

Editorial

Special collection in honour of Allan Heaton Anderson

This volume is a special collection in honour of Allan Heaton Anderson. Anderson is a leading scholar of global Pentecostalism with a particular interest in southern Africa. He completed his theological studies at the University of South Africa (UNISA), Pretoria (BTh-1983, Hons BTh-1985, Mth-1990, & DTh-1992). Both his master's and doctoral studies focused on African Pentecostalism setting a tone for his specialisation in the field. For his master's research, he explored an important theme in Pentecostalism, 'pneumatology' and published a book titled *Moya: The Holy Spirit in an African context*. The title of his doctoral thesis was *African Pentecostalism in South Africa: A Missiological Evaluation*, which he completed in 1992 under the supervision of Marthinus Daneel. Anderson became a part-time lecturer at UNISA while a principal of Tshwane Theological College between 1988 and 1995. In 1995, he relocated to the United Kingdom (UK) and joined Selly Oak Colleges, Birmingham, as Director of the Centre for New Religious Movements. In 1999, he became a lecturer at the University of Birmingham and in 2005, became a Chairperson in Mission and Pentecostal Studies at the University of Birmingham. He is a founder member of the European Research Network on Global Pentecostalism (GloPent), was previously editor of *PentecoStudies*, and serves on the international editorial board of five academic journals. Anderson retired in 2019 and is now Emeritus Professor of Mission and Pentecostal Studies at the same university.

Anderson has published extensively on Pentecostalism. He is the author of nine books (translated into four languages) and has jointly edited four collections on global Pentecostalism. He has contributed 53 book chapters in edited volumes and published 43 peer reviewed articles in high impact journals including *Missionalia*. In addition, Anderson has supervised 50 PhD and 12 master's research students to completion. These 62 postgraduate students came from 18 different countries, namely 19 UK, 10 South Korea, 9 Ghana, 7 United States of America, 3 India, 2 China, 1 Indonesia, 1 Nigeria, 1 Uganda, 1 Kenya, 1 Zambia, 1 France, 1 Romania, 1 Sweden, 1 Denmark, 1 Ireland, 1 Germany, and 1 Canada.

Anderson's Pentecostal missiology is based on five main key aspects, namely pneumatocentric, dynamic, evangelistic, mobilisation, and contextualisation. This volume has brought together African scholars from different regions to engage these aspects of Anderson's Pentecostal missiology:

Thabang Richard Mofokeng comparatively analyses between the pre-1970's black Pentecostalism and Zionism by using the Apostolic Faith Mission (AFM) as a case study. He demonstrates the similarities on syncretistic tendencies between the pre-1970's black Pentecostalism and Zionism. The argument is that these syncretistic tendencies that existed in the pre-1970's black Pentecostalism have become a source for the contextualisation of the gospel in South Africa.

Kelebogile Thomas Resane examines the indigeneity and missionality of the Assemblies of God and the Grace Bible Church in South Africa. The aim here is to demonstrate how these two churches have mastered the art of balancing these two aspects for their efficiency and church growth. This places the concept of contextualisation at the centre of Pentecostal missiology.

Molly Manyonganise contributes to Pentecostal missiology by illustrating the role of gender in mission. She probes the marginalisation of women in some of the Pentecostal churches in southern Africa. She further illustrates that women in these churches are in a protest of this marginalisation, as seen for an example by the 'Ndadhinihiwa Prayer Group' in Harare, Zimbabwe. Ndadhinihiwa group therefore assists in framing the gender dynamics through missiological perspectives in the Pentecostal tradition. A reflection on this group shows that women are in constant confrontation of patriarchal tendencies in the Pentecostal tradition. This is achieved using missiological gender analysis and African womanist theoretical framework.

Jesse Fungwa Kipimo assesses the schisms that have been taking place within the Pentecostal movement in Congo, which has become a concern for both insiders and outsiders. He uses the Lord's Prayer in Johannine gospel and the communal life in the Book of Acts in responding to the challenge of schisms in the Pentecostal movement in Congo. The rationale behind the schisms is explored through the use of Osmer's framework of reflection to contribute to the responses on the challenges of schisms in the Pentecostal movement.

Themba Shingange looks at the concepts of pneumatology and evangelisation in Pentecostal mission. He highlights the threat that is posed by the New Religious Movements (NRMs) in relation to Pentecostal missiology. He, however, cautions that even with these threats, there are still opportunities to change and revitalise evangelism within the Pentecostal movement. Thus, making the concept of both pneumatology and evangelisation key to African Pentecostal missiology.

Daniel Andrew makes a new contribution to the study of prosperity gospel in the Pentecostal movement by juxtaposing it with the challenge of the commercialisation of the gospel. He argues that while prosperity gospel has become a root to the commercialisation of the gospel in some Pentecostal churches on one hand, it can be used as a tool for mission and transformation on the other. Therefore, by returning