Israel Oluwole Olofinjana, ed. *World Christianity in Western Europe: Diasporic Identity, Narratives and Missiology*. Oxford, Regnum Books International, 2020. Pp. 208. £12.00.

World Christianity in Western Europe is a compendium of interdisciplinary musings from religious practitioners and scholars, chronicled within western European religious spaces. This volume, edited by Nigerian-British theologian and founding director of the Centre for Missionaries from the Majority World, Israel Olofinjana, centres on the trifocal lens of diasporic identity, missional narratives, and missiological insights from non-western Christianity. These form the three broad sections of the book, which includes twelve chapters by eleven authors of African, Caribbean, Asian, South Asian, Latin American, and European descent, living in Germany, Sweden, Italy, Wales, and England. The introductory chapter reinforces this tripodal focus as Olofinjana provides historical, sociological, and missiological perspectives for the themes of the book. He also engages with global Pentecostalism, highlighting that missionaries from the Global South are taking the lead planting Pentecostal churches in Europe. The work as a whole takes an interdisciplinary approach, engaging diaspora missiology, world Christianity, contextual theology, Pentecostal studies, and practical theology. This interdisciplinarity is both a strength and a weakness of the book. While it is helpful hearing from diverse perspectives, it makes for more challenging reading when there is inconsistent nomenclature in the categorisation of world Christianity. This might be attributable to multi-ethnicities, or diverse doctrinal, liturgical, or theological presuppositions, as posited by Olofinjana (18–19) and Dye (31–32).

One important aspect of the book are the stories of transcultural mediators who have undertaken successful missionary enterprises in western Europe. For example, the New Life narrative of the conversion and water baptism of over 700 Muslims in eight years presents a new vista for the evangelisation of Muslims in secularised contexts like Germany (35), while the ecclesiological practices and evangelisation strategies outlined might likewise provide insights for Global South missionaries in other contexts. Likewise, the role of ecumenism and the acceptance of non-western missionaries as co-labourers in the spirit of *Missio Dei* provides a positive template of Christian unity between German churches and churches led by Global South missionaries in Germany (37–38). And the generational shift and challenges of African Christians in historical denominations in Britain shows the complexities of the preservation of doctrinal dogma as well as the institutionalisation of worship experience and hermeneutical styles. This is well articulated by Tope Bello, who denounces the autocratic leadership styles of some Nigerian Pentecostal-led churches (46).

The book's threefold objective remains evident as the authors bring to the fore previously untold stories of Europe-based Global South Christians, chronicling new diasporic missionary activities and appraising the complex identities of migrants and second-generation migrants. The multi-layered intricacies associated with these experiences are well articulated, including autobiographical missional narratives, typologies of Pentecostal immigrant churches in Sweden, and the Pentecostal churches' ecumenical involvement in their attempts to integrate or acculturate.

World Christianity in Western Europe is an important contribution uniquely balancing the voices of scholars and missional practitioners. It would be of interest to missiologists, practical theologians, scholars of African Pentecostalism, and to any wanting to better understand the contemporary complexities of cross-cultural missionary movements from the Global South to western Europe.

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Nimi Wariboko and Adeshina Afolayan, eds. *African Pentecostalism and World Christianity: Essays in Honor of J. Kwabena Asamoah-Gyadu*. Eugene, OR, Pickwick Publications, 2020. Pp. 322. \$37.

Wariboko and Afolayan bring together a diverse group of scholars to consider "the critical junctures at which World Christianity invigorates and is invigorated by African Pentecostalism" (5). A celebration of Ghanaian theologian Kwabena Asamoah-Gyadu's empathic, analytical posture, the book attempts to engage theology with context to illuminate the discussion.

The editors divide the book's task into four parts. A historical section examines the trajectory of Christianity in Africa over time. These essays lay the theological, historical foundation upon which the other sections build. The next section views Christianity from the prism of worldviews and formations that inform African understandings of spiritual realities. Here the contributors navigate the tension between the "hyper-spiritualized" and the "hyper-materialized cause and effect understanding of reality," that attends religion on the continent (10). The third section engages media and Pentecostal practices, reflecting on the role of media and the mediatization of Pentecostal expressions. And a final section addresses issues relating to Pentecostalism on the continent.