

## “You shall love the Lord...with all your mind”: The necessity of an educated Pentecostal clergy

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### Abstract

Pentecostalism is well known for its anti-intellectual stance, and Pentecostal churches require very little education for their ministers. While the Pentecostal aversion to education is based upon some valid critiques of educational institutions, the lack of ministerial education has created unwelcomed consequences for Pentecostalism, and it has resulted in a precarious future for the movement. It is argued here that an educated Pentecostal clergy is necessary (1) if Pentecostal ministers are to effectively serve their changing constituency, (2) if the movement is to mature into a distinct theological tradition, (3) if the Pentecostal churches are to have a place in the larger Christian tradition, and (4) if Pentecostalism is to survive as a renewal movement.

**Keywords:** Pentecostalism, education, Christian tradition

### Introduction

Pentecostalism is well known for its aversion to formal education (Hittenberger 2001:237; Omenyo 2008:44-45). While mainline Christian traditions require their clergy to be well educated, most Pentecostal groups have no requirement that clergy pursue university or seminary degrees. The rampant anti-intellectualism that prevents Pentecostal groups from requiring clergy education has also discouraged individual Pentecostal clergy from seeking theological education voluntarily. Like some other conservative (mostly fundamentalist) traditions, Pentecostals have disdained formal training as “leaning on the arm of the flesh” or as an illegitimate substitute for the power of the Holy Spirit (Vondey 2013:137).<sup>1</sup> Moreover, Pentecostals have always proclaimed that the return of Jesus was imminent; therefore, many ministers have believed that to postpone full-time ministry for the sake of education was a misuse of the precious hours that remained for evangelizing the world (Vondey 2013:135). This article will explore briefly the reasons for Pentecostalism’s disdain of education. It will then argue for the necessity of theological education for Pentecostal clergy.

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<sup>1</sup> I realize that there are exceptions to my generalization. I also recognize that Pentecostalism is not a monolithic tradition – there are, in fact, many ‘Pentecostalisms’ throughout the world. Therefore, anything that is said on behalf of Pentecostalism must be evaluated in the light of multiple incarnations of the Pentecostal/Charismatic church.

### **Pentecostalism's Aversion to Education**

Although in this article I argue in favour of formal education, I admit that Pentecostalism's distrust of education is not entirely without warrant (cf. Anderson 2004:242-243). Several factors work together to generate the belief that advanced education is unnecessary, even detrimental. First, "academic achievement ... is important, but is not a guarantee of effectiveness in ministry" (McKinney 2000:261). Experience demonstrates that education by no means ensures that a minister will be competent, caring, honest, faithful, or spiritually gifted. I was once told by a bishop that he would not appoint any more seminary-trained ministers, because previous appointees had been incompetent. Professional educators would explain that not all students have the ability or the will to achieve the level of performance that bishops and parishioners expect. While education will enhance the skills and effectiveness of most students, that enhancement is relative. A good learner will emerge from training with a high level of ability, but a poor learner will come out of the same training with a much lower level of ability. Furthermore, no amount of education can take the place of lived experience. A beginning minister who comes out of seminary is still a beginning minister, and s/he must be allowed the time and space to adapt to the realities of parish ministry.

Second, Pentecostals distrust education because ministers often emerge from their theological education with a world view and with methods that are antithetical to those of their native church culture (Reid 1994:476-488). The precritical world view of the Pentecostal community is at odds with the critical approach learned at institutions of higher education – particularly at those institutions that follow a western model (Reid 1994:476-488; cf. Draper 2002:303-318). The oral, narrative, familial, relational orientation of the Pentecostal community conflicts with the literate, propositional, formal, rational approach of the academy (Hollenweger 1992:7-17; cf. Jensen 1993:19-33; Ong 1988:31-49; McLuhan 1962:72). Although parishioners may not have the sophistication necessary to articulate the exact nature of the conflicting paradigms, they voice an ongoing frustration with ministers who no longer think and act in traditional modes (Camery-Hoggatt 2005:225-255). Perhaps it was for this reason that when I completed my bachelor's degree, a prominent Pentecostal pastor advised me to forget everything that I had learned at Bible college. The solution to this problem, however, is neither the prohibition of education, nor is it the 'forgetting' of one's education. Instead, the disjunction between the Pentecostal parish and the academy calls for a reshaping of the educational experience so that graduates are able to move comfortably among different communities. Well-educated clergy should be aware of epistemological, philosophical, and cultural diversity and should be able to adapt to the situation.

Third, Pentecostals are wary of education because they believe it to be destructive to the spiritual life of the minister (Vondey 2013:138). Educated ministers are often perceived to be less spiritual than uneducated ones, a charge that can be generated by the conflict in worldviews as mentioned above. The sermons of an educated minister tend to be more logical, propositional, and linear; while the Pentecostal community is accustomed to the emotional, narrative, and non-linear. However, education is not always the cause of a 'less spiritual' approach; in many cases, the minister had already adopted that approach before entering the academic environment. This is true particularly of ministers who are by nature introverted, analytical, and gifted as teachers.

A more serious concern is the perception that education is antithetical to genuine faith. Pentecostals have pointed broadly to the mainline denominations which have grown more and more 'liberal' over the years through the influence of their educational

institutions (D'Epinay 1967:185; cf. Dresselhaus 2000:319). It should be pointed out, however, that education itself is not the culprit (Kärkkäinen 2012:246). The founders and early leaders in these denominations were themselves highly educated – people like Martin Luther, John Wesley, George Whitefield, and Jonathan Edwards. Education, therefore, is not inherently antithetical to faith (cf. Hittenberger 2001:221).

In addition to the broad accusation that education has led to the spiritual decline of the mainline churches, Pentecostals also observe the number of individual ministers who abandon their faith on account of the critical challenges that they encounter in the academy. I have witnessed more than a few of these defections myself, and I have counselled with troubled family members whose sons and daughters have confessed that, on account of what they learned in the academy, they no longer believe in God.

However, despite the Pentecostal argument to the contrary, I would insist that education is not opposed to genuine faith. Again, the solution is not to abandon education but to reform it. The Pentecostal tradition must develop its own educational institutions that will prepare its ministers for the critical challenges that they will face outside the tradition. I am not suggesting that Pentecostals create an educational system that facilitates a retreat into fundamentalism; but, rather, I argue that Pentecostal ministers need a friendly environment where issues of critical scholarship can be introduced by teachers who know how to bridge the gap between academy and church (cf. Hollenweger 1997:397-398). If new institutions cannot be created, students should be provided with Pentecostal mentors who have successfully navigated the dangerous waters of the academy with their faith intact. For example, C. L. D'Epinay outlines an alternative long-term educational “apprenticeship” that characterizes Chilean pastoral training (1967:185-192).<sup>2</sup>

Until now, the Pentecostal tradition's disdain of education has been based largely upon the three objections that I listed above. More recently, however, a new type of minister has emerged whose devaluing of education is based not upon the fear that education might be damaging to faith and spirituality but upon the belief that education imparts no practical benefit. For example, when I invited a long-time friend to return and finish his seminary education, he replied, “Why? The degree will not give me an increase in salary.” As my friend observed, the pay scale at Pentecostal churches is not affected by the minister's level of education. Moreover, a minister's promotion to a larger church or appointment to denominational leadership is not tied to any educational achievement.

Several other factors may contribute to this apathetic attitude toward education. Some ministers fail to recognize the deeply theological nature of ministry. At worst they view the ministry as a list of tasks that is to be managed, and at best they view ministry as a group of relationships to be nurtured. Either way, an efficient office and a good personality are all that the minister needs to be successful. Furthermore, the proliferation of popular books, ministry training materials, and internet resources make information readily available to everyone; therefore, formal education is not considered to be essential. Finally many ministers choose to learn by observing other ministers who appear to be successful. Training seminars and pastors conferences that are offered by megachurch pastors have become a substitute for college and seminary. Ironically, these same megachurch pastors are “better educated than smaller church counterparts,” with most of them holding either masters or doctoral degrees (Bird & Thumma 2011:11).<sup>3</sup>

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<sup>2</sup> Cf. Anderson 2001:293, who argues for multiple “models” of ministerial education.

<sup>3</sup> This data comes only from megachurches in the United States. I am not aware of any similar studies in other regions of the world, but my small sampling of international megachurches shows that many of them

## **The Necessity of an Educated Pentecostal Clergy**

The contemporary resurgence of anti-intellectualism in Pentecostal circles creates a need for this article. Having suggested reasons for Pentecostalism's disparaging of education, I will now present arguments in favour of an educated Pentecostal clergy (cf. Omenyo 2008:53).<sup>4</sup> These arguments overlap and intersect at various points, but they are distinct enough to be listed separately. I would argue that ministers should pursue their education to the bachelors, masters, and doctoral levels if possible – as far as their circumstances and their abilities will allow.

### **An educated clergy is necessary if Pentecostal ministers are to competently serve their changing constituency**

For a variety of reasons, the constituency of the Pentecostal church is changing just as "rapid change is impacting virtually every sector of society" (Alexander 2012:126). Contemporary Pentecostal congregations expect their ministers to be more competent than ever before. For one, the Pentecostal movement is now more than 100 years old, and many Pentecostal churches include members who represent the third, fourth, or even fifth generation of Pentecostalism.<sup>5</sup> These newer generations are much more educated than their previous counterparts. At one time, Pentecostals were mostly an uneducated, lower class, and marginalized population. My first Pentecostal pastor was, in fact, illiterate. On the whole, however, Pentecostals have become more educated, middle class, and no longer marginalized (Johns 2001:34). In fact, the population in most of the world as a whole is more educated than it was when the Pentecostal movement began 100 years ago (Ogunewu 2008:75). This more affluent Pentecostalism expects much more from its ministers. I am personally familiar with one church that experienced a pastoral change in which the new pastor had no college or seminary training. After a few months, several of the members left the church and joined another church where the pastor was more educated.

Some of the new and more educated constituency have entered Pentecostalism through the Charismatic renewal movement that has taken place in the Roman Catholic and mainline denominations. These Charismatics come from traditions where the ministers are highly educated; therefore, they bring with them the expectation that Pentecostal ministers should be educated as well.

Effectiveness in ministry depends upon a number of factors, and most of those factors can be enhanced by education (Ogunewu 2008:58). First, ministers must have a strong sense of vocation that energizes and strengthens the minister, especially during the difficult times of conflict, disappointment, and setback. Second, a minister must demonstrate deeply moral character, which includes integrity, honesty, self-discipline, and holiness. Third, congregations expect their ministers to possess a genuine spirituality – a life of prayer, devotion, and worship (Anderson 2001:297). Fourth, a

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are led by educated pastors. David Oyedepo (Nigeria), David Sobrepeña (Philippines) have a doctoral degrees. Suliasi Kurulo, (Fiji) has a masters degree. David Yonggi Cho (S. Korea), Eduardo Duran (Chile), Kong Hee (Singapore), Ray McCauley (S. Africa), David Mohan (India), Brian Houston (Australia), and Alex Tanuseputra (Indonesia) have bachelors degrees. I find it interesting that megachurch pastors often establish new schools for ministers, which suggests that the need for education is recognized (Hittenberger 2003:182).

<sup>4</sup> It is not within the scope of this article to describe in detail the *kind* of education that is required for Pentecostal clergy. Only the *value* of education is in view here, although it is necessary during the course of argument to mention a few points regarding the nature and content of Pentecostal ministerial education. For further discussion on the kind of education that is helpful for Pentecostals, see D'Epinay 1967:185-192; McKinney 2000:253-279; Palmer 2001:197-216; Anderson 2001:287-302; Hittenberger 2001:217-244; Johns 2005:136-147; Anderson 2006:134-146; Kärkkäinen 2012:245-261; Alexander 2012:126-131; Lennartsson 2012:133-148.

<sup>5</sup> My own grandchildren are fifth generation Pentecostals.

Pentecostal minister is expected to display the charismata, the supernatural gifts of the Holy Spirit. Fifth, a minister must be competent in the essential skills of Pentecostal ministry: preaching, teaching, leading, providing pastoral care, administration, creative planning, and directing worship.

A good theological education will enhance and deepen the first four qualities necessary for effective ministry, and it is absolutely essential to the fifth quality – competency in ministerial skills. The “calling” to ministry is a critical theological topic that is worthy of the minister’s study and reflection. Education will enable the minister to sharpen his or her understanding of the biblical and theological foundations for ministry, the roles and purposes of the minister, and the historical precedents of Christian ministry. While character (i.e. personal formation) is not normally thought of as the focus of modern education, a minister’s character can be formed and deepened by the intense engagement with the biblical text, by dialog in the classroom, and by other communal activities in the educational environment, the “hidden” curriculum (McKinney 2000:262). The nature and importance of character can be learned through a study of history, theology, and ministerial ethics. Although spirituality (i.e. spiritual formation) is a matter of the heart, the practices that form spirituality can be learned (Sampong 2011:25-35). The formation of spirituality has recently become a standard part of seminary education and has even made its way into university curricula. Similarly, the gifts of the Holy Spirit can not be received through the educational process; but through theological education, the minister can learn the nature, purpose, and value of the charismata (Alvarez 2000:288-289). Pentecostal ministers, in particular, should be thoroughly equipped to educate their congregations about spiritual gifts (a point which actually relates more to ‘competency’, below). The charismata are subject to much debate in contemporary Christianity, and the minister must be prepared to engage the various approaches that will surface during the course of ministry.

Every area of ministry can be strengthened through quality education; however, the greatest benefit of education may come in the area of competency. A number of recent studies have focused upon the need for ministers to develop skill in the essential practices of ministry. Although calling, character, spirituality, and charismata are important to ministerial effectiveness, none of these will take a minister very far if she cannot preach, teach, or administer the programs of the church. Ministerial practices and skills must be mastered through years of practice, but the rudiments can be learned well in the educational environment (Lewis 2007:169-170; Alvarez 2000:288). In times past, local churches were organized in such a way that young ministers could serve an apprenticeship with their pastors. They would be guided, mentored, and taught within the local church. That type of education, however, was insufficient and incomplete; and now, it exists hardly at all. If a minister expects to be competent in the practices of ministry, he or she must receive a quality education. In fact, a good education goes beyond the teaching of practical skills and involves the developing of critical “capacities” that are “necessary for self-understanding and for assuming responsibility within the larger community” (Palmer 2001:198).<sup>6</sup>

The increasing expectations placed upon ministers by a more affluent and more educated constituency mean that ministers must be competent not only in the usual Pentecostal practices of preaching, teaching, worship, and prayer; but they also must be able to offer pastoral counselling, plan a full slate of family oriented programs, and perhaps even operate a day care centre or a Christian school. Pastors are expected to develop an increasing number of non-traditional ministries in order to serve the

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<sup>6</sup> Palmer (2001) makes a compelling argument in favor of a full-fledged liberal arts curriculum for ministers.

communities in which the churches are located. The creation, planning, and administration of these ministries requires specialized training that is most easily obtained through higher education.

Today's church members are fully informed by means of the internet and the television regarding the programs of other churches, and they expect their minister to be just as creative as the ministers who are on television (McKinney 2000:265). Ministers must be able to understand the Bible and to explain it to their parishioners. Although theology is not often thought of as "practical", "what could be more 'practical' to pastors, counsellors, and missionaries than thinking deeply about what we believe, why we believe, and how we best try to formulate it? ... its long-term effects may be far more relevant than one would assume" (Kärkkäinen 2012:254-255). Ministers must be able to engage theologically and skilfully the philosophies and questions of contemporary culture (Lewis 2007:173). Pentecostal ministers, therefore, must make full use of higher education as a means of developing the mind and for acquiring skills in multimedia, creative programming, biblical studies, theology, contemporary preaching strategies, and other ministry-related practices.

Furthermore, administering the contemporary church includes complex administrative tasks that require specialized training. Even small churches face the challenges of legal issues, financial management, and planning for growth. As churches grow, the challenges grow as well, including the need for staff expansion and its attendant requirement of job descriptions, supervision, and government paperwork.

The constituency of Pentecostalism is changing on still another front. Churches are becoming more diverse racially and ethnically. I recently preached in a church in Miami, Florida, USA that claims members from 49 different nations. Global mobility and immigration promise to bring an increase in diversity to Pentecostal churches everywhere. Even within a single nation, the mobility of citizens means that churches are no longer monolithic representations of a local or even regional ethnic group. This increased diversity means that ministers must develop the "imagination" (Palmer 2001:202) and must be able to adapt to new contextual factors in their preaching, teaching, and methods of leading. Today's Pentecostal minister should be educated in the theology and practice of cross-cultural ministry (Estrada-Adorno 2013:272-296). In sum, the challenges of ministry are great, and they require that ministers receive more education than in the past.

### **An educated clergy is necessary for the maturation of the Pentecostal movement**

While education impacts the individual minister locally, a broad-based educational plan can influence the future of Pentecostalism globally (McKinney 2000:258). By any measure, Pentecostalism is a young addition to the Christian tradition. It has grown swiftly in its brief history, but its growth has not been without mutations and aberrations (Sampong 2011:26). If the movement is to mature into a meaningful and coherent tradition, it must develop an educated clergy that can articulate Pentecostal theology, model Pentecostal practices, and embody the Pentecostal ethos (Kärkkäinen 2010:62).<sup>7</sup> Pentecostals "must discover ... what it means to be genuinely Pentecostal" (Hollenweger 1997:397).

The early leaders of Pentecostalism came from various theological traditions (Alvarez 2000:281), and their unity was based not upon a consistent theological vision but upon

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<sup>7</sup> On the need for and nature of a mature Pentecostalism, see Johns 1995:3-17.

their agreement in a small number of areas. This theological core of Pentecostalism is often described as the Full Gospel, Fourfold Gospel (Jesus as saviour, Spirit baptizer, healer, and coming king) or Fivefold Gospel (adding sanctification)(Dayton 1987:15-28). None of the early leaders produced a written work of sufficient length that could be described as a complete theology. Those who were from the Wesleyan tradition interpreted the Fivefold Gospel through Wesleyan eyes, and those who came from the Reformed tradition interpreted the Full Gospel through Reformed lenses. Furthermore, the ecclesiologies of the various Pentecostal denominations were little more than adaptations of their Baptist, Methodist, or Presbyterian predecessors. C. Johns refers to Pentecostalism's borrowing from other traditions as the construction of a "patchwork identity" (1995:10; cf. Kärkkäinen 2010:53-54). For most of its history, Pentecostalism has described itself as Evangelicalism with tongues added (Hollenweger 1992:8). The statements of faith of most Pentecostal denominations were based upon standard Evangelical creeds, and Pentecostal educational institutions made use of well-known conservative textbooks (Kärkkäinen 2010:54; cf. Johns 2005:143-144). For example, when I studied systematic theology in 1976-77, I read from Louis Berkhof's classic Reformed text. Johns (2005:144) observes, "The task today is to construct educational paradigms that better reflect a Pentecostal worldview" (cf. Lewis 2007:169). Only in the last 20 years have Pentecostal scholars begun to develop a thoroughly Pentecostal approach to theology. This is not to say that there is only one method for doing Pentecostal theology or that there is only one paradigm of Pentecostal theology. Scholars like Steven Land (2010), Frank Macchia (2006; 2010), Amos Yong (2000; 2002), and Simon Chan (2000) have begun to delineate the elements of a mature global Pentecostal theology that is integrated with Pentecostal spirituality. It is not enough, however, for a few scholars to develop Pentecostal theologies while the clergy remain unaffected. The direction of the movement is determined by the great mass of ministers who transmit the tradition to the constituency. Without theological education, Pentecostal ministers will borrow their theology from popular books and internet blogs rather than from Pentecostal scholars. If Pentecostalism is to grow out of its youthful mimicry of other theologies and develop a mature identity of its own (Dresselhaus 2000:321), it must have an educated clergy who can claim and proclaim a fully formed theology.

### **An educated clergy is necessary if the Pentecostal churches are to have a place in the larger Christian community**

Closely related to the above mentioned need for theological maturity (and partially dependent upon it) is Pentecostalism's standing within the larger Christian community. Some researchers estimate the number of Pentecostal/Charismatic adherents to be upwards of 600 million (Anderson 2004:1). Even if this number is inflated, as Anderson suggests, it still means that Pentecostals/Charismatics constitute the second largest segment of the Christian faith behind only Roman Catholicism. Despite their large numbers, however, Pentecostals are not always taken seriously by the larger Christian tradition. A small number of Pentecostals take part in ecumenical and inter-faith dialogues, but most Pentecostal ministers lack the theological and historical expertise to engage in serious conversation with the broader Christian tradition. A recent survey shows that in my own denomination (Church of God), only 16% of ministers have a graduate degree in theology, which is significantly below the 69% which is true of other Protestant churches (Bowers 2004:21).<sup>8</sup> In comparison, all Roman Catholic, Anglican, and Orthodox priests are required to have several years of formal education, and in the USA, they must have at least a masters degree. This means that Pentecostal ministers are currently the least educated group within the Christian ministry. For

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<sup>8</sup> The USA Assemblies of God reports that 12.7 % of ministers hold a graduate degree (Kärkkäinen 2012:247).

example, most Pentecostal ministers would have no idea how to engage in a conversation about the historical and theological questions surrounding the practice of the Eucharist, an issue that is of critical importance to other Christian traditions.

The lack of theological sophistication is magnified by Pentecostalism's immaturity (mentioned above) and fragmentation (cf. Anderson 2004:73). It is difficult for Pentecostalism to be taken seriously as a theological tradition when it has splintered into hundreds, if not thousands, of independent groups (Hollenweger 1992:8). A clear self-identity is necessary for effective engagement with other traditions (Kärkkäinen 2012:258). Unlike Catholicism and other major traditions, Pentecostalism has no centralized and authoritative voice. Instead, Pentecostals are divided into classical denominations, Charismatic groups, and neo-Pentecostal groups (Vondey 2013:49). None of these many bodies has the authority to speak for the other; therefore, with its "shifting identity" (Daniels 2000:297-298) Pentecostalism has a hard time finding a place at the theological table. Therefore, Pentecostalism must establish its self-identity (Kärkkäinen 2010:51). While education will not create a centralized and authoritative voice for Pentecostalism, it will give depth to the multiple voices (Palmer 2001:209). That is, an educated clergy will be able to speak more clearly on behalf of the broader Pentecostal movement, even if it is unable to represent the movement in official ways. Education will partially address the need to reconcile Pentecostalism's "uncritical adoption of a Free Church ethos with the worldview and spirituality of the Pentecostal movement" (Vondey 2013:67). An educated clergy will possess the theological depth and historical knowledge necessary to engage fully with other traditions on questions of mutual importance (Lewis 2007:174).<sup>9</sup>

### **An educated clergy is necessary if Pentecostalism is to survive as a renewal movement**

The three points expounded above lead inevitably to questions about the survival of Pentecostalism as a distinct renewal tradition. I do not suggest that the thousands of Pentecostal churches may cease to exist (although hundreds have closed in the USA), but the question is whether they will continue to exist as *Pentecostal* churches (Dresselhaus 2000:322). Already, in its brief history, Pentecostalism has become a divided and, therefore, vague revival movement. C. Johns argues that Pentecostalism faces two possible undesirable options of "neurosis or stagnation" (1995:4). Uneducated ministers are adopting the theologies of other traditions by default and, consequently, diluting the Pentecostal tradition. Many Pentecostal churches in the USA now bear little resemblance to the vibrant movement that emerged from Azusa Street. For example, I spoke to a friend who, over the course of 10 years, had attended first a large Pentecostal church and then a United Methodist church. When I asked him to describe the differences between the churches, he replied that he could not name any differences.

Pentecostalism also displays signs of accommodating to localized cultural patterns so that the church becomes a reflection of the local culture (Johns 1995:7-8).<sup>10</sup> Uneducated ministers are unable to recognize the theological dilution and the cultural accommodations that are taking place (cf. Anderson 2001:291). In America, for example, many Pentecostal churches cannot be distinguished from the right-wing

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<sup>9</sup> On Pentecostalism's potential contribution to the larger Christian community, see Hollenweger 1997:398-400.

<sup>10</sup> I am not arguing here against the practice of contextualization, which I believe is an essential part of global Christianity and is valuable for the future of Pentecostalism. In fact, because of its adaptability, Pentecostalism has been described by Harvard professor Harvey Cox as "a religion made to travel" (1996:102).



Evangelical churches (theological dilution) or from the Republican Party (cultural accommodation), for that matter. Similar cultural accommodations have occurred in other regions of the globe (McKinney 2000:275). Pentecostal ministers need the ability to “challenge and to shape the surrounding culture” (Palmer 2001:206) rather than be shaped by it.

History is replete with renewal movements that faded away, leaving no enduring mark on the larger Christian world. A renewal movement draws its generative energy from the compelling vision of its founders. Once the founding generation has passed from the scene, the movement will either continue or wither away, depending upon how successfully its ministers can transmit the movement’s vision to succeeding generations and thus maintain a “renewal” trajectory (Vondey 2013:151-153). The ability of ministers to capture and communicate the essence of the movement depends in large part upon their depth of education within the tradition. Ministerial formation is an essential element in the continuation of any tradition, therefore, the “intellectual and spiritual formation of the next generation of ministers ... is imperative” (Lee 2000:311). Without an educated clergy who can transmit the theology, practices, and ethos of the movement to the next generation (cf. Daniels 2000:295), Pentecostalism is on “shaky footing” (Ogunewu 2008:76) and may fragment into a completely undefined, amorphous concept. Therefore, if Pentecostalism is to survive as a strong tradition, its ministers must be educated in the distinctive theology and spirituality of the Pentecostal faith (Rice 2002:309).

## Conclusion

Pentecostalism’s emphasis upon spiritual experience has led to a disregard for higher education. While the disadvantages of an uneducated clergy could be partially overcome in the early days of the Pentecostal movement, the current situation demands reconsideration of the need for ministerial education. During the 100 years that Pentecostalism has been in existence, the context of ministry has changed dramatically; and if ministers are to effectively serve their changing constituency, they must be educated. Pentecostal church members are more educated and more diverse than ever before; therefore, the ministers should be more educated as well. If Pentecostalism is to survive as a distinct tradition, it must mature theologically and take its place beside the other traditions at the theological table. This maturity can come only when the Pentecostal clergy are educated enough to understand and communicate a uniquely Pentecostal theological vision.

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