

ENGAGING THE AFRICAN MAINSTREAM AND PENTECOSTAL CHURCHES IN DIALOGUE --TOWARDS RELIGIOUS AND SOCIAL TRANSFORMATION

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Abstract

In Africa, Pentecostal theology and practice have created a lot of challenges and misunderstandings. Whereby, the validity and soundness of many Pentecostal churches are being questioned. This is because many Pentecostals hold distorted and contradictory theological viewpoints, which produce confusion, tension, and conflict. Some of the mainstream mission churches are suspicious and skeptical. Therefore, the fundamental concern in this research work is to ascertain how the mainstream churches and the Pentecostals dialogue and thereby collaborate towards religious and social transformation. It also asserts the need for dialogue among these ecclesial bodies in order to achieve transformation in Africa. Existing material and qualitative methodologies were used.

Keywords: Pentecostal, Theology, Church, Ecclesial, and Dialogue

Introduction

According to a study by Pew Research Centers, on the topic, Pentecostalism has become a more apparent feature of the religious and political landscape of the continent (2006). Without a doubt, the charismatic and Pentecostal movements are gradually displacing other forms of Christianity across the continent. Africa currently has a special contribution to make to the development of Pentecostalism on a global scale because it has been evolving for more than a century (Allan Anderson 2008). A leading authority on contemporary religions, Harvey Cox, explores how religion has evolved in the twenty-first century and how unexpected revivals of ancient spirituality have occurred (1996 246). This alludes to the rapid expansion of the Pentecostal movement. Therefore, no student of Pentecostalism can afford to ignore the facts about African Christianity, because Pentecostal churches are gaining more socio-religious ground in Africa.

Although there is a rapid growth of Pentecostal charismatic in Africa, these movements have generated a lot of confusion, misunderstanding, tension and suspicion (Micheal Gdamer 2011; Amos Young 2005; Badnicho Nyoni 2018). Therefore, most mainstream Churches, like the Roman Catholic, Evangelicals, Protestants, etc., are expressing a dissenting attitude towards these new movements, and are reluctant to engage them in a dialogue. This is a barrier and has created a wall towards harmony and integration, which is necessary for transforming the community of faith and African society. The burden of this seminar work is to discuss and review relevant literature on African Pentecostalism and also discuss the transformative involvement through a dialogue of the ecumenical bodies towards transforming the community of faith and African society.

Review of Few Related literature on African Pentecostalism

To this end, Ogbu Kalu provides the first overview of Pentecostalism in Africa. He shows the amazing diversity of faith, which flourishes in many different forms in diverse local contexts (2008). Kalu demonstrated that African Pentecostalism is distinctly African in Character, not imported from the West (Kalu 2008).

Marius Nel is known for writing on African Christianity, and he elicits a thirst for the understanding of African Pentecostalism (2019). Nel argues that understanding of African Pentecostal spirituality in non-literate cultures of the global South shares the orientation of primal religions towards the experiential; the direct involvement of the supernatural in everyday events and the potential of divine transformative influence on the natural order, allowing for miracles and healing to be expected as a daily occurrence (4-5). Nel emphasizes that African Pentecostal narratives are concerned with the solution of personal and societal problems that is interpreted in terms of the African view of rulers, authorities, evil powers, cosmic powers, and spiritual forces, in the heavenly realm that focuses on how the spirit world impinges on the visible world to hinder or foster human flourishing (5). Nel, concludes that Pentecostalism is effectively changing the face of African Christianity and that one of the important reasons for its success in reaching Africa is its Pneumatic Spirituality that relates to the Primal African Spirituality and worldview (5). Although reasonable knowledge could be derived from Nel's work, his work on African Pentecostalism is limited to Pneumatic Spirituality that relates to primal African Spirituality and worldview.

Another conservative scholar who contributed to the understanding of African Pentecostalism is Alex Mayfield. He focuses on analyzing African theologies and practices of Pentecostal anointing (2018). The comparison, however, highlights the problem of drawing a direct line from Africa's past to the present (Mayfield, 87).

Ultimately, Mayfield, argues that while both traditional religions and modern Pentecostal anointing favour mediatorial structures of power, the Pentecostal proclivity for rapture and adherence to the biblical tradition leave open the continual possibility for democratization in Africa Pentecostalism (Mayfield, 87). Because of this, Mayfield's work is limited to how Pentecostal/Charismatic theology of anointing is influencing Africa. Little is said about how Pentecostal theology generated confusion and conflict between missions Churches and the Pentecostal movement.

Nathaniel O. Oyewole's work has had a great impact on the studies of African Pentecostalists (2022). His work is almost related to this seminar paper. To him, the Pentecostals, since the 1970s, had made inroads into and impacted the mission churches in Nigeria. He further reveals that some of the products of the charismatic renewal were instrumental to the formation of new charismatic organizations and the revitalization of some mainline churches (Oyewole 6). Consequently, in some quarters, the Pentecostals and mainline churches are mainly different in nomenclature. The doctrinal beliefs and practice are now almost interwoven (Oyewole 6). Oyewole again revealed that by the 1990s, most mainline protestant churches that were conservative and indifferent to Pentecostal doctrines were influenced by the charismatic renewal (6). The student groups of some denominations, such as the Baptist Student Fellowship, the Methodist Evangelical Movement, and the Anglican Youth Fellowship, were the means through which Pentecostalism penetrated the mainline churches (Oyewole 6). Oyewole reiterated that with time, worship services in some of these

denominations were revitalized and restructured to accommodate the Pentecostal practices (6). He concluded that one can hardly differentiate Pentecostal worship practices from some mission or mainline churches (8). That is to say, many mainline churches adopted the Pentecostal belief in spirit baptism and the evangelicals were compelled from conservatism to dynamism ((Oyewole 8). Oyewole's work is evident in the influence of Pentecostal pneumatology on the mainline church; and his argument notwithstanding, fails to address and point out the Pentecostal contradictory theology which had and is causing confusion within some of mainstream churches. No wonder, some of these mainstream churches hesitate to interact and work with these Pentecostal groups. Thus, the thrust of this seminar is to argue and discuss the need for dialogue and collaboration towards religious and social transformation.

Kwabena Asamoah-Gyandu's work gives an overview of African Pentecostal/charismatic Christianity (2006). To Gyandu, the involvement of Pentecostal/Charismatic Christianity in Africa has been felt at all levels of African civil life including education, economics and politics (7). Gyandu notes that in Pentecostalism and African Christianity, what people consider important in theology are the things that address their religious needs (8). In continuity with the African religious paradigm, Pentecostal/Charismatic Christianity has proven successful in Africa because of its openness to the supernatural and through its interventionist and oral theological forms that resonate with traditional African piety (9). Gyandu points out that the intention of Pentecostals/Charismatic theology is expressed in three ways: first, there is in African Pentecostal theology a keen emphasis on transformation; second, African Pentecostal theology is a theology of empowerment and third, a successful implementation of a Healing and Deliverance Ministry, which is believed to pave the way for good health, success and prosperity in life (10). Gyandu concludes that African Pentecostal/Charismatic Christianity is complex; it is alive, it is thriving and must be a major focus for Christians around the world who are involved in evangelism, missions and the state of the global church (10). Gyandu work provided the theological position of African Pentecostalism. These theologies are somehow contrary to the theological position held by most mainstream churches. With this, little is said about how these Pentecostal/Charismatic theologies have generated difficulty in the interaction and collaboration between the evangelical churches and the Pentecostals, which need dialogue towards religions and social transformation.

Gyandu Quasi Amakye discusses the contribution of Pentecostalism to the development of the Christian faith in Ghana and Africa (2016). Amakye majorly focuses on the church catholicity. To him, the church's catholicity has become the doctrinal and theological symbiosis among church traditions (73). Amakye reiterated that Catholicism does not imply an authoritarian Universalist theology. It means thinking outside doctrinal and theological confines by engaging external frontiers for meaningful Christian reality (74). Therefore, in Amakey's conviction, it is imperative to modify the degree to which the theology of the marks has been developed and used historically. With the church's global expansion and commitment to the inculcation of the gospel, we must come to a heuristic understanding of what Catholicism means (74). Amakye's work provides a new view of Catholicism, which somehow differs from the general view of Catholicism held by evangelicals. His view of Catholicity has helped in integrating the Christian faith into the religio-social context, although his work is closely related to this seminar paper, Amakye fails to point out the distortion and confusion some of these Pentecostal movements are creating despite their

phenomenal rise in Africa. He did not address the transformative engagement among the ecclesial bodies which is the thrust of this paper.

Another crucial work to be considered in this paper is the argument of Clement Majawa (2020). Majawa stated that because some scholars are agents of evangelization, therefore, they are uncomfortable with the reality of Pentecostal manifestation and Charismatic spirituality (3). Majawa further examines how a new paradigm of plurality of Pentecostal charismatic experience can lead to universal mutuality, religious co-existence and socio-economic transformation in Africa (3). Majawa argues that the relationship between charisma and culture can be clarified further by the fact that charisms are by themselves not produced by culture (16). He clarifies that charismata which are pneumatically created (with the engagement of the Holy Spirit) are above cultures (16). Thus, charisma has a vital role of transforming cultures. Inculcation of the gospel in a context is facilitated by charisma. In his view, inculcation becomes a continuation of the work of grace in cultures (Majawa 17). Furthermore, he explains that since grace does not function in isolation or outside culture but within it, and since the origin of all charisma is the grace of the Holy Spirit, the inculcation cannot be conceived as something extrinsic to the charismatic movements but as an essential dimension of their existence ((Majawa 17). He states that inculcation is their raison and the task without which their functions are rendered suspect (18). In view of this, Majawa states that Pentecostal Charismatic pluralism should not be viewed as a threat or a vice to religious integration or mutuality (19). Evidently, Majawa concluded that a large number of mainstream Christians are beginning to appreciate and learn some pneumatic transformative experiences because of the new charismatic Pentecostal context (19). While other mainstream mission churches are openly leaving the church in search of “Pentecostal experience” elsewhere (20). Majawa’s works identify the suspicion between the mainstream and the Pentecostal charismatic, which this seminar work also does. He also highlights the need for integration. His work attempts to respond to the need for mutuality and religious co-existence. The point of divergence between his work and this work is that he basically focuses on the new context of Pentecostal charismatic – which is “inculturation”. This paper focuses on the confusion generated by the Pentecostal movements and the need to engage these ecclesiastical bodies for dialogue and collaboration toward religious and social transformation.

Another work presented by Lovemore Togarasel redirects the understanding of scholars on African Pentecostalism (2015). Togarasel argues that although Pentecostalism seems to be reviving Christianity in Africa, judging the number of people attracted to this brand of Christianity in Africa, there is an extent to which its practices and beliefs are secular (56). To Togarasel, it is this secularization that remains a pull factor of his kind of Christianity (56). He concludes that secularisation involves people’s concern with proximate (this worldly) issues rather than ultimate (post-modern) issues (60). Togarasel believes that the beliefs and practices of wealth and health make Pentecostalism a form of “religious secularisation” (60). Togarasel’s work actually reveals a particular dimension that Pentecostalism in Africa is driving to and thus projects some concern with the phenomenal rise of these new movements.

Most of the issues raised by scholars in this work on African Pentecostalism are in contrast with what this seminar paper attempts to address. It becomes essential to highlight the suspicion and the tension between the mainstream mission churches and the Pentecostal

charismatic movements. This seminar work also addresses the need for dialogue and collaboration towards religious and social transformation in Africa.

Methodology

The Instrument.

The questionnaire is the main instrument for this study. The instrument was developed based on the research questions. The questions are in simple sentence structure that the respondents do not require the presence of the researcher for explanation and clarification.

Population, Sampling and Administration of the Instruments

This study was carried out among members of different denominations across Chikun Local Government Area (L.G.A.) The main denominational churches that were used as samples are as follows: Mainline churches such as Roman Catholics, Anglican, Baptist, ECWA, EYN, COCIN, and Assemblies of God. And the Pentecostals such as, the Redeem Church, Living Faith, Deeper Life, Salvation Ministries, Charismatic Renewal and Dunamis Church.

Eighty (80) questionnaires were distributed to all the churches at Random. However, 72 questionnaires were retrieved. Therefore 72 questionnaires were used in this research.

Method of Data Analysis

The mean or average was used in calculating the date. How the mean or average was computed. Average = $\frac{5+4+3+2+1}{5} = \frac{15}{5} = 3.00$. Hence the mean criterion is 3.00. It scores as the base for rejecting or accepting with the mean or Averages of respondents on each item. Example of finding an average:

X	F	Fx
5	25	125
4	29	116
3	7	21
2	10	20
1	1	1
Total	72	283

$$\text{Average} = \frac{283}{72} = 3.9$$

4. Data Presentation and Analysis

Section A.

Question: In view of the rapid growth and expansion of Pentecostal churches in Africa. In your opinion why are so many people leaving the mainstream churches to Pentecostal churches?

No	Items	Strongly Agreed 5	Agreed 4	Undecided 3	Disagreed 2	Strongly Disagreed 1	Average mean
1	Because of their teachings and charisma	25	29	7	10	1	3.9
2	Because their doctrines are flexible and not rigid like the mainstream churches	25	31	3	8	5	3.8
3	Because they are missing something that is difficult to obtain from mainstream churches	5	28	14	21	4	3.1
4	Because the Pentecostal churches are helping people with social, economic, physical and political problems	16	30	5	18	3	3.6

The figures presented in this table are a number of responses from respondents to each option.

According to the data and mean displayed above, the reasons why people are leaving the mainstream churches for Pentecostal churches are: first, because of the Pentecostal teachings and charisma; secondly, the Pentecostal church's doctrines are flexible and not rigid like the mainstream churches; thirdly, people are missing something that is difficult to obtain from mainstream churches and the fourth reason is because the Pentecostal churches are helping people with social, economic, physical and political problems.

Section B

Question: In your view, why is there misunderstanding and suspicion between the mainstream churches and Pentecostal/charismatic?

No	Item	5 Strongly Agreed	4 Agreed	3 Undecided	2 Disagreed	1 Strongly Disagreed	Average mean
1	Because the Mainstream churches are losing their members to the Pentecostal churches	15	30	4	17	6	3.4
2	Because the Pentecostal churches are creating confusion and tension with their distorted teachings	7	28	9	19	9	3.0
3	Because the Pentecostal accused the mainstream churches of restricting and denying the powers and works of the Holy Spirit with their conservative stand	20	24	11	12	5	3.5
4	Because the Pentecostals are also accusing the mainstream churches of rigidity and restrictive message of salvation only, without preaching the messages of prosperity, deliverance and healing here on earth	17	23	9	21	2	3.4

The reasons for the misunderstanding and suspicion between the mainstream churches and the Pentecostal charismatic from the data gathered and the calculated average mean are first, because the mainstream churches are losing their members to the Pentecostal churches. Second, the Pentecostals accused the mainstream churches of restricting and denying the power and works of the Holy Spirit with their conservative stand. Third, the Pentecostals are also accusing the mainstream churches of rigidity and restrictive messages of salvation only, without preaching the messages of prosperity, deliverance and healing here on earth. But item

two (2) shows undecided/indifferent response. This means, respondents neither agree or disagree that the Pentecostal churches are creating confusion and tension with their distorted teachings.

Section C.

Question: Do you submit that the mainstream churches and the Pentecostal/ charismatic churches can dialogue and collaborate towards religious and social transformation in Africa?

No	5 Strongly Agreed	4 Agreed	3 Undecided	2 Disagreed	1 Strongly Disagreed	Average mean
vi.	36	8	21	5	2	4.0

From the table and responses above, it is very clear that majority of the respondents had strongly agreed that the mainstream churches and the Pentecostal charismatic can dialogue and collaborate towards religious and social transformation in Africa.

Section D.

Question: In the process of dialogue between the mainstream churches and the Pentecostal charismatic. What should be the attitudes of these churches for a successful dialogue?

No	Item	Strongly Agreed 5	Agreed 4	Undecided 3	Disagree 2	Strongly Disagreed 1	Average mean
6	Willing and open-minded attitude	43	27	2	0	0	4.5
7	Rigidity in one's views and opinion	3	9	12	31	17	2.3
8	Suspicious attitude towards other denominations	2	8	8	34	20	2.1
9	None should adopt a restrictive attitude	21	27	10	12	2	3.7
1	Being honest and sincere	50	20	2	0	0	4.6

The presentation above shows that, for a successful dialogue, both the mainstream and Pentecostal charismatic should adopt a willing and open-minded attitude. Similarly, one should not adopt a restrictive attitude, and the ecclesiastical bodies should be honest and sincere in the dialogue process. On the other hand, respondents neither agree nor disagree with adopting rigidity in one's views and opinions, with suspicious attitudes towards other denominations in the process of dialogue.

Section E.

Question: In your opinion, do you believe that dialogue can result in a partnership/collaboration between the mainstream churches and the Pentecostal-Charismatic to help and tackle those affected by the following:

No	Items	5 Strongly Agreed	4 Agreed	3 Undecided	2 Disagreed	1 Strongly Disagreed	Average Mean.
1.	Marginalization	27	31	6	8	0	4.0
2.	Poverty	25	33	4	8	2	4.0
3.	Poor Governance	28	32	6	6	0	4.1
4.	Injustice	30	30	7	4	1	4.1
5.	Slavery	25	28	7	10	2	3.8

Based on the collected data, partnerships and collaboration between the mainstream activities and the Pentecostal charismatic can help and tackle those people affected by marginalization, poverty, poor governance, injustice, and slavery in Africa

Question F:

Question: In your opinion, do you accept and maintain that the mainstream and Pentecostals should do the following towards religious transformation?

No	Items	5 Strongly agreed	4 Agreed	3 Undecided	2 Disagreed	1 Strongly Disagree	Avera ge mean
1	Returning to the biblical foundation text which is filled with pieces of evidence of the Holy Spirit influence and activities	56	15	1	0	0	4.7
2	Educate and mentor/disciple those who claim to have apostolic, pastoral, and prophetic calling	42	26	3	1	0	4.5
3	Emphasis should be made on ecclesiastical laws as it would help to focus on the purpose of the church, which is to glorify God	30	34	8	0	0	4.3
4	Praying for the mainstream and the Pentecostal charismatic to see the need to collaborate and integrate for the	46	24	1	1	0	4.5

good of all						
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The data displayed above reveals that the mainstream churches and the Pentecostal charismatic can integrate toward religious transformation by returning to the biblical foundational text which is filled with evidence of the Holy Spirit's influence and activities. Also, the ecclesiastical bodies should educate and mentor/disciple those who claim to have an apostolic, pastoral and prophetic calling. Consequently, emphasis should be placed on ecclesiastical laws as it would help to focus on the purpose of the church, which is to glorify God. Prayers should be made for both the mainstream and the Pentecostal charismatic to see the need to collaborate and integrate for the good of all.

Section G

Question: In your view, what do you think the mainstream and the Pentecostal charismatic should do towards social transformation?

No	Items	Strongly Agreed	Agreed	Undecided	Disagreed	Strongly disagreed	Average mean
1	Literacy(education) campaign towards eradicating illiteracy	41	29	1	0	1	4.5
2	Engaging in investment and empowerment programs towards eradicating poverty	36	32	3	0	1	4.2
3	Engaging in health campaigns toward eradicating diseases	39	27	2	3	1	4.3

By the Average mean of each item above, it is very clear that what the collaboration of the mainstream and Pentecostal charismatic could do towards social transformation is to engage in a Literacy (educational) campaign towards eradicating illiteracy. They can also engage in investment and empowerment programs towards eradicating poverty. This collaboration can be geared towards health campaigns to eradicate diseases.

Findings and Discussion

This research has revealed the reasons why many Christians are leaving the mainstream churches for Pentecostal churches. Hence, the rise and the wave of Pentecostal charismatic traverses the landscape of the African continent.

In Section B, the findings of this study have revealed that there is misunderstanding and suspicion between these ecumenical bodies and the reasons and causes of the misunderstanding between the mainstream and Pentecostal charismatic churches. This has created a kind of rivalry among these different ecumenical and religious bodies. This is not

conducive in Africa. Item 2 in section B shows some indifference from the respondents. Though several studies have shown that the Pentecostal churches in Africa have generated a lot of controversy with their distorted teaching, however, this research has revealed the neutrality. Perhaps in the course of time, some of these Pentecostal Charismatic will improve in their teachings and theological position.

Section C of this study reveals that dialogue can bring the mainstream and Pentecostal-Charismatic together in order to collaborate and integrate toward religious and social transformation. Thus, dialogue can build bridges instead of walls. It can break down the walls of division and counter discrimination, fundamentalism, and rivalry tendencies within the various ecumenical bodies in Africa be it mainstream or Pentecostal charismatic churches. Diverse churches and movements may be brought together as a larger family of believers via dialogue, which is a better tool for fostering mutual understanding among them. The accomplishment of her global vision and goal as well as the improvement of the gospel's effective proclamation would result from this. This is in line with John's theory, (345-407 AD) which asserts that people within a certain environment should consider dialogical opportunities and cutting-edge techniques for building social and spiritual bridges in order to overcome their own religious concerns (Clement Majawa2014).

Section D of this research shows that a traditional and a Pentecostal denomination should not be insincere or adopt an unwilling and restricted attitude in the dialogue and integration process. They should welcome achievable resolutions and cooperate in resolving any problem that affects the churches and the African Community by a way of coordinating and communicating unbiasedly within the many ecumenical organizations.

Section E shows that social problems like marginalization, poverty, poor governance, injustice and slavery can be better confronted and tackled by the collaboration and integration of ecumenical bodies than a single body. For the sake of transformational involvement that will benefit everyone, the unified ecclesiastical bodies should emphatically say no to marginalization of any kind. They should oppose injustice, poor governance and slavery in the society. Thus, there is an urgent need for these ecumenical bodies to amplify the need to help those affected by these social problems through discussion and partnership.

Section F revealed what the ecumenical bodies should do towards religious transformation. Speaking in tongues, charisma, spiritual gifts, spirit baptism etc., are examples of pneumatological issues. The pneumatic experience and ideas are causing a lot of misunderstanding and confusion. This study revealed that returning to the foundational text is the right course of action. The Bible is filled with evidence of the Holy Spirit's influence and activities. He moves anywhere he pleases as the wind operates. That is why, a lot of people are unable to utilize their spiritual gifts as they restrain the Holy Spirit from wheeling them to operate in their giftings. Right and true teaching on the dealings and guidance of the Holy Spirit should be desired fervently. To this end, James T. Khahlale agrees that conventional mission churches and Pentecostal spiritualities must immediately communicate and work together (77-78). Khahlale further recommended they make concessions and come up with a strategy that will take pneumatological considerations into account (78). Secondly, respondents agree that persons who claim to have apostolic, pastoral or prophetic callings should be educated, disciple and mentored. That is to say, theological education is both beneficial and required. Most "Prophetic" and "Apostolic" people are untrained persons who

enter ministry quickly and become vulnerable to difficulties and trials that include mistreatment, refuting, and rejection of the transforming religion. This study also revealed that emphasis should be made on Ecclesiastical laws as it would help to focus on the main goal of the church which is to glorify God. This is significant to the church in Africa today where there are so many doctrinal and liturgical distortions. The church in Africa today must resist the temptation of pleasing people in order to have a large congregation at the expense of biblical principles.

Section G. shows what the ecumenical bodies should do towards social transformation. Therefore, there is a need for a literacy campaign (education). These bodies need to organize and construct schools; scholarships may be provided for underprivileged youngsters who cannot afford to go to school to acquire an education. The churches should persuade and involve the government to give education priority. This would combat the unstoppable monster of “illiteracy”, which is rampant throughout Africa. The united ecclesiastical organizations should start and be engaged in investment and empowerment programs. People should be helped and encouraged with income to start businesses, learn trades or manual labour, engage in farming, poultry raising, etc., this would lessen poverty and boost job prospects. Subsequently, the united ecclesiastical organizations should engage in health campaigns by sensitizing its members on the rampaging diseases and how to prevent and combat them. The church should collaborate with health organizations to organize and conduct health seminars. This should be sponsored by the church. The united ecclesiastical bodies should liaise with the government towards providing and building health facilities for its communities and environs.

Conclusion

The church as God's people should not be confused or misled by unscriptural exhibition of charisma. Let every intolerant, confusing and concoction of doctrine crumble and give way for genuine unity, deeper evangelism, and workable and sustainable growth. The Holy Spirit should be given utmost priority in the church and in the society. Every faith and ecclesiastical body should be inspired by allowing the Holy Spirit to look beyond their own interests and instead toward the welfare of all people and of African society. Let every church or movement that needs direction in a time like this, have it. It is important to address misunderstandings and abused religious practices and spiritual experiences. This should be done in order to revitalize and altar society and people as a whole. The uncontrollable multiplicity of charismatic Pentecostal spirituality is gaining both religious and social ground in Africa. The mainstream churches and the new movements should dialogue and collaborate in order to break down the walls of division and address every form of confusion. No matter what happens in the future, there will still be Catholics, Evangelicals, Protestants, Orthodox, and Pentecostal Charismatics in Africa. Therefore, they should work together and contribute to the transformation of people's lives.

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