The book’s threefold objective remains evident as the authors bring to the fore previously untold stories of Europe-based Global South Christians, chron-icling 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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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.
The book excels in the variety of its slate of contributors who effectively address their topics. Coming from West, South, and East Africa, and beyond, such heterogeneity is hard to find in a one-volume work. Of note are refreshing contributions by women scholars from the continent. This is very significant, given the dearth of African women scholars in African Theology. Likewise, the rich mix of senior and junior scholars offers much needed multi-generational perspectives on African religious studies. A further strength of this book lies in its careful balance between broad analysis and specific contextual examples.

However, the book’s diversity is both a strength and a weakness. The scholars individually engage the task of the book from very different perspectives. Readers will thus not find here a sustained book-length analysis on a particular aspect of Asamoah-Gyadu’s scholarship. Additionally, the extent to which this volume will be accessible to an audience in Africa that most needs it may constitute another of its setbacks. Fortunately, this is remediable through a re-examination of publishing dynamics, which necessarily include distribution and pricing.

Bringing to bear their extensive backgrounds in philosophy and religious studies, the editors propose a scholarly category of Pentecostalism studies for which Kwabena Asamoah-Gyadu is the exemplar. This might be the volume’s most important contribution to Pentecostal scholarship going forward. Their proposed “Legon discourse” (referring to Asamoah-Gyadu’s base at Trinity Theological Seminary in Legon, a suburb of Accra, Ghana) appreciates in its analyses both contextual and theological dimensions of Pentecostalism without sacrificing theoretical dialogue. Its balanced sympathetic view does not neglect the role of healthy critical engagement with the subject.

This book successfully achieves its task. A well-written offering, it affords readers a broad range of perspectives to enrich their thinking about World Christianity in general and African Pentecostalism in particular. Wariboko and Afolayan present here a worthy scholarly engagement with, and fitting tribute to, Kwabena Asamoah-Gyadu, one of the most prominent African scholarly voices on the subject today.

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