

“STRANGERS’ MEAT IS THE GREATEST TREAT”

AFRICAN CHRISTIANITY IN EUROPE

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Abstract

This essay critically evaluates the emergence of African Christianity—from the contextualisation of the religion on the continent of Africa to its diasporisation. The essay argues that the distinctive features of African Christianity should be reckoned as gifts to be received and explored in Europe (and the rest of the West) as opposed to a *strange religion* to be treated with skepticism.

Introduction

The most significant paradox in the demography of World Christianity over the last century is arguably the unrelenting decline of Christianity in the West and the contrasting unprecedented growth and spread of Christianity in the global South and in its diaspora expressions. In the past millennia, only the Protestant Reformation 500 years ago rivals such an epochal turning point in the history of World Christianity as it continues to grow and evolve, often in ways that Western observers are

not usually readily sensitive to, and understandably so. Europe was the ‘most Christian continent’ for the better part of the last 1,000 years, until 2014 when that status was lost to Latin America¹ and then to Africa in 2018.² The rise of Christianity in the global South, however, did not suddenly happen in the twenty-first century. In 1900 Africa, for example, only 9% (10 million) of the continental population (107 million) was Christian; at the beginning of the twenty-first century however, that percentage has risen to 46% (360 million out of 784 million people).³ Jenkin’s prediction that the ‘most Christian’ continent will be between Africa and Latin America by 2025 and undoubtedly Africa by 2050⁴ has already been realised many years earlier than predicted.

While the growth of Christianity is on the rise in Africa, Asia and Latin America, its decline in the West continues. Kwiyani in his 30th anniversary appraisal of Newbiggin’s classic essay, *Can the West be converted?*⁵, notes that ‘the situation (of Christianity in the West today) looks a lot darker in 2017 than it did in 1987.’⁶ He adds, ‘a 14-percent-minority group made predominantly of migrants [now accounts] for 60 percent of church attendance in a global city like London.’⁷ He aptly describes what has become the current reality of Christianity in Europe and generally in the West today (2019), namely, that where there is growth, it is often amongst migrant congregations.⁸ Hence, ter Haar,⁹ Wagner,¹⁰ Asamoah-Gyadu,¹¹ Olofinjana,¹² Kwiyani¹³ and others have observed and written on the turned tables in *Missio Dei* whereby the global South former mission fields are now sending missionaries back to the West—some questionably calls this ‘reverse mission’ or ‘mission in reverse’.¹⁴ It has become clear, however, that Christianity will continue to be shaped globally by its current and foreseen future vibrancy in Africa, Latin America, Asia and their diaspora much more than by Europe’s and America’s past influence.

Specifically, and for the focus of this essay, the unprecedented flow of migrants (with their different religiosities) over the past few decades from Africa to Europe is bringing about a “remapping of old religious landscapes”¹⁵ that is arguably so disruptive that some Europeans could

find no better description for it than *strange*. African churches have become key players in sending out missionaries to Europe (and to North America) and, in a staggering majority of the cases, these African Pioneered Churches (APCs)¹⁶ are Pentecostal or Charismatic.¹⁷ This is so for a number of obvious reasons. It is clear that Pentecostalism has made extraordinary achievement in the emergence and explosive growth of Christianity on the continent of Africa as 43.7% of the world's Pentecostals are domiciled south of the Sahara.¹⁸ Pentecostals make up over 25% of the total population of Nigeria, Ghana, Kenya, South Africa, the Democratic Republic of the Congo (DRC), Zimbabwe and Zambia.¹⁹ In Nigeria, for example, while about half of the population are Christians, 26% of them—more than half of all the Christians—are Pentecostals.²⁰

Without ignoring the complexities in defining Pentecostalism or Charismaticism—more so, the varied African forms of it—and in identifying the churches that fit into these western labels, it is clear that there is a primacy of concern among churches so identified with ‘the experience of the working of the Holy Spirit and the practice of spiritual gifts.’²¹ They emphasise ‘the working of the Spirit in the church, particularly with ecstatic phenomena like prophecy and speaking in tongues, healings and exorcisms.’²² This has made the Acts 2 experience of the early church and the spread and growth of Christianity that resulted from that experience (as recorded in the Book of Acts) a major impetus in the missiological praxis of Pentecostals. If by reason of being ‘filled with the Holy Spirit’²³ the early church could witness for Christ ‘in Jerusalem, in all Judea and Samaria, and to the ends of the earth,’²⁴ the Pentecostals will strive for nothing less than such a transnational and international missional agenda. Hence Allan Anderson rightly concludes that ‘Pentecostalism is above all else a missionary movement.’²⁵ It is no wonder therefore that many APCs both in Africa and in the diaspora self-identify as worldwide or international movements.²⁶

From Africa to Europe

Generally, the histories of APCs in Europe are shaped by two church planting initiatives. Some are planted through strategic mission initiatives of their mother churches headquartered in Africa²⁷ while others are planted initially (and headquartered) in Europe from where they are expanding back to Africa and elsewhere around the world.²⁸ The missionary intention of the latter has been prompted by their observation of the decline in European Christianity and/or their rejection in mainline European churches.²⁹ Two African immigrants who both planted churches in the UK in the early part of the twentieth century could be said to be the pioneers of African Pentecostalism³⁰ (AP) in Europe.³¹ Kwame Brem-Wilson (1855-1929), a Ghanaian immigrant, founded ‘Sumner Road Chapel’ in Peckham, London around 1906.³² Twenty five years later, Daniels Ekarte (1890s-1964), a Nigerian immigrant, founded ‘African Churches Missions’ in Toxteth, Liverpool (in 1931).³³ The Windrush generation (1940s-1950s) was immediately followed by the post-colonial era of many African countries (especially in the 1960s), ushering in a new wave of African (religious) migrants—diplomats, students and tourists—to Europe.³⁴ As a result, African Initiated Churches (AICs) were planted across Europe in the 1960s and 70s and even more New Pentecostal churches (NPCs) in the 1980s and 90s as shown in the table below.³⁵ (See full table at Appendix.)

Strange or Something Else?

To say that ‘African Christians have brought a strange religion to Europe’ parallels the imaginable response of some adherents of African Traditional Religion (ATR) when Europeans re-introduced Christianity to Africa. In Chinua Achebe’s fictional portrayal of the engagement between ATR and Christianity in Nigeria’s Igboland of the 1890s, the new religion (Christianity) is considered ‘foolish’ and its adherents are viewed as an innocuous group of *efulefu*, pointless individuals who are not accorded much significance.³⁶ “Foolish” because it did not make sense to them. It was *strange*. It is for the same reason, this essay

argues, that those who see the religion of African Christians in Europe (AP majorly) as strange do so because it does not make sense to them. However, is it really *strange*? Moreover, should it be?

Nigerian elders have a saying that highlights this tension of perceived strangeness; they say ‘*Onile nje pongila, alejo ni oun yoo gbe orun*’ which translates ‘The host is living in hunger, yet his guest insists on staying for five days.’ This is often said as a hint to outsiders that have overstayed their welcome. The reasoning behind the proverb is that it is nothing short of *strange* for a *guest* to see that his/her *host* is in lack and yet insists on being hosted by the impoverished host for a proverbial ‘five days’. Such insistence from the guest, they reckon, could only mean either of two things: the guest is being blatantly insensitive and inconsiderate, or the guest could have something worthwhile to offer the host—something that could ameliorate their standard of living. This has direct implications for the strangeness of AP to the on-looking Europeans (more so, European Christians). Indeed, Christianity among Europeans is now proverbially insufficient to go round. The *host*, indeed, is *living in hunger*. Yet, in the same contexts, the African Pentecostal way of worship of APCs and their seeming insistence on staying for the proverbial ‘five days’ (as evidenced by their growth) makes their religion *strange* to many Europeans. However, this essay argues that *different* should not be equated to *strange* as, more often than not, a closer examination of perceived strangeness reveals new insights.³⁷ Thus, it is argued that the supposed *strangeness* of AP taking Europe by surprise, while different, do have something worthwhile to contribute to Christianity in Europe (and the West generally)—the same way that Christianity contributed to and reshaped Africa’s religiosity. The distinctive features of African Christianity therefore, this essay submits, should be reckoned as gifts to be received and explored in Europe (and the rest of the West) as opposed to a *strange religion* to be treated with skepticism.³⁸

Notably, the main features of African Christianity in Europe align with the features of Pentecostalism as a whole—a deep personal faith, a sense of spirituality in which ‘spiritual’ and ‘physical’ inseparably form

a continuum, a belief in the divine controlling the terrestrial thus resulting in healings and deliverances from demonic forces, communal orthodoxy, submission to spiritual authority, among others³⁹—albeit with some African nuances that places emphasis on ‘the elasticity of the African spirit world and seeks to offer ways in which the Holy Spirit emerges as the superior spirit force in the universe.’⁴⁰ On a personal note, writing as a participant observer and leader in an APC in Britain whose congregation worships together with a Church of England congregation once every month in what is supposed to be an intentional mutual learning experience for both congregations, I often find myself being engaged in conversations around what either congregation finds *strange* about one another. Leveraging on insight from this exposure, I will proceed to highlight a few of what Europeans (Christians) find *strange* in the *pentecostal* ecclesiology, all of which could be explored as learning points for what is left of Christianity in Europe. There are without a doubt, others, however these few are given as starter recommendations.

First, the *happy clappy* exuberant and infectiously enthusiastic style of worship of African Christians can be a bother to the Europeans. I know it bothers the aforementioned Church of England congregation because the vicar had asked me, ‘How do the people of your congregation balance their enthusiasm in worship with acknowledging the sacredness of the worship space?’ To which I simply responded *inter alia*,

That enthusiasm is, in fact, our acknowledgement of the sacredness, not just of the worship space, but of the presence of the Spirit of God in our midst irrespective of where the worship space is. The King of kings is fellowshipping with us, how could we not be enthusiastic in expressing how intoxicatingly high we perceive the privilege.

As Anderson rightly argues, this emphasis on the presence and work of the Spirit motivates African Pentecostals’ enthusiasm in worship ‘and may be a neglected dimension in European Christianity.’⁴¹ In light of

experiencing the Spirit's presence when they congregate, Asamoah-Gyadu posits, African Pentecostals believe that God's power can transform issues that Westerners consider the preserve of science and psychology.⁴² This motivates nothing short of an infectious enthusiasm.⁴³ However, this enthusiasm should never have been reckoned as a strange and/or exclusively African cultural expression in the first place given how enthusiastic European fans could get watching a Champions League match.⁴⁴ The whole city of Liverpool was agog with the most enthusiastic celebration I have seen in years when, earlier this year, the Liverpool FC won the UEFA Champions league for the sixth time. Tens of thousands of people sang, most enthusiastically, *You Will Never Walk Alone*—the team's theme song—as the team toured the city in a city-wide victory parade to an audience of half a million people.⁴⁵ The strange thing, then, is not that African Pentecostals worship with such enthusiasm; it is rather that many mainline churches in Europe do not. Could it be that this is one of the reasons why many Europeans find these churches unattractive? The possibility is there, notably. Of course, it is also not the case *yet* that Europeans generally find APCs attractive, but the reasons for this are more complex, and arguably, the enthusiastic worship is not paramount among them, relative to other reasons.

The priesthood of all believers, as believed by many African Pentecostals, I reckon, is another strange element in their *religion*. The curate that serves alongside the above-mentioned Church of England vicar once asked me, 'Are all these people who minister in your services ordained?' The answer is clearly a 'no'. For Pentecostals, the emphasis is less on ordination and more on the Holy Spirit's availability to every believer without prejudice. As Klaus and Triplett write,

[Among Pentecostals,] the emphasis has been on the whole body as ministers supernaturally recruited and deployed. Since the Holy Spirit speaks to all believers equally, regardless of education, training or worldly rank, each member is capable of carrying out the task.⁴⁶

This belief that the Holy Spirit could use anyone at any time irrespective of their level of theological training has therefore blurred the clergy-laity distinction that is obvious in older European Churches. The members of the *Aladura* movement that pioneered classical Pentecostalism in Africa and many early Pentecostal leaders had no theological training.⁴⁷ It was not until the rise of Neo-Pentecostal movements that theological training began to gain increased acceptance among African Pentecostals.⁴⁸ While this Charismatic leadership among African Pentecostals is not without its problems (chiefly, the rise of dictatorial leaders), it still holds the potential for a balance to the leadership among mainline churches that could be so exclusive and highly structured that the Holy Spirit and the empowerment he gives is redacted out of it.

Arguably the *strangest* element that has trailed AP is its *Prosperity Gospel*.⁴⁹ It is important to note that the nomenclature is a Western label and also to readily acknowledge that there have been cases of extremes among the proponents of this element of Pentecostalism (especially in Africa and America) which are quick to go viral on social media.⁵⁰ However, for the same reason that Africans are ‘notoriously religious,’⁵¹ African Pentecostals acknowledge a spiritual basis for everything such that material success becomes an evidence for spiritual success. This worldview together with the prevalence of severe poverty in Africa, as Ogungbile reasonably argues, makes Africans, wherever they are, more receptive to prosperity theology.⁵² As such, they ‘present the Holy Spirit (‘Spirit of prosperity’) within the context of a cosmic battle against other spirit forces (e.g. spirit of ‘lack’, ‘poverty’, ‘loss’, ‘misfortune’ etc) in their cultural and religious worldview.’⁵³ Besides, they uphold a trinitarian view of salvation—touching one’s spirit, soul and body, and finding expression both spiritually (spiritual gifts), physically (health and healing) and materially (including financial prosperity).⁵⁴ For many African Pentecostals, therefore, financial prosperity is simply an evidence of God’s blessing, and more importantly, a means to be a blessing as well, both in furthering the missional agenda of the church and beyond. The result

of this is cheerful generosity. Another personal recollection is important here whereby my vicar friend recently asked me how my small congregation could afford to fund an all-expense-paid summer trip (with an evangelistic undertone) for all the church members and their friends to Blackpool Pleasure Beach over the last summer. She was stunned when I told her that it was funded by the generous voluntary donations of a few men in the congregation. She could not help but pray for the day her congregation will start manifesting such generosity. I believe there is a disproportionate attention given to the few African Pastors who have turned the prosperity index of the Gospel message into a manipulative venture. Nonetheless, if Europeans will admit that the rise of the Prosperity Gospel amongst Africans is as a result of some Africa-specific factors just like the rise of capitalism in Europe could be linked to some Europe-specific factors⁵⁵ and look beyond this, there is something for the European Christians to learn, I believe, from the embrace of such an all-encompassing message of salvation that African Pentecostals preach.

Surely there are other possibly *strange* things about AP in the European context that could be mentioned,⁵⁶ I shall touch briefly on an emerging dimension to this strangeness as Nyanni's doctoral research highlights, and which touches the very core of AP in Europe, viz: the children of first generation African Christians born and bred in Europe—arguably Europeans in their own right—are finding, amongst other things, 'the subject of the Holy Spirit, evil spirits and the overemphasis on witchcraft and evil manifestations'⁵⁷ so strange that many of them are leaving the church.⁵⁸ While this calls for further research, it also begs an intentional contextualisation of the theology, missiology and ecclesiology of AP in Europe if it is going to last on the continent.

Conclusion

The driving force of AP in Europe is the embrace of a spirit-centred worldview typical of Africans. If the religion of African Christians is strange to Europeans, it is so because the Europeans continue to live

as, to use Charles Taylor's words, 'buffered selves'⁵⁹ who are 'isolated and protected from any sense of the transcendent'.⁶⁰ Yet, the future of global Christianity heads towards AP, not the mainline orthodoxy of Europe or the rest of the West which is fast dying out. 'Worldwide,' writes Jenkins, 'Christianity is actually moving toward supernaturalism . . . and in many ways toward the ancient world view expressed in the New Testament'.⁶¹ As such, as Kwiyani argues, '[t]o evangelise in the West today is to actually invite people to adopt a new worldview—a pre-modern one that has the Spirit of God and many other spirits active in it. Nothing else will do.'⁶² In the meantime, while African Christians evangelising in Europe will need to be creative and intentional about contextualising their missional praxis in order to reach their European neighbours who find spirit-centred Christianity repulsive, European Christians will also need to take the posture of students and learn from these strangers practising a religion that is actually not strange but simply different on their turf. When these two learning curves overlap, perhaps Europeans will find to be true that old Danish proverb: 'Strangers' meat is the greatest treat.'

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NOTES

“Strangers' meat is the greatest treat”

1. Todd M Johnson and others, ‘Christianity 2018: More African Christians and Counting Martyrs’, *International Bulletin of Mission Research*, 42.1 (2018), 20–28, p. 21. See also Todd M Johnson and Kenneth R Ross, *Atlas of Global Christianity: 1910-2010* (Edinburgh University Press, 2009), p. 352.
2. Johnson and others, p. 21.
3. Philip Jenkins, ‘The next Christianity’, *The Atlantic Monthly*, 290.3 (2002), 53–68.
4. Philip Jenkins, *The Next Christendom: The Coming of Global Christianity, Religious Educator: Perspectives on the Restored Gospel* (Utah, 2011), p. 114.
5. Lesslie Newbigin, ‘Can the West Be Converted?’, *International Bulletin of Missionary Research*, 11.1 (1987), 2–7 <<https://doi.org/10.1177/239693938701100101>>.
6. Harvey Kwiyani, ‘Can the West Really Be Converted?’, *Missio Africanus Journal of African Missiology*, 4.1 (2019), 77–96, p. 81.
7. Kwiyani, p. 81.
8. This is not to suggest that all migrant churches are growing. In actual fact, some migrant churches have closed (and some more have radically declined in membership) due to reasons ranging from frustration from unsuccessful missional agendas to the second generation (children of the older members born and raised in Europe) preferring other kinds of churches to their parents’ churches. For some examples, see Bernard Otopah Appiah, ‘Negotiating the Integration Strategies and the Transnational Statuses of Ghanaian-Led Pentecostal Churches in Britain’ (PhD diss., University of Birmingham, 2015), p. 10.
9. Gerrie Ter Haar, *Halfway to Paradise: African Christians in Europe* (Cardiff, Ireland: Cardiff Academic Press, 1998), p. 1.
10. C Peter Wagner and Joseph Thompson, *Out of Africa* (Ventura, CA: Regal Books, 2003), pp. 8-9.
11. J Kwabena Asamoah-Gyadu, ‘Reversing Christian Mission: African Pentecostal Pastor Establishes ‘God’s Embassy’ in the Ukraine,’”’, *Unpublished Paper, May, 2004*, p. 1.
12. Israel Oluwole Olofinjana, *Reverse in Ministry and Missions: Africans in the Dark Continent of Europe* (London, UK: Author House, 2010).
13. Harvey Kwiyani, *Sent Forth: African Missionary Work in the West* (New York: Orbis Books, 2014).
14. Notably, Olofinjana and Asamoah-Gyadu. However, in his book, Michael Nazir-Ali argues instead that mission is “from everywhere to everywhere”. See Michael

- Nazir-Ali, *From Everywhere to Everywhere: A World View of Christian Mission* (London: Collins, 1990).
15. Afeosemime Unuose Adogame, 'African Christian Communities in Diaspora', in *African Christianity: An African Story*, ed. by Ogbu Kalu (Pretoria: University of Pretoria, 2005), p. 498.
 16. While these churches have been referred to by various monikers including 'African-led churches', 'African Independent (Indigenous, Initiated, International or Immigrant) Churches' (AICs), 'African and African Caribbean Churches', 'African Churches', and 'Black Majority Churches' (BMCs), I have elsewhere argued that a better descriptor for these churches is 'African Pioneered Churches' (APCs). It is neither racially divisive nor sounds like a label imposed by outsiders on the community. Rather, it emphasises both the pioneering endeavour of these missionaries and their hopefulness to not remain as congregations comprised of only Africans—they are only pioneered by Africans and not meant to be exclusively led by Africans. See Joseph Ola, 'African Pioneered Churches in the West: Limitations and Possibilities', *Missio Africanus Journal of African Missiology*, 4.1 (2019), pp. 56-57.
 17. See Babatunde Aderemi Adedibu, 'African and Caribbean Pentecostalism in Britain', in *Pentecostals and Charismatics in Britain: An Anthology*, ed. by Joe Aldred (London, UK: SCM Press, 2019); Andrew Davies, 'Heritage and Hope: A Story of British Pentecostalism', in *Pentecostals and Charismatics in Britain: An Anthology*, ed. by Joe Aldred (London, UK: SCM Press, 2019).
 18. V Skirbekk, M Stonawski, and A Goujon, *Global Christianity: A Report on the Size and Distribution of the World's Christian Population*, *Pew Forum on Religion and Public Life* (Washington, D.C., 2011), p. 68 <<http://www.pewforum.org/2011/12/19/global-christianity-exec/>>.
 19. Allan Anderson, *An Introduction to Pentecostalism* (Cambridge, UK: Cambridge University Press, 2004), pp. 103-4.
 20. Pew Forum on Religion & Public Life, *Spirit and Power – A 10-Country Survey of Pentecostals* (Washington DC: Pew Research Center, 2006) <<https://www.pewforum.org/2006/10/05/spirit-and-power/>>.
 21. Allan Anderson and others, *Studying Global Pentecostalism: Theories and Methods* (Berkeley, Calif: Univ of California Press, 2010), p. 17.
 22. Allan Anderson, 'What European Christians Can Learn from African Pentecostal Christians: Issues of Plurality, Identity and Community', p. 3.
 23. See Acts 2:4
 24. See Acts 1:8
 25. Allan Heaton Anderson, *To the Ends of the Earth: Pentecostalism and the Transformation of World Christianity*, 2nd edn (Cambridge: Cambridge University Press, 2013), p.2.
 26. This is most obviously demonstrated by their chosen names which usually include words like 'International', 'Worldwide', 'Global' and so on. Some notable examples include Benson Idahosa's 'Church of God Mission *International*' (Nigeria), Victor Adeyemi's '*Global Harvest Church*' (Nigeria), Mensa Otobil's '*International Central Gospel Church*' (Ghana), Dag Heward-Mills' '*Lighthouse International*' (Ghana), and Matthew Ashimolowo's '*Kingsway International*

- Christian Centre' (Britain). For more on this, see Rosalind I J Hackett, 'Charismatic/Pentecostal Appropriation of Media Technologies in Nigeria and Ghana', *Journal of Religion in Africa*, 28.3 (1998), 258–277 and Ruth Marshall-Fratani, 'Mediating the Global and the Local in Nigerian Pentecostalism', *Journal of Religion in Africa*, 28.3 (1998), 278–315.
27. This is usually characterised by a 'mandate to re-evangelise Britain' and restore her to her former Christian ethos. See Babatunde Aderemi Adedibu, 'Reverse Mission or Migrant Sanctuaries? Migration, Symbolic Mapping, and Missionary Challenges of Britain's Black Majority Churches', *Pneuma*, 35.3 (2013), 405–23, p. 407.
 28. Afe Adogame, 'Transnational Migration and Pentecostalism in Europe', *Pentecost-Studies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements*, 9.1 (2010), 50–73, pp. 50–51.
 29. In a broader model, Osgood proposed five church planting motivations among this group including those who are 'constrained to plant', 'sent to plant', 'transferred to plant', 'trained to plant' and 'called to plant'. See Hugh Osgood, 'The Rise of Black Churches', in *Church Growth in Britain 1980 to the Present*, ed. by David Goodhews (Farnham: Ashgate, 2017), p. 110.
 30. Henceforth referred to as AP
 31. While John Jea, an African slave in the 19th century (who was said to have had a fruitful itinerant ministry in North America and Europe) might have established a church in his home in Portsmouth around 1805–15, it most likely would not have been Pentecostal as Pentecostalism did not burgeon into mainstream Christianity in UK until the early 20th Century. See Israel Olofinjana, 'Nigerian Pentecostals in Britain: Towards Prosperity or Consumerism?', in *The Public Face of African New Religious Movements in Diaspora: Imagining the Religious 'Other'*, ed. by Afe Adogame (Abingdon, Oxon: Routledge, 2016), p. 234; John Jea, *The Life, History, and Unparalleled Sufferings of John Jea, the African Preacher* (Cornwall: Dodo Press, 2009). Besides, in the same century, some black ministers were said to have led white congregations at various moments. See David Killingray, 'The Black Atlantic Missionary Movement and Africa, 1780s–1920s', *Journal of Religion in Africa*, 33.1 (2003), 3–31.
 32. He became baptised in the spirit at one of the revival meetings organised by Alexander Body (an Anglican priest who was influenced by the Azusa Street revival of 1906) in Sunderland (c.1907). The church is now called 'Sureway International Ministries' and celebrated their centenary in 2006. See Babatunde Aderemi Adedibu, *Coat of Many Colours* (UK: Wisdom Summit, 2012), p. 26 and Sureway International Christian Ministries, 'Our History' <<http://surewayministries.org/about/>> [accessed 9 September 2019].
 33. According to Higgins, documents from Nigerian National Archives in Ibadan reveal that Ekarte actually began his ministry near the Liverpool docks in 1922. See Thomas Winfield Higgins, 'Mission Networks and the African Diaspora in Britain', *African Diaspora*, 5.2 (2012), 165–86. The church was closed down in 1964 due to racial prejudices and lack of funds. Daniels died shortly afterwards. See Marika Sherwood, *Pastor Daniels Ekarte and the African Churches Mission Liverpool 1931–1964* (London, UK: Savannah, 1994).

34. Israel Olofinjana, *Partnership in Mission: A Black Majority Church Perspective on Mission and Church Unity* (Watford: Instant Apostle, 2015), p. 26. See also William Doe Kugbeadjor and Harvey Kwiyani, 'Exploring Adaptive Challenges Faced by African Missionaries in Britain: The Case of The Church of Pentecost', *Missio Africanus Journal of African Missiology*, 1.2 (2016), 4–15.
35. European countries apart from Britain are boldened in the Table.
36. Chinua Achebe, *Things Fall Apart* (Harmondsworth: Penguin, 1958), p. 105.
37. For example, in a New Zealand based research into the implications of the country's inclusion of 'fostering children's spirituality in classrooms' in their secular school curriculum, teachers who provided opportunities for their children to openly share their beliefs and values in a non-judgemental atmosphere in their classes reported that the diversity of religious beliefs and expressions amongst their students, when thus encouraged, 'fostered empathy, understanding and connection amongst classmates on both the explicit (the sharing of beliefs) and intuitive levels'. Specifically, a teacher recounts: 'I have a united nations in my room ... I don't like the word tolerant and I try not to use it. I like the word acceptance and I think that's really important. We have sharing days where each child shares and they're given the seat of honour and the children can ask questions of that child and what the children are really interested in is amazing, like when do you go to church? What God do you believe in? And I did this a couple of years ago at a school I was at and one of my children had brought along all the Indian gods and shown the children that this was this, and this was this, and then I had one of my Jehovah children get up and talk about what they believed in, why they did certain things and Mormon child get up and speak about what was going in their world and **we were able to draw together you know, same but different**. And **different is cool** and that's the motto in my room, you know, **different is just different and different is cool**.' (Emphasis mine). See Deborah Fraser and Peter Grootenboer, 'Nurturing Spirituality in Secular Classrooms', *International Journal of Children's Spirituality*, 9.3 (2004), 307–20, pp. 307, 314, 318 <<https://doi.org/10.1080/1364436042000292211>>.
38. This, however, is neither to propose that AP is flawless and perfect—no expression of Christianity is—nor to suggest that it is to be exemplified in all regards.
39. See Jenkins, p. 60; Allan H Anderson, p. 3.
40. Caleb Opoku Nyanni, 'The Spirits and Transition: The Second Generation and the Church of Pentecost-UK' (PhD diss., University of Birmingham, 2018., 2018), p. 30.
41. Anderson, 'What European Christians Can Learn from African Pentecostal Christians: Issues of Plurality, Identity and Community', p. 11.
42. Asamoah-Gyadu, p. 4.
43. I say *infectious* because in my experience with the monthly joint worship service with the Church of England congregation, this enthusiasm has become a major element. There is something alluring and spirit lifting in how we sing and dance, as the vicar and her curate had acknowledged. As a result, they now often request that the monthly joint worship service opens and ends with a song ministration from members of my congregation with a majority of the members of their congregation engaging enthusiastically as they dance and sing along.

44. A good example is this pictures-speak post on *The Sun* depicting how wildly Liverpool Football Club fans celebrated the 2019 UEFA Champions League final victory. Phoebe Cooke, 'PAINT THE TOWN RED Liverpool Fans Go Wild after Champions League Final Win... but It's Tears for Tottenham', *The Sun*, 2019 <<https://www.thesun.co.uk/news/9197923/champions-league-final-madrid-liverpool-spurs/>> [accessed 9 September 2019].
45. Sky News, 'Crowds Line the Streets in Liverpool as Champions League Heroes Return Home', *Sky News*, 2019 <<https://news.sky.com/story/live-celebrations-as-champions-league-winners-liverpool-return-home-11733532>> [accessed 9 September 2019].
46. Byron D Klaus and Loren O Triplett, 'National Leadership in Pentecostal Missions', in *Called and Empowered: Global Mission in Pentecostal Perspective*, ed. by M.A. Dempster, B.D. Klaus, and D. Petersen (Peabody MA: Hendrickson, 1991), pp. 225–41.
47. See Robert Brodie, 'The Anointing or Theological Training? A Pentecostal Dilemma', *Conspectus: The Journal of the South African Theological Seminary*, 11.03 (2011), 47–65, p. 48.
48. Allan H Anderson, pp. 12-13.
49. This term alongside its counterpart 'Prosperity Theology' has been used to speak criticizingly of a system of belief that proposes that God will do whatever the believer needs as long as the believer has just a little faith and sows a financial gift—in other words, using Jesus Christ (God) as a pawn in what could as well be a get-rich-quick scam. I agree with Mark Sturge that there is, in fact, a dearth of scholarship (and stewardship) amongst the proponents of this theology, thereby leaving a skewed (often defamatory) body of literature from critics on the subject. For an in-depth consideration of this from a European (Pentecostal) perspective, see Mark Sturge, 'Pentecostalism and Prosperity Theology: A Call for Reappraisal of Acceptance and Rejection', in *Pentecostals and Charismatics in Britain: An Anthology*, ed. by Joe Aldred (London, UK: SCM Press, 2019).
50. A recent example of this was Benny Hinn's recent public denouncement of the 'Prosperity Gospel' he had preached for years shortly after his nephew published a book where he rebukes his uncle's teachings. See Costi W Hinn, *God, Greed, and the (Prosperity) Gospel: How Truth Overwhelms a Life Built on Lies* (Grand Rapids, Michigan: Zondervan, 2019); Michael Foust, 'Benny Hinn Renounces Prosperity Theology: "The Gospel Is Not for Sale"', *Christian Headlines*, 2019 <<https://www.christianheadlines.com/contributors/michael-foust/benny-hinn-renounces-prosperity-theology-the-gospel-is-not-for-sale.html>> [accessed 9 September 2019].
51. John S Mbiti, *African Religions & Philosophy* (Oxford: Heinemann, 1990), p. 1.
52. David Ogungbile, 'African Pentecostalism and the Prosperity Gospel', in *Pentecostal Theology in Africa*, ed. by Clifton R Clarke (Eugene, Oregon: Wipf and Stock Publishers, 2014), p. 139.
53. Caleb Opoku Nyanni, 'The Spirits and Transition: The Second Generation and the Church of Pentecost-UK' (PhD diss., University of Birmingham, 2018., 2018), p. 29.

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54. Sturge, (unpaged).
55. For example, the Protestant ethic of hard work and the theology of 'inner ascetism' as Weber proposed. See Max Weber, *The Protestant Ethic and the Spirit of Capitalism* (Abingdon, Oxon: Routledge, 2013).
56. For example, the familial cordiality, sense of community, adherence to Biblical inerrancy, and sometimes, a seeming ignorant zeal to do the Lord's work (and many other elements of AP that Europeans may find strange) and the lessons European Christians could tease out of them,
57. Nyanni, p. 182.
58. Ibid.
59. Charles Taylor, *A Secular Age* (Cambridge, MA: Belknap Press of Harvard University Press, 2007), p. 37-39.
60. Harvey Kwiyani, 'Can the West Really Be Converted?', *Missio Africanus Journal of African Missiology*, 4.1 (2019), 77-96, p. 83. <<https://decolonisingmission.com/wp-content/uploads/2019/05/Can-The-West-Really-Be-Converted-Harvey-Kwiyani.pdf>> [accessed 19 May 2019].
61. Jenkins, p. 54.
62. Kwiyani, 'Can the West Really Be Converted?', p. 95

Appendix

Table showing historical emergence of some African Pioneered Churches in Europe

CHURCH NAME	YEAR FOUNDED	NAME OF PIONEER IN EUROPE	NATIONALITY OF PIONEER
<i>Sumner Road Chapel (Now Sureway International Ministries) (London)¹</i>	1906	Kwame Brem-Wilson	Ghana
<i>African Churches Mission (Liverpool)²</i>	1931	Daniels Ekarte	Nigeria
<i>The Church of the Lord Aladura (London)³</i>	1964	Adeleke Adejobi	Nigeria
<i>Cherubim and Seraphim Church (London)⁴</i>	1965	S.A. Abidoye	Nigeria

¹ Sureway Inte Sureway International Christian Ministries, 'Our History' <<http://surewayministries.org/about/>> [accessed 9 September 2019].national Christian Ministries.

² Marika Sherwood, *Pastor Daniels Ekarte and the African Churches Mission Liverpool 1931-1964* (London, UK: Savannah, 1994).

³ Israel Olofinjana, *Partnership in Mission: A Black Majority Church Perspective on Mission and Church Unity*.

⁴ F Ludwig, 'The Proliferation of Cherubim and Seraphim Congregation in Britain', in *Religion in the Context of African Migration*, ed. by C. Adogame, A . and Weisskoppel (Bayreuth: Eckhard Breitinge, 2005), p. 346.

<i>Celestial Church of Christ (London)</i> ⁵	1967	Mrs R. Olaiya and Mr Adenijolu	Nigeria
<i>Aladura International Church (London)</i> ⁶	1970	Olu Abiola	Nigeria
<i>Christ Apostolic Church (CAC) Mount Bethel (London)</i> ⁷	1974	Ayo Omideyi	Nigeria
<i>Celestial Church of Christ (Munich, Germany)</i> ⁸	1974	Paul Olaniyan	Nigeria
<i>Celestial Church of Christ (France)</i> ⁹	1974		
<i>Church of Jesus Christ Apostolic Church (Britain)</i> ¹⁰	1975		
<i>Christ Apostolic Church (CAC) of</i>	1976		Nigeria

⁵ Afe Adogame, 'A Home Away From Home: The Proliferation of the Celestial Church of Christ (CCC) in Diaspora - Europe', *Exchange*, 27.2 (1998), 141–60, p. 145 <<https://doi.org/https://doi.org/10.1163/157254398X00042>>.

⁶ Adogame, 'Engaging the Rhetoric of Spiritual Warfare: The Public Face of Aladura in Diaspora', p. 498.

⁷ See Israel Oluwole Olofinjana, 'The History of Black Majority Churches in London', in *Building on History: Religion in London* (London, UK: The Open University, 2010), p. 2 <<http://www.open.ac.uk/arts/research/religion-in-london/sites/www.open.ac.uk.arts.research.religion-in-london/files/files/ecms/arts-rl-pr/web-content/Black-Majority-Churches-in-London.pdf>>; Kay.

⁸ Adogame, 'A Home Away From Home: The Proliferation of the Celestial Church of Christ (CCC) in Diaspora - Europe', p. 150.

⁹ Raymond Pfister, 'The Development of Pentecostalism in Francophone Europe', in *European Pentecostalism*, ed. by William K. Kay and Anne E. Dyer (Leiden, The Netherlands: Koninklijke Brill NV, 2011), p. 158.

¹⁰ *Ibid.*.

<i>Great Britain (London)</i> ¹¹			
<i>True Teachings of Christ's Temple (Amsterdam)</i> ¹²	1976	Daniel Himmans-Arday	Ghana
<i>The Kimbanguist Church (Belgium)</i> ¹³	1978		Congo
<i>Born Again Christ Healing Church (London)</i> ¹⁴	1979	Fidelia Onyuku-Opukir	Nigeria
<i>Musama Disco Christo Church (MDCC) translated Army of the Cross of Christ Church, (London)</i> ¹⁵	1980	Joseph William Egyanka Appiah	Ghana
<i>Temple of Praise (Liverpool)</i> ¹⁶	1980	Tani and Modupe Omideyi	Nigeria
<i>Universal Prayer Group (which gave rise to many</i>	1984/5	Samson Kwaku Boafo	Ghana

¹¹ Ibid.

¹² Rufus Okikiolaolu Olubiyi Ositelu, *African Instituted Churches: Diversities, Growth, Gifts, Spirituality and Ecumenical Understanding of African Initiated Churches* (Hamburg: Lit Verlag, 2002).

¹³ Israel Olofinjana, 'The First African Pentecostal Church in Europe (1906-Present)', 2012 <<https://israelolofinjana.wordpress.com/2012/05/06/the-first-african-pentecostal-church-in-europe-1906-present/>> [accessed 9 September 2019].

¹⁴ Israel Oluwole Olofinjana, 'Historical Development of Black Pentecostal Churches in Britain: A Case Study of Apostolic Pastoral Congress (APC)', *Missio Africanus Journal of African Missiology*, 1.2 (2016), 59–71, p. 66.

¹⁵ Johnson A Afrane-Twum, 'The Mission of the African Immigrant Churches in the Multicultural Context of the UK' (PhD Diss., NorthWest University, South Africa, 2018).

¹⁶ Temple of Praise, 'Our Story', *Temple of Praise, Liverpool*, 2019 <<http://www.templeofpraise.org.uk/ourstory/>> [accessed 9 September 2019].

autonomous church plants across Europe beginning in 1988) ¹⁷			
<i>Deeper Life Bible Church</i> (London) ¹⁸	1985	Pre Ovia	Nigeria
<i>Foursquare Gospel Church</i> , (London) ¹⁹	1985		Nigeria
<i>New Covenant Church</i> (London) ²⁰	1985/86		Nigeria
<i>Trinity Baptist Church</i> (West Norwood, London) ²¹	1987/88	Kingsley Appaigyei	Ghana
<i>The Church of Pentecost</i> (London) ²²	1988	Kwame Blackson	Ghana
<i>The Redeemed Christian</i>	1988	Four Nigerian Students including David	Nigeria

¹⁷ Hugh Osgood, 'The Rise of Black Churches', in *Church Growth in Britain 1980 to the Present*, ed. by David Goodhews (Farnham: Ashgate, 2017), p. 110.

¹⁸ Hugh Osgood, 'The Rise of Black Churches', pp. 111-2

¹⁹ Richard Burgess, 'African Pentecostal Growth: The Redeemed Christian Church of God in Britain', in *Church Growth in Britain: 1980 to Present*, ed. by David Goodhews (Farnham: Ashgate, 2017), pp. 127-43, p. 129.

²⁰ Richard Burgess, 'African Pentecostal Growth: The Redeemed Christian Church of God in Britain', p. 129.

²¹ Israel Oluwole Olofinjana, *Reverse in Ministry and Missions: Africans in the Dark Continent of Europe* (London, UK: Author House, 2010), p. 46.

²² Hugh Osgood, 'The Rise of Black Churches', p. 113.

<i>Church of God (RCCG), (London)</i> ²³		Okunade and Ade Okerende	
<i>Christ Faith Tabernacle (Deptford, London)</i> ²⁴	1989	Alfred T.B Williams	Ghana
<i>Celestial Church of Christ</i> founded in Belgium ²⁵	1991		
<i>Kingsway International Christian Centre (KICC)</i> founded in London ²⁶	1992	Matthew Ashimolowo	Nigeria
<i>International Evangelical Church (IEC)</i> , which was founded in Hamburg, Germany ²⁷	1992	Robert Agyei-Mensah	Ghana

²³ See Israel Oluwole Olofinjana, 'Historical Development of Black Pentecostal Churches in Britain: A Case Study of Apostolic Pastoral Congress (APC)'; William K Kay, 'Marks of British Pentecostal and Charismatic Churches', in *Pentecostals and Charismatics in Britain: An Anthology*, ed. by Joe Aldred (London, UK: SCM Press, 2019).

²⁴ Christ Faith Tabernacle, 'History', *Christ Faith Tabernacle*, 2019 <<http://www.cftchurches.org/index.php/about-us/history>> [accessed 9 September 2019].

²⁵ Raymond Pfister, 'The Development of Pentecostalism in Francophone Europe', in *European Pentecostalism*, ed. by William K. Kay and Anne E. Dyer (Leiden, The Netherlands: Koninklijke Brill NV, 2011), p. 158.

²⁶ Hugh Osgood, 'The Rise of Black Churches', p. 114.

²⁷ Rufus Okikiolaolu Olubiyi Ositelu, *African Instituted Churches: Diversities, Growth, Gifts, Spirituality and Ecumenical Understanding of African Initiated Churches* (Hamburg: Lit Verlag, 2002), p. 73.

<i>Embassy of the Blessed Kingdom of God for All Nations Church (EBKGC)</i> —formerly known as the <i>Word of Faith Bible Church</i> founded in Kiev, Ukraine ²⁸	1994	Sunday Adelaja	Nigeria
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²⁸ Afe Adogame, 'Transnational Migration and Pentecostalism in Europe', *Penteco-Studies: An Interdisciplinary Journal for Research on the Pentecostal and Charismatic Movements*, 9.1 (2010), 50–73, pp. 60.