is an international, interdenominational evangelical Christian organization, which works with churches throughout Africa and the world to make God's Good News known to children, young people and families; to encourage them to become followers of God through regular Bible reading and prayer, and also to link up with their local church. It was founded by Josiah Spiers in London on 2nd June 1867. He adopted a new approach to sharing Christ with children by teaching hymns and choruses and telling stories at their level of understanding.

From the 1940s, SU began to grow throughout the world. National Scripture Union organisations are autonomous and are affiliated to Scripture Union International. This also gives each national SU a level of independence in the way of contextualising its mission so that its work is appropriate to the context, culture and situation of the people it seeks to serve. SU is found in almost every African country with its regional headquarters in Nairobi, Kenya. It spread to Zimbabwe in 1945.¹⁴ Among other things, SU has been

¹¹ Evangelical Fellowship of Zimbabwe, 'Vision – a fellowship of evangelical, impacting the nations in all aspects of life': <http://efzimbabwe.org> (accessed 9 December, 2015).

¹² Prison Fellowship International, 'What We Do: The Problem, Spreading the Gospel, Rescuing Children and Restoring Justice', <http://pfi.org> (accessed 9 December, 2015).

¹³ Prison Fellowship International, 'What We Do'.

¹⁴ Scripture Union Africa, 'Children and Youth Following Jesus, filled with hope and transforming the families and

involved in HIV education, research and information dissemination in schools and universities, with the vision of an AIDS-free generation through evangelism. In many Africa countries, the activities of the organization focuses on schools ministry, the production and distribution of Bible guides, prayer ministry, camps, values education, sports ministry, work with people with special needs, capacity-building and partnerships, training and leadership development.

By 1985, Scripture Union International had developed its aims, statement and working principles, which African Scripture Union groups have over the years been implementing through leadership training, development and partnership with the local church and schools in order to empower youth through coaching, mentoring and providing life skills as they grow to mature adults. The organisation is primarily a volunteer organisation with only a small number of full-time staff training, encouraging and co-ordinating ministry workers round the world.¹⁵

Pentecostalism and Wider African Ecumenism

Relationships between Pentecostals and the All Africa Conference of Churches as well as the experiences of the Cameroonians and South Africans are a good example here.

Pentecostals and All Africa Conference of Churches (AACC)

While there are initiatives for creating dialogue and co-operation between the Pentecostal associations and AACC, there is a growing suspicion between these two ecumenical bodies. For instance, AACC is not happy with some Pentecostals who have embraced the prosperity gospel teaching, which the organization regard as controversial, especially the extent to which they emphasize this teaching which is seen as exploiting the ignorance and emotions of the poor. Speaking at the ecumenical platform of the World Social Forum in Nairobi, Kenya, the Rev. Dr Nyansako-ni-Nku, President of the AACC, a fellowship of mainline Protestant, Orthodox and indigenous Christians, for instance, criticized this teaching and regarded the Pentecostals as a 'disease' spreading across Africa. He specifically directed his remarks at a type of Pentecostal prosperity preacher, whom he said exploited people in the name of the gospel and became richer, while the congregations became poorer.¹⁶ The emergence of the National Association of Evangelicals and the World Evangelical Fellowship (now Alliance), however, continue to create a rich history of ecumenical collaboration between Pentecostals and other Christians, fellowships, federations and councils. The WCC has also been holding talks with Pentecostals internationally to improve relationships and co-operation between Pentecostals and other Christians.¹⁷

The Cameroonian Experience

Relationships between Pentecostals and mainline churches in Cameroon also leave something to be desired. The mainline churches excluded Pentecostals from their activities and interactions. Pentecostals, on the other hand, resorted to making provocative statements against the mainline churches. The situation was characterized by mutual accusations.¹⁸ The sources of division were, first, on baptismal practices, that

nations of Africa': www.ScriptureUnion.org.ZW/history-and-background.php (accessed 9 December, 2015).

¹⁵ www.su-africa.org (accessed 5 October, 2015).

¹⁶ World Religions News, 'African Church Leader Warns of "disease" of Pentecostalism': <http://archives.adventistreviews.org/article/955/archives/issue-2007-1503> (accessed 9 December, 2015).

¹⁷ WCC, 'A worldwide fellowship of churches seeking unity, a common witness and Christian service': www.oikoumene.org/en/church-families/pentecostal-churches (accessed 9 December, 2015).

¹⁸ Priscille Djombone, 'Manifestations of Ecumenism in Africa Today: A Study of the Mainline and Pentecostal

is, whether this be by total immersion or by infant baptism. The second source of open rivalry between the two family churches was on training. Mainline churches insisted on training for many years in scholarly exegesis, critical and historical Biblical methods, while Pentecostals saw that as a waste of time, believing that the Holy Spirit led the preacher. While the Pentecostals have in recent years changed their approach to training and have introduced their own theological institutions, they have remained fundamentalist in their approach to the Bible. The third source of conflict is the role of the Holy Spirit, whom the Pentecostals see as leading believers in reading the Bible, and they accuse the mainline churches for ignoring him. While dialogue remains difficult, the decision of some Pentecostals, such as the Full Gospel Mission, to join the ecumenical body for the mainline churches has contributed towards creating a more conducive ecumenical environment.¹⁹

The South African Experience

The history of Pentecostalism in South Africa has shown that it is inherently ecumenical in nature and practice. From 1975, Frank Chikane, a member of the Apostolic Faith Mission, the largest Pentecostal denomination in South Africa, participated in numerous interdenominational organizations – such as the Student Christian Movement, Reinhard Bonnke’s Christ for All Nations evangelistic ministry, which closely worked with Pentecostal churches for the expansion of Christianity in Africa – and became General Secretary of the South African Council of Churches, an umbrella body for all churches. He also became politically engaged in fighting against apartheid, performed the important role of mediator on political issues in co-operation with Pentecostal and other Christian ecumenical bodies for a common policy. The impact on society was huge.²⁰

Pentecostalism and the International Ecumenism of Evangelical/Pentecostals

The other important African ecumenical organizations that have contributed immensely to creating networks, dialogue and partnerships within the continent as well as internationally are the Association for Evangelicals in Africa, the Accrediting Council for Theological Education in Africa and the Association of Pentecostal Theological Education in Africa.

The Association of Evangelicals in Africa (AEA)

AEA is a continental umbrella association for evangelical Christians promoting dialogue, fostering unity and common ecumenical action. Its mission is to mobilize and empower evangelical churches and mission agencies for the total transformation of Africa through evangelization and effective discipleship, and thus increasing the level of interaction between Pentecostal and other Evangelical churches. Its vision therefore is to unite Evangelicals in Africa for holistic ministries that make a difference. It exists to equip, connect and unite Evangelical churches in Biblical theology and transformative mission for the establishment of God’s kingdom.

AEA has about 150 million individual Christian associates in Africa. It has its headquarters in Nairobi and is currently putting up massive buildings, which were due to open in 2017.²¹ It was formed in Kenya in 1966 by 102 evangelical Christian leaders from twenty-three African nations and missionaries from other countries. Its purpose was to establish a permanent association promoting evangelical unity, fellowship and

Churches in Cameroon’, *International Journal for the Study of the Christian Church*, Vol. 8, no. 4, (2008): 355-68.

¹⁹ Djombone, ‘Manifestations of Ecumenism’, 364-67.

²⁰ Pew Research Center, ‘Historical Overview of Pentecostalism in South Africa’.

²¹ Association of Evangelicals in Africa, ‘A Symbol of African Evangelical Unity’: www.aeafrica.org/news/view.htm (accessed 9 December, 2015).

Christian witness in Africa. In its half-century of existence, the AEA has grown into a continental family of over 100 million Evangelicals consisting of thirty-six National Evangelical Fellowships that are made up of numerous local churches. There are thirty-four associate members who consist of para-church organizations and eleven special members representing local churches in countries where there are no National Evangelical Alliances. Within the AEA is the Pan African Christian Women Alliance (PACWA) Women's Commission, bringing together African women to strategize on conflict prevention, management, resolution and issues vital to Evangelicals in Africa.²²

The Accrediting Council for Theological Education in Africa (ACTEA)

ACTEA is the ministry of the Theological and Christian Education Commission of the Association of Evangelicals in Africa (AEA). It was started in 1975, seeing the need for the Association for Evangelical Theological Schools in Africa. It provides theological strategy for Evangelicals in Africa. Due to the Pentecostal attitude of 'no theology but the Bible', these churches were characterized by an inability to engage theologically at the academic level or appreciate the importance of theological education for sound interpretation and effective evangelistic tasks.²³ ACTEA was granted membership of the AEA Theological and Christian Education Commission in 1990. Its mission is basically for accreditation. Its objectives are to promote quality evangelical theological education in Africa by providing support services, facilitating academic recognition, fostering networking through enhancing excellence, quality and relevance in theological education. The provision of support services involves the provision of directories of theological schools and TEE in Africa, bulletins, Africa prayer networks, the Africa Newsletter, along with documents on conferences, library services, staff training seminars and workshops. Fostering networking involves linking schools and theological educators across Africa and beyond, facilitating institutional collaboration, the sharing of resources and best practice, and consolidating reflection on challenges facing theological education. Accreditation is all about facilitating academic recognition. It seeks to enhance, assess and sanction every aspect of theological programmes for post-secondary and higher levels in Africa.

As a quality assurance institution, ACTEA has the mandate of promoting quality and relevant evangelical theological education in Africa through networking, the provision of various services and accreditation. Its Standards and Guides meet internationally acknowledged standards of quality. The ACTEA accreditation process is self-evaluating, followed by peer review assessments.²⁴

The Association of Pentecostal Theological Education in Africa (APTEA)

APTEA is an interdenominational Pentecostal association giving oversight to Pentecostal theological education in Africa. Due to its ecumenical approach, it welcomes non-Pentecostal institutions into membership. It was formed on 21st February 2011 in Nairobi when Pentecostal church leaders and theological educators from across Africa and partners from the USA were brought together to establish an association to network and set standards for APTEA. It is a member of the World Alliance for Pentecostal Theological Education (WAPTE), which is the education arm of the Pentecostal World Fellowship (PWF), an international body that sets and monitors standards for endorsement, accreditation and teacher certification for its members. Its aim is to increase awareness of education programmes in Africa with the intention of achieving efficiency and excellence in Pentecostal mission through the recognition of academic programmes, faculty development, institutional enrichment and scholarly research and writing; approval of standards and procedures for endorsement and accreditation; provision of teacher certification

²² Pew Research Center, 'Historical Overview of Pentecostalism in Nigeria'.

²³ Phillippe Emedi, 'ACTEA and Quality Assurance in Evangelical Theological Education in Africa', in *Handbook of Theological Education in Africa*, eds. Isabel Phiri and Dietrich Werner, (Pietermaritzburg, South Africa: Cluster Publishing, 2013), 1066, 1068.

²⁴ Emedi, 'ACTEA and Quality Assurance', 1064-74.

and promotion of contextual scholarly research and writing; and to encourage the sharing of resources and promoting faculty enrichment. It plays a critical role as an instrument for ecumenical co-operation among African Pentecostal Christians and other African associations of theological education in pursuance of academic excellence.²⁵ The major hindrance is that there are few Africans found in strategic leadership of the main organization of the Pentecostal World Fellowship which is mainly dominated by educators from the West. There is therefore a crucial need to Africanize APTEA for relevance at every level.²⁶

Past Pentecostal perception of scholarship and spirituality led to theological education being seen as a secular discipline. Pentecostal tradition in Africa inherited a model of ministerial formation that was based on profound suspicion and indifference towards scholarship and academic theological education. In the past, distrust of academic theological education resulted in a lack of adequately qualified personnel to run institutions in Africa. Pentecostals in Africa had inherited a western model of theological education resulting from a type of theological education and ministerial formation producing ministers after the model of the West. Africans became a vulnerable target for fundamentalist models of education produced by Bible colleges uncritically established and exported to Africa producing Christians that had no relevance to Africa in terms of culture or epistemologies.²⁷

Finally, it must be observed that, while APTEA is an excellent initiative, there is a need to ensure contextualization of research and scholarship on current trends in theological education, through the support and promotion of development of local leaders, consultations, networking and close working relationships, and the sharing of resources and collaboration on matters of mutual concern for Pentecostal churches and theological institutions in Africa.

The World Pentecostal Fellowship (WPF)

At a global level, the majority of African Pentecostals have joined the WPF as against the World Evangelical Alliance. WPF, which has about sixty global member organizations, is a fellowship of Pentecostal churches and denominations from across the world. Its mission is to unite and mobilize the global Spirit-filled family in completing the Great Commission of Jesus Christ. It also nurtures an environment of co-operation and flexibility among the Pentecostal mission organizations worldwide. It recognizes the diversity of historical and experiential backgrounds of the various Pentecostal enterprises and promotes their global networks. The WPF is therefore a global co-operation and fellowship of Pentecostal theological associations, bringing together Pentecostal theological institutions and educators seeking to enrich ecumenical networks of Pentecostal denominations. Twenty-three world conferences in eighteen major cities affecting global Christianity have so far been held. It was at the first conference in Zurich in 1947, that a resolution to establish an organization similar to the World Council of Churches was reached and acted upon. This meeting was organized by a Swiss pastor, Leonard Steiner, assisted by David du Plessis, a South African church leader. Since then the conference has been conducted every three years in various major cities around the world. In 2001, the conference was in Los Angeles, California, which was convened in celebration of the Azusa Street Revival. It was at the 2004 conference that the WPC formally took the name World Pentecostal Fellowship. In 1982 and 2004, the conferences were held in Nairobi and Johannesburg, which closely linked WPF with Africa.

Pentecostal churches and organizations that conform to the PWF statement of faith apply for membership to the Advisory Committee of the Fellowship. The statement of faith of the WPF is both Evangelical and Pentecostal in belief and practice.

²⁵ Chammah J. Kaunda, 'African Pentecostalism Coming of Age: The Association for Pentecostal Theological Education in Africa from an Ecumenical Perspective', in *A Handbook of Theological Education in Africa*, 1050-58.

²⁶ Kaunda, 'African Pentecostalism Coming of Age', 1050-58.

²⁷ Kaunda, 'African Pentecostalism Coming of Age', 1050-58.

Conclusion

The chapter has examined the significance of Pentecostal ecumenical movements in Africa. The growth and increase of these ecumenical bodies have led to greater networking, relationships within Pentecostalism, dialogue, greater understanding, unity, co-operation and an impact on society. African Pentecostal/Evangelical associations not only present an excellent agenda for dialogue, networking and co-operation with other regional and international ecumenical organizations, but also point to better leadership development and training programmes in the future.²⁸ The growth of this ecumenical co-operation will increase the level of interaction between Pentecostals and other theological institutions, which will result in the sharing of resources and a willingness to partner and learn from each other.

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²⁸ World Council of Churches, 'Pentecostal Churches'. www.oikoumene.org/en/church-families/pentecostal-churches (accessed 9 December, 2015).