

GHANAIAN PENTECOSTALS IN LONDON, REVERSE MISSION, AND THE SPIRITUAL REVOLUTION

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ABSTRACT

Since the 1960s, media houses, scholars, and religious people have increasingly drawn attention to the changing dynamics of religion and spirituality in Britain, which some scholars call spiritual revolution. This thesis examines the perception of this spiritual revolution among London Ghanaian Pentecostals (LGP) in a reverse mission context and what the church can possibly do. Due to the impact of the spiritual revolution, an action research methodology was adopted. Data collection methods were congregational surveys, interviews, and analysis of church documents. Summaries of the thesis' main findings and arguments are as follows: The study establishes the inadequacy of the spiritual revolution as a concept to capture religious and spiritual changes among LGP. In our postcolonial context, this study argues in favour of using the term blessed reflex instead of reverse mission to describe non-Westerners' missionary activities in Western lands. In line with action research methodology, this study offers unique empirical insights that contribute to our understanding of religious groups' responses to the spiritual needs of people. Furthermore, the study proposes a new and unique missiology that focuses on meeting spiritual needs effectively and sensitively, a contribution to the theology and practice of Christian missions. The study also found that LGP are able to provide for their members' spiritual needs but not for people outside their community. Therefore, following the successful example of African Pentecostalism, the study argues that LGP can be more successful in their mission endeavours if they identify a problem in British society and use the theology of the Holy Spirit to help. And whereas African Pentecostalism has deliverance theology, more research is needed in this area among Western scholars. In light of this, the study also discusses the downside of contemporary spirituality. In summary, this thesis contributes to the role of religion in contemporary Britain.

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DECLARATION

The student declares that this thesis is his work and has not been submitted for the award of a higher degree elsewhere.

The word length is 87799 (excluding bibliography and appendices). This word length does not exceed the permitted maximum.

1 INTRODUCTION TO THESIS

1.1 Introduction

The thesis focuses on three main conceptual frameworks: London Ghanaian Pentecostals (LGP), reverse mission, and the spiritual revolution phenomenon. The study defines these concepts as follows: As reviewed in chapter three, the term London Ghanaian Pentecostals (LGP) refers to Ghanaian Christians in London who consider themselves as part of the Pentecostal movement. Reverse mission is a concept employed by some scholars (e.g., Adedibu, 2013; Catto, 2012; Olofinjana, 2010; Burgess, 2009) to describe the notion that western Christians evangelized Africans at a time when Africans were said to be without the gospel and now that westerners are said to be without the gospel, Africans are in western lands to evangelize them. The spiritual revolution is the notion that traditional Christian religion in Britain is in decline while subjective-life spirituality is on the rise (Heelas and Woodhead, 2005; Heelas, 2002). Bringing the above three conceptual frameworks together, this thesis examines the perception of the spiritual revolution phenomenon among LGP and what they can possibly do in a mission context some scholars describe as a reverse mission.

The primary aim of this chapter is to set the tone for the thesis by defining its parameters. First, the broader context of the study is discussed, followed by the focus of the study, and finally, the rationale for this study. Chapter two is a literature review of the dynamic changes in religious and spiritual landscapes in western nations, particularly Britain. The chapter starts with a review of Western culture and the New Age phenomenon. It also reviews thematic variations of the dynamic changes in religious and spiritual landscapes and the emergence of alternative spirituality. This is followed by a review of the contributory factors to the phenomenon of the spiritual revolution. Chapter two ends

with a review of contemporary spirituality and sexuality. The utility of this analysis to the present study is multi-fold. For example, this analysis is an attempt to further understand the nature of contemporary spirituality and sexuality, as this could help the church in her mission engagements. Chapter three continues the literature review, focusing on the Pentecostal movement and the concept of the reverse mission. Regarding the Pentecostal movement, the chapter focuses on Pentecostal identity, Pentecostalism in global, Africa, Ghanaian, and British contexts. Concerning the reverse mission, the chapter considers who uses this concept, what it means to them, and the broader social implications of conceptualizing the work of migrant Christian missionaries in Europe and North America in this way. Chapter four outlines the research methodology adopted in this thesis, particularly the action research methodology and the empirical data collection methods employed. Chapter four also discusses the design of the field research in London and research validation issues—particularly issues of objectivity. Chapter five is the presentation of the field research findings. This is an empirical analysis of the perception of the spiritual revolution phenomenon among London Ghanaian Pentecostals and their mission engagements. Drawing insights from the field research findings (chapter five) and the literature review (chapters two and three), chapter six further synthesizes and discusses the thesis' three main conceptual frameworks: Pentecostalism, spiritual revolution, and reverse mission. Among other things, the chapter discusses the inadequacy of the concept of the spiritual revolution to capture the dynamics of religious and spiritual changes within the London Ghanaian Pentecostal Churches. The chapter also discusses some identified issues with regard to the trajectory of the changes in religious and spiritual landscapes in Britain such as the Easternization of the West, the prospect of a new imperialism, and some possible consequences of this trajectory. There seems to be much expectation for black

immigrant Pentecostal churches in Britain to do more in their missional task in Britain; a critique of this idea is offered by this study as well. Whereas scholars argue for and against whether a reverse mission is taking place, this study goes one step further and argue in favour of using the term blessed reflex as defined in section 6.4.2 to describe the missionary work of Africans in western lands. This discussion is a contribution to the decolonizing of religion in Britain. A central theme of this study is that due to the dynamic changes in religion driven by Subjective-life or the turn to self, the church must focus on Subjective-life missiology. In the light of this, chapter seven outlines new and unique missiology that focuses on meeting people's subjective-life needs effectively and sensitively. The study considers the discussion in chapter seven to be a corresponding missiology and the main action plan in the context of this spiritual revolution, a contribution to the theology and practice of Christian missions. Chapter eight is the conclusion of this thesis; it presents summaries of the main findings, arguments, the two main original contributions to knowledge, self-reflection, and conclusions.

1.2 General background

As mentioned above, this thesis examines the perception of the spiritual revolution phenomenon among LGP and what they can possibly do in a mission context some scholars describe as a reverse mission. Given this, this section maps out the socio-cultural, religious, and spiritual landscapes, the context in which LGP are doing missions in Britain. From the 1960s, thus, from the epoch and Zenith of secularisation (Brown, 2001), widespread secularisation driven by the currents of modernisation has resulted in changes in Western society. In religion and spirituality landscapes in Britain, scholars and religious people have observed a great deal of changing dynamics. Notably among the changes is the emergence of the New Age, which could be considered an umbrella for contemporary spirituality and religion. Within these changes, scholars (Heelas,

2002; Heelas and Woodhead, 2005) identified a phenomenon they have called spiritual revolution to mean the decline in traditional Christian religion and the rise in subjective-life spirituality. Several scholars have used various expressions to describe this religious and spiritual changes. In British context, Heelas and Woodhead's (2005) impression based on their empirical study is that religion is giving way to spirituality. In an American context, Robert Wuthnow writes that a traditional spirituality of inhabiting sacred places has given way to a new spirituality of seeking (1998). In Britain, Grace Davie (1994) uses the phrase believing without belonging to describe people who proclaim they believe, for example, in God but do not belong to a religion or participate in organized religion. Harvey Cox (2009) has also described this as the Age of the Spirit. Christians, he argues are ignoring dogma (the formal tenets of the faith) and breaking down barriers between different religions to seek personal meaning, purpose, and satisfaction in life (Cox, 2009). A former Archbishop of Canterbury, Rowan Williams (2012), has also observed that many people identified themselves in questionnaires and surveys as spiritual but not religious. Section 2.4 further discusses these conceptualisations of religious and spiritual changes as variations of the same theme. Drawing these variations together enables this study to construct as complete a picture as possible of the changes in religious and spiritual practices in Britain.

A growing body of scholarly evidence indicates that the changes in religion and spiritual landscapes are resulting in paradigm shifts. David Bosch, from a missiological perspective, writes that: 'what has unfolded in theological and missionary circles during the last decades is the result of a fundamental paradigm shift, not only in mission or theology from western nations to the global south, but in the experience and thinking of the whole world' (2011:4). The second shift to be mentioned here is the notion of new spirituality or alternative spirituality or the turn to the self or subjectivization in the modern

world (see section 2.5). In this regard, Christopher Partridge, in his article, *Occulture and Everyday Enchantment* discusses that one of the new spiritual awakenings or alternative spirituality in contemporary Western society is that 'occultural ideas become components of the individual's subjectivity (2016:51). Gordon Lynch argues that 'over the past thirty years we have entered a new phase of progressive religion in the West which has led more recently to the development of new religious identities, groups and networks' (2007:20). Diana Bass (2012) writes that the church's failings over the past fifty years have given rise to a new spiritual movement but not religious movement. These new alternative spirituality and progressive religion in some sense are practices outside the conventional institutional religions. Some scholars, e.g., John Drane (1999) and Ziauddin Sardar (1998) indicate a new form of Western imperialism for a post-colonial world. They based their assertion on the fact that, when it comes to religion, spirituality, and culture, the 'New Age [which is becoming a western way of life] borrows from Africa, Asia, and indigenous peoples of America and the Antipodes' (Bruce, 2002:89). The rise of China, and the Easternization of the West have been noted by scholars (Partridge, 2005; Berger, 2002; Drane, 1999, Cox, 1977), Thus, western society is in a transition, undergoing a paradigm shift in missions, religion, spirituality, and possibly, politics.

Furthermore, relevant literature indicate that there is crisis happening in the West, and that this could be a sign of an impending collapse of this civilization. With regard to the herald of the New Age, Wouter Hanegraaff writes that 'the transition to a new cycle of evolution would necessitate the destruction of the old civilization by violent causes such as earthquakes, floods, diseases and the like, resulting in global economic, political and social collapse' (2002:250). The biblical millennium teaches the establishment of a thousand-year reign by Christ preceded by an apocalypse (Matthew 24; Luke 21;

Revelation 6-19; Revelation 20:7-9). Gordon Lynch (2007) writes that moral decline in the West is a root cause of the collapse of our civilization. Due to the failure of our scientific endeavours, our 'present civilization is in a state of terminal collapse' (Drane, 1999:203). The decline in religion and lack of proper functioning of religious structures have led Jordan Peterson (2021) to come to a similar conclusion. It needs to be noted here that evolution of the rise and decline of civilization in human history are enormously complicated, but it appears some scholars are attempting to link contemporary challenges to less influential role of religion.

In Britain, and more generally in the European context, what brought about these religious and spiritual changes is complex and exceptional to the American context. This is reviewed in section 2.7. In an American context, what brought about these religious and spiritual changes is powerfully expressed as follows: 'Americans have created institutions to deal with the growing complexity of social life, but many of these institutions are now on overload; they have thrown the burden back on the people' (Wuthnow, 1998:11). The world is beset by problems, such as pollution, racial issues, global warming, AIDS, poverty, terrorism, crime, and Covid-19 pandemic, just to mention a few. As Wuthnow (1998) articulates, the complex institutions [including the church] created to offer services to the people to navigate these challenges seem ineffective. Thus, there is a renewed recognition and interest in the individual as responsible for their personal well-being. Also, changes in religious and spiritual practices mean Christians and other religious groups find themselves in a new, complex, and challenging environment regarding their mission engagements. This is the context London Ghanaian Pentecostals find themselves in their mission engagements.

1.3 Focus of this thesis

Research is done within a context. The previous section placed this study in the context of the dynamic changes in religious and spiritual landscapes in Britain. To make this thesis manageable, the thesis focuses on examining the spiritual revolution phenomenon in relation to conversations in sociology of religion such as secularization, western culture, the New Age, and alternative spirituality. With regard to the Pentecostal movement, the study focuses on Ghanaian Pentecostalism in global, Africa, and British contexts. The missionary context in which London Ghanaian Pentecostals find themselves in Britain is what some scholars describe as reverse mission. The approach adopted for this study is in line with the notion that in sociology, ‘the general current tendency is to attempt to understand Pentecostalism in light of the cultural shift from modernity to late/postmodernity’ (Hunt, 2010:180). Thus, this thesis is considered a sociological and Pentecostal study (see section 4.2).

Due to globalization and immigration, several Pentecostal groups from various African nations in Britain are doing missions in a context some scholars have termed reverse mission. However, this thesis focuses on Ghanaian Pentecostals in London. This is because, as discovered through the literature review, there have been many studies on Nigerian Pentecostal churches in Britain than Ghanaian Pentecostal churches although both Nigeria and Ghana play leading roles in establishing African Pentecostal Churches in Britain. Despite this attention, as revealed by the literature review chapters, there has not been any academic study about the perceptions of African Pentecostals in Britain regarding the spiritual revolution, a phenomenon which seems to be redefining religious practices in Britain. This thesis examines this gap in the field research using London Ghanaian Pentecostals as research participants.

The field research is designed to address the following research objectives:

1. To identify Ghanaian Pentecostal churches and their members in London.
2. To explore their understanding of the spiritual revolution phenomenon.
3. To examine whether the spiritual revolution concept adequately describes the dynamics of religious and spiritual changes among them.
4. To explore their missionary work in a reverse mission context and what can be done.

These research questions form the basis of the thesis's three main conceptual frameworks: Pentecostalism, spiritual revolution, and reverse mission.

For this study, London provides an appropriate case study as the city hosts the first African Pentecostal church, established in 1907 by a Ghanaian called Brem-Wilson (Adedibu, 2019). Furthermore, the city of London in particular, has witnessed a massive surge in the number of new churches where black Africans and Caribbeans account for a third of the city's churchgoers (Rogers, 2013; Adedibu, 2012; Brierley, 2001). This prevalence makes accessing Ghanaian Pentecostal churches and their members easy. However, this massive surge in black churches is not without accompanying challenges. For example, 'Finding adequate places for people to express their faith, be that Christian or of any other kind, can be challenging in the modern city', sometimes new churches can find themselves at odds with local planning authority or sometimes with their neighbours (Rogers, 2013:3). Despite these challenges, Rogers (2013) writes that these new Black Majority Churches are a gift to the Church and the city of London.

To pursue the aim of this study, the remainder of this introductory chapter will clarify the value of this study.

1.4 Reasons for undertaking the study

The rationale for this study is multifold since it regards the academic community, British society, the church, and the current role of religion. The phenomenon of dynamic changes in religion and spirituality has gained attention in the fields of sociology of religion and theology. As previously mentioned, scholars such as Partridge (2016), Williams (2012), Cox (2009), Heelas and Linda Woodhead, (2005), Wuthnow (1998), Davie (1994), and others have studied this phenomenon. Therefore, the outcome of this study contributes to an ongoing discussion regarding religious and spiritual changes in the discipline of sociology of religion, however, from a Pentecostal perspective.

Pentecostalism as a Christian movement is worth studying. As reviewed in section 3.2, Africa status as the new hub of Christianity has been noted by scholars such as ‘Andrew F. Walls, Philip Jenkins, Kwame Bediako, and Ogbu Uke Kalu’ (Ofoe, 2018:161). ‘With over 70 per cent of the population identifying as Christians, Ghana is an important country in West Africa for the study of World Christianity’ (Jeremiah, 2021:217). Various scholars (Burgess, 2020; Kwiyani, 2014; Adedibu, 2012; Anderson, 2010; Hollenweger, 2004) have observed the substantial input of the Pentecostal movement to the universal Church, with scholars such as Clark Pinnock suggesting that ‘Pentecostals live out a model of church that has the promise of transforming Christianity’ (2006:149). In the context of this spiritual revolution, another reason for studying the Pentecostal movement is due to what Hollenweger identifies as ‘their emphasis on experienced religion’ (2004:132-133). According to the spiritual revolution claim, people are seeking a spirituality that can make them feel good subjectively (Heelas and Woodhead, 2005). Graham Cray (1992) has also noted that ‘Postmodern people are more likely to come to faith through experience which leads to an understanding of doctrine than through prior intellectual assent’ (cited in Richmond, 2006:14). In light of these insights,

the Pentecostal movement's emphasis on experienced religion positions them well to provide a model for religious groups to engage with people active in contemporary subjective-life spirituality.

From the relevant literature, (see chapters two and three), the researcher did not find an academic study on the perception of African Pentecostals in Britain about this spiritual revolution and the dynamic changes in religious and spiritual landscapes in Britain. This thesis examines this gap in the field research using London Ghanaian Pentecostals as research participants. The outcome of this research could be an excellent contribution to sociological, missiological, religious and theological understandings of the phenomenology of religion in the United Kingdom.

During the field study, many LGP ministers asked if this study would impact their missionary engagements in any significant way. The literature review also found other Christian groups seeking new methods of doing missions in contemporary times. In addition to what is said above regarding the usefulness of this thesis, the outcome of this study is likely to be applicable to religious groups (the Church community in particular) to understand religious changes in the society in which they function and to enact reforms where necessary. Furthermore, although the present researcher regards himself as an insider (someone studying his Christian tradition) and also an outsider (a researcher studying a religious group), he acknowledges his lack of an in-depth understanding of the perception of the religious group to which he belongs regarding this spiritual revolution phenomenon and other changes in religious and spiritual landscapes in Britain. Therefore, the outcome of this study will help him understand, evaluate, improve on his practice as a researcher and a clergy.

Historically, the role of religion in society and individuals' lives has been studied and documented. Scholars such as Grace Davie (2015), Nick Spencer (2018) and Tom Holland (2019) have written extensively on how Christianity has shaped Western values and the Western mindset. In Latin America, religion helped the poor as they struggled to affirm their human identity in their society (Gutiérrez, 2003). Despite what we know about religious roles historically, Allan Anderson (2010a) has indicated that the role of religion in the contemporary world remains unanswered. Regarding the possible contemporary roles of religion, particularly in a post-Brexit, multicultural, and secular Britain, Justin Welby (2018) writes that: 'to reimagine ourselves today requires a radical effort that must take in a plurality of religions' (2018: 10). Thus, he argues that faith and religion must play a key role and must contribute to building a fairer future for all. Therefore, this study considers the Church's ability to meet the subjective-life needs of people a significant contribution to the role of religion in modern life.

This chapter has set the tone for the thesis by defining its parameters: the broad context, the focus of the study, and the rationale for the study. The next two chapters are the literature review of the three main conceptual frameworks of the thesis: spiritual revolution, the Pentecostal movement, and reverse mission.

2 CHANGES IN RELIGIOUS AND SPIRITUAL LANDSCAPES IN BRITAIN

2.1 Introduction

This chapter reviews academic scholarship on changes in religious and spiritual landscapes in Britain, identifying research gaps for the present thesis to investigate. The chapter starts by examining the New Age and the Western way of life. The next section reviews the phenomenon of the spiritual revolution, its thesis, and the two main themes. This is followed by the various ways scholars have described the changes in religion and spirituality in Britain. The main contributing factors to the current spiritual revolution phenomenon are also reviewed. The final section considers contemporary spirituality and sexuality, comparing the two phenomena and drawing insights for further reflections in chapters six and seven.

2.2 Western culture and the New Age

To some extent, the New Age, as shall be reviewed in this section, is becoming the Western way of life. Wouter Hanegraaff writes that the 'New Age refers to a wide array of spiritual practices and beliefs which share as their most common denominators the fact they are perceived as 'alternative' from the perspective of mainstream Western society' (2002:249). In *The New Age Movement*, Paul Heelas writes that, 'One's initial impression is an eclectic hotch-potch of beliefs, practices and ways of life (1996:1). These beliefs come from Christianity, Hinduism, Islam, Buddhism, Taoism, Paganism, enlightenment ideals (Heelas, 1996). In *UFO Religions*, Christopher Partridge (2003), writes that another New Age belief and practice comes from UFO (Unidentified Flying Object) religions of the 1950s. UFOs are flying object in the sky in which there are no orthodox scientific explanations. In *Chariots of the Gods*, Erich Daniken (2019) writes that the UFO religion believes there are civilizations and beings in other planets more

intelligent than humans who are willing to help humanity. There are also claims that Hindu scriptures and the Christian Bible contain accounts of UFOs (Partridge, 2003). However, in *The Re-Enchantment of the West, Vol. 2*, Christopher Partridge writes: 'I too have spoken to those who are adamant that they are not interested in religious interpretation and crypto-theology and are even offended by New Age speculation' (2006:167). Thus, some part of the UFO community are not interested in religious explanations of their beliefs. Hence, a systematic interpretation of issues surrounding the UFOs deserves scholarly and religious attention.

While other scholarships (as shall be discussed later) tend to interpret the origin of the New Age exclusively in sociological terms, following Bednarowski's (1989) analysis, Hanegraaff considers such 'an approach unhistorical and misleading' (2002:254). He believes that 'The roots of the New Age are to be found in (a) Renaissance of Hermeticism and Western esotericism, which themselves draw on earlier pagan and Jewish and Christian sources; and (b) occultism, which represents the early secularisation of esotericism under such pressures as the Enlightenment and the rise of science' (2002:261).

The New Age, in relation to where it fits in world history time-table shall be reviewed now. This is because knowledge of the time we are in is very important as this can help us live accordingly. John Drane writes that 'the medieval theologian Joachin of Fiore (1135-1202) divided world history, then go on to identify Aries with the Father (Judaism), Pisces with the Son (Christianity), and Aquarius with the Spirit (New Age)' (1999:25). According to signs of the Zodiac, an ancient Astrological time table, 'the age of Aries (the bull) would be followed by the Age of Pisces (the fish) which in turn will be superseded by the arrival of a new age, the Age of Aquarius (the water bearer)' (Drane, 1999:25). Harvey Cox (2009) also outlines three distinctive periods of church

history: the Age of Faith, which designates the first three centuries of Christianity, when the Church's focus was more on following the teachings of Jesus than enforcing what to believe: 'To be a Christian meant to live in his [Jesus'] Spirit, embrace his hope, and to follow him in the work that he had begun' (2009:5). The Age of Faith was followed by the Age of Belief, which Cox (2009) describes as the period between the fourth and the twentieth centuries of Christianity, a time when the focus of the Church shifted from faith in Jesus Christ to orthodoxy and correct doctrine: 'emphasis on belief began to grow when these primitive instructions kits thickened into catechism, replacing faith in Jesus with tenets about him' (2009:5). As faith in Jesus was replaced, no explosive growth occurred during the Age of Belief. This situation led people to begin seeking spiritual blessings, what Cox (2009) calls the Age of the Spirit or an instinct that gave rise to an era of spiritual revolution (Heelas and Woodhead, 2005), or more broadly New Age. The three classifications above: according to world history, astrological time table, and the history of Christianity all point to the fact that we are in a New Age (spiritual age). The field research examines which of these distinctive periods more fully characterizes the LGP.

The belief that the Age of Pisces [Christian Age] is being replaced by the New Age of Aquarius early in the third Millennium opens up a theological discussion. This is because, according to the teachings of the bible, Christianity will not end or be replaced in the third Millennium. In regard to the timing of the second coming of Jesus and the end of the age, Jesus says: 'about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father' (Matt. 24:36). Now, if the New Age replaces the Christian Age, then there is an eschatological question to be looked at. This question can be stated as this: is the New Age the same as the biblical millennium or the two are separate overlapping eschatological phenomena? This question is asked here because

both phenomena are accompanied by a potential apocalypse which is a concern. The biblical millennium teaches that there will be an establishment of a thousand-year reign by Christ with the saints on earth before the Last Judgment (Revelation 20:7-9). However, prior to this, there will be an apocalypse (Matthew 24; Luke 21; Revelation 6-19). Regarding the New Age, there are beliefs inspired especially by the writings of Theosophist Alice Bailey (1880-1949) and German visionary Rudolf Steiner (1861-1925) that ‘the transition to a new cycle of evolution would necessitate the destruction of the old civilization, by violent causes such as earthquakes, floods, diseases, and the like, resulting in global economic, political and social collapse’ (Hanegraaff, 2002: 250). Stephen O’ Leary (1994) argues that there has been a resurgence in popularity of the apocalyptic in the latter half of the twentieth century. Partridge Christopher has helpfully ‘provided some discussion of the dynamics of eschatological belief in several new religions, the rationale being that through the analysis of particular extreme cases one can identify trends in more moderate manifestations’ (2006:280). The study analyses LGP responses from the field research to understand how their mission endeavours are influenced by eschatological beliefs, one of which is an apocalyptic events.

John Drane (1999), in *WHAT IS THE NEW AGE SAYING TO THE CHURCH*, discusses the relationship between Western culture, the church, and the present mess we find ourselves as a fundamental reason many people in the West are turning to other sources for solution to their problems, hence the rise in interest in the New Age. ‘Despite all the science, all the technology, all the institutions and expertise, people still have a gap in their lives... there is a widespread feeling that the quality of life is getting worse all the time... We’re starving spiritually’ (1999:40). Throughout his book, the emphasis on the rise of people’s spiritual hunger is very clear. Also, he rightly mentions environmental problems, population explosion, the threat of technology on human lives

and many other problems (Drane, 1999). Regarding reason (s) for our present mess, he writes that: ‘The church along with other cultural institutions in the West, found itself willingly swallowed up by new, self-confident, all pervading worldview by the progress of science, reason, technology, and materialism, and in the process it implicitly accepted that spirituality (if it had any relevance to life at all) was effectively a personal matter, to be pursued by those still interested in it only in their own private lives’ (1999:37). Thus, the church like other institutions neglected to attend to the spiritual needs of the people.

Some quarters of the church have provided responses to the church’s demise and the New Age. From Methodism context, Bob Frost (2001) in his journey to become a New Age Christian, writes a response to this movement which is reviewed here. In Catholic context, the Pontifical Council for Culture and the Pontifical Council for Interreligious Dialogue (PCC & PCID) (2003) have also provided a response to this movement. What follows is a comparison of Frost’s response to the New Age with that of the Catholic’s. This comparison contributes to action plan towards possibly, the future of British missions (see discussion in section 6.4.7). First, both Frost (2001) and reflections within Catholicism agree that the Church institution has failed. ‘People feel the Christian religion no longer offers them – or perhaps never gave them – something they really need’ (PCC & PCID, 2003:6). ‘I am disillusioned with what the church is offering Sunday by Sunday. There is dryness in the formality, and a growing irrelevance in the institution’ (Frost, 2001:9). It is generally agreed that ‘New Age is attractive mainly because so much of what it offers meets hungers often left unsatisfied by the established institutions’ (PCC & PCID, 2003:4). ‘At least I find a genuine hunger for spiritual things in the New Age community, and openness to try new ideas, and a deep respect for the beliefs of others’ (Frost, 2001:9). Thus, the New Age seems to be meeting the needs of

the people. Both Frost (2001) and insights from within Catholicism also agree that the New Age is a positive challenge to Christianity. ‘The success of New Age offers the Church a challenge’ (PCC & PCID, 2003:6). ‘The New Age movement is God’s biggest wake-up call to the church for centuries’ (Frost, 2001:10). Thus, the New Age is indeed a challenge to Christians which they must response critically. The two streams of Christianity: Catholicism and Methodism differ on some issues with regard to their perceptions about the New Age. Frost writes that ‘The shape of the church must be molded to fit the New Age culture in which we find ourselves’ (2001:10). ‘Even if it can be admitted that New Age religiosity in some way responds to the legitimate spiritual longing of human nature, it must be acknowledged that its attempts to do so run counter to Christian revelation’ (PCC & PCID, 2003:5). Thus, whereas Catholicism warns against embracing the New Age moment, Frost (2001) encourages Christians to embrace the movement critically. Insights from both Frost (2001) and Catholicism (PCC & PCID, 2003) give the church some action plans to engage with the New Age, some of which are discussed further in chapters six and seven.

Steve Bruce (2002), in *God is Dead: secularization of the West*, among other themes, discusses the failure of the New Age to fill the space decline in organized religion has created. With regards to the popularity of the New Age Bruce writes: ‘my point is that, in terms of the gross numbers of enthusiastic adherents, the New Age religiosity is not terribly significant (2002:80). The New Age is also suited to prevailing ideas of Western society, relativism: ‘We can picture the ‘new science’ and ‘new medicine’ of the New Age as the third stage in a progressive rejection of authority’ (Bruce, 2002:86). John Drane (1999) rightly argues that when Christianity embraced the prevailing ideas in the 17th and 18th centuries, that significantly contributed to its present demise. Now, if the New Age is suited to the dominant ideas and assumptions of our present society (Bruce,

2002), then like what happened to Christianity, the New Age could also be trending on deadly path. It is also the impression of Bruce that the New Age has class¹ and race problem: ‘the unemployed and the poorly paid workers, those who would most benefit from the increased mastery over their fate, are less likely to be interested in New Age techniques for empowering’ (Bruce, 2002:88). Race is also absent from the New Age because ‘racial and ethnic minorities are patently under-represented among New Age consumers...almost all the popular New Age teachers and therapists are white, as is almost of their audience and their market’ (Bruce, 2002:89). He also makes the point that due to the diffuse nature of the New Age; it is precarious as it ‘produces various closely related problems of social organization’ (Bruce, 2002:91) and that, ‘Diffuse religion cannot sustain a distinctive way of life’ (Bruce, 2002:94). Bruce sees the failure of the New Age as an evidence to support his secularization thesis.

2.3 The Spiritual revolution: religion giving way to spirituality

Within advanced industrial societies, contrary to the secularization debate that religion is given way to secularity in different ways, Paul Heelas argues that ‘the religious (for God) is giving way to the spiritual (for life)’ (2002:358). He calls this shift spiritual revolution. He indicates that while the former is declining, the latter (spirituality) ‘is doing well in two spheres: (a) among those who are not involved with institutionalized religion (church, chapel, mosque, temple) ... and (b) within the field of traditional religion itself’ (Heelas, 2002:358). Relevant to this study, Heelas (2002) also supports his spiritual revolution claim with the works of sociologists of contemporary religion such as Robert Wuthnow and Wade Clark Roof. Robert Wuthnow (1998), for example,

¹ The ‘participants’ [of the New Age] products ‘are middle class’. See Rose (1998:11).

uses the term from dwelling to seeking to describe religious and spiritual changes evident in an America context, this is further reviewed in section 2.4.5.

The spiritual revolution within the British context, with empirical evidence, was established in the work of a research team led by Paul Heelas and Linda Woodhead (2005), in the Kendal research project in a town called Kendal within the South Lakeland District of Cumbria, England. Heelas and Woodhead (2005:12) write that ‘According to the spiritual revolution claim, subjective-life-spirituality is growing and life-as religion declining—to the extent that the former may be eclipsing the latter.’ Here, the authors define subjective-life spirituality as that which focuses on the personal needs of the individual; the individual practising spirituality, seeks that which is of personal significance. Life-as religion refers typically to a commitment to a higher truth that exists externally, beyond what this world could offer, such as God, scripture, dogmas, and rituals, this Heelas and Woodhead (2005) argue, is in decline.

Following Heelas’ (2002) analysis, Heelas and Woodhead also identified that ‘socio-cultural arrangements have been developing in a person-centred direction’ (2005:5). This shift can be observed in education, where the turn is towards learner-centred pedagogy; in purchasing culture, where the turn is towards the consumer, in health care provision the turn is towards patient-centred; in work culture, the turn is towards personal wellbeing of employees (Heelas and Woodhead, 2005). Thus, the focus of contemporary social and cultural life is on what will address the interests of the self. In this regard, this thesis examines how the church responds to this spiritual revolution as it studies London Ghanaian Pentecostals’ mission engagements.

The concept of a spiritual revolution is not without criticism. Significant criticisms have been articulated by David Voas and Steve Bruce (2007) in their article ‘*The Spiritual*

Revolution: Another False Dawn for the Sacred'. In their criticism, Voas and Bruce (2007) write that 'we see little chance that one [the spiritual revolution] will occur in the foreseeable future' (2007: 43). Thus, they believe that subjective-life spirituality will not surpass life-as religion in the near future. As Voas and Bruce further articulate: 'To recap, the basis for moving from 840 attendances to 600 attenders (or 1.6 per cent of the population of Kendal and environs) is rather insecure. The sample of participants may not have been representative' (2007: 48). Thus, they see the sample size as not truly representative for Heelas and Woodhead to draw such conclusions. Voas and Bruce further write:

Our main disagreement with Heelas and Woodhead is precisely on this issue—it seems evident to us that the attitudes of participants may have little to do with the spiritual worldviews of their therapists and activity leaders ... The Salvation Army does not claim that coming to their soup kitchen amounts to religious practice, and likewise, it seems misleading to assert that mere attendance at a yoga class, massage therapy session or palm reader's table counts as participation in the holistic milieu. (2007:48).

Voas and Bruce imply that not all the activities Heelas and Woodhead classified as spiritual in the Kendal study should have been classified thus. However, one can also argue that, in this spiritual revolution context, spiritual activities are being redefined and therefore, Heelas and Woodhead (2005) could be right in their description of spiritual activities at Kendall. These criticisms have led Voas and Bruce to conclude that: 'the size, projected growth, novelty, and permanence of this phenomenon [the spiritual revolution] have been exaggerated' (2007:43). Thus, they acknowledge that a spiritual revolution is taking place. However, they simultaneously seem to highlight that

subjective-life spirituality overtaking life-as religion is an exaggeration, and that the phenomenon is not likely to be permanent. This suggests that conclusions regarding the spiritual revolution, as Heelas and Woodhead (2005) drew, may need review. In the fieldwork of this study, it was examined whether the concept of the spiritual revolution adequately captures the dynamics of religious and spiritual changes among the London Ghanaian Pentecostals. The findings are analysed in chapter five and discussed in chapters six and seven.

The present study appreciates the work Paul Heelas and Linda Woodhead have carried out, for exploring an area lacking empirical data in British context. Furthermore, their findings are the basis for this thesis. From this claim of a spiritual revolution, two central themes that are significant to the present study are considered below. These are subjective-life spirituality and decline in life-as religion.

2.3.1 Subjective-life spirituality

Heelas and Woodhead write: ‘we believe that Eric Hobsbawm (1995), Ronald Inglehart (1997), Charles Taylor (1989, 1991, 2002), Joseph Veroff et al. (1981) and others are right in supposing that the subjective turn has become the defining cultural development of modern western culture’(2005:5). Thus, the rise in interest in subjective-life spirituality is one of the changes in western societies. Heelas and Woodhead (2005) define subjective-life spirituality as that which focuses on the personal needs of the individual; the individual practising spirituality seeks that which is of personal significance. Almost fifty years ago, Carson McCullers referred to subjective-life as ‘we of me’ (1973:39). Thus, subjective-life spirituality is about the individual self. Therefore, ‘those who cherish subjective-life, the sacrifice of desires for the sake of an external institution... will be experienced as disruptive, undermining and damaging’ (2005:4). In

some ways, this attitude could disadvantage people active in subjective-life spirituality as they may miss out on other benefits of what religion offers. Spirituality is often used in Christian circles to express a devotion to God or Christ, obedience to the will of God, and entering into a direct with God (Heelas and Woodhead, 2005). Thus, while such a form of spirituality could involve experiences of joy, sorrow, or gratitude, the focus is God, an external being, and higher than the self. Contrary, subjective-life spirituality exalts personal emotion, experience, and opinions; the focus is on the self (Heelas and Woodhead, 2005). The Christian faith commands one to deny the self and be willing to lay down one's life for God and humanity (Mark 10:43-45). Conversely, subjective-life spirituality encourages individuals to love themselves first and to gratify their desires as they see fit (Heelas and Woodhead, 2005). Thus, the view of Christianity regarding spirituality is in contrast to that of the spiritual revolution.

Gustavo Gutiérrez, in *A Theology of Liberation*. writes that 'spirituality is a concrete manner, inspired by the Spirit, of living the gospel; it is definite way of living "before the Lord," in solidarity with all human beings, "with the Lord", and before human beings' (1998:117). Gutiérrez writes from the perspective of liberation theology, and here, the focus of one's spirituality is towards the Lord and human beings in the same manner as one participates in the struggle for the liberation of the oppressed. The above definition of spirituality, by Gutiérrez, seems to suggest that such a spirituality tends to involve denial of the self. However, the context of liberation movement in Latin America offers a more comprehensive view: that the self is also involved. 'Western Bishop: How does your church reach the poor?' Latin American church leader: We don't reach the poor; we are the poor' (Kim, 2012:109). In this conceptualization, it is the poor who practice spirituality in order to liberate the poor, of which she is both a victim and at the same time a liberator of other victims of societal injustice. This is in contrast with the

spirituality Heelas and Woodhead (2005) described above, where the focus of one's spirituality is only towards the self. From what has been discussed above, the subjective-life experience in Christian terminology may or may not be what the individual active in contemporary subjective-life spirituality anticipates or wishes. It can also be argued that, for someone to seek subjective-life experience does not mean the person would not serve others. Sometimes, people can serve others better if their own needs are met first.

The researcher now reviews spiritual needs being sought by people active in subjective-life spirituality. Ulrich Beck argues that late-modern social landscape is, among other things, characterized by a tendency to 'compel people—for the sake of their own material survival—to make themselves the centre of their own planning and conduct of life' (cited in Dawson, 2011:310). Thus, in late-modernity, the self, sought material things. In the contemporary social landscape, Heelas and Woodhead (2005) in their spiritual revolution claim and insights from the New Age movement (reviewed in section 2.2) establish that subjective-life spirituality also concerned the self; however, not materially, but inner satisfaction, a spiritual fulfillment. The significance of this comparison for this study is that, as the church seeks to respond to this spiritual revolution, it should not neglect the material needs of the people. Otherwise, should the material need of the people be neglected, another revolution could take place. The field work explores the views of London Ghanaian Pentecostals regarding the subjective needs of people.

2.3.2 Decline in life-as religion

Heelas and Woodhead (2005) found that decline in life-as religion is one of the themes of the spiritual revolution concept. They defined life-as religion as being the life of a dutiful person, involving obeying commands from God, the Bible or the church, and

living according to external expectations such as being a wife, father, husband, and church member (Heelas and Woodhead, 2005). In his book, *The Death of Christian Britain*, the historian Callum Brown's(2001) description of a significant change in the Christian faith summarizes what Heelas and Woodhead (2005) call a decline in life-as religion, as follows:

In unprecedented numbers, the British people since the 1960s have stopped going to church, have allowed their church membership to lapse, have stopped marrying in church and have neglected to baptize their children. Meanwhile, their children, the two generations who grew to maturity in the last thirty years of the twentieth century, stopped going to Sunday school, stopped entering confirmation or communicant classes, and rarely, if ever, stepped inside a church to worship in their entire lives (2001:1).

Data from the 2021 census released by the Office for National Statistics show the number of Christians in England and Wales falls below half for first time: 46.2% said they were Christian, down from 59.3% in 2011 (Jones, 2022). Reasons for the continuous decline in Christianity in Britain are reviewed in this section and explored further in the field study.

In his defense of the secularization debate, Steve Bruce (2002), in *God is Dead: secularization in the West* boldly writes:

A considerable body of evidence on church membership and church attendance shows that, unless trends that have held since at least the 1950s are soon reversed, major British denominations are only a generation from extinction... Furthermore, there is also considerable

and consistent that conventional religious beliefs are also declining in popularity. Finally, there is no sign of any religious phenomenon to fill the space (Bruce, 2002:60).

From Bruce's analysis, the secularization paradigm in the West seems very stable. As reviewed in section 2.2, Bruce sees the failure of the New Age to replace traditional religion as an evidence to support his secularization thesis.

Despite this trend in religious decline, 'Pentecostalism was probably the fastest growing phenomenon in the contemporary world in the twentieth century and a phenomenon that should be given more attention in the debate on secularization' (Anderson, 2010:1). Thus, as opposed to other religious movements within Christianity, the Pentecostal movement is growing in the face of secularisation. Why? Harvey Cox (1995), with his primal spirituality theory writes that 'Pentecostalism had succeeded because it reached into the deep religious consciousness of humanity in a way that traditional religion had not' (cited in Anderson, 2010:2). Thus, experience religion or spirituality is fundamental to the Pentecostal movement, equipping it particularly well to grow in the face of secularization. The field research examines whether LGP are also growing in the face of secularisation in Britain.

With regard to the decline of religion in Europe, Rebecca Catto has ushered 'an early warning against over-generalizations' (2013:32). Statistically, the number of Christians in Europe is higher, followed by Africa, Asia, and Latin America, although the rate of demographic growth in these parts of the world is faster than in Europe and North America (Barrett, Johnson and Crossing, 2007). Regarding the sending of missionaries, 'though the numbers being sent from Southern regions are increasing rapidly: we cannot say there are more non-Western missionaries than Western missionaries.' (Jaffarian,

2004:132). Thus, the shift in demographics is, however unfinished, 'Hence scholars are developing fresh theoretical lenses to take better account of contexts and connections in analyses, and further research into the relationship between rhetoric and reality is called for' (Catto, 2013:31). From these articulations, it seems that religion in Britain should be seen as diminishing, a process which is not yet complete.

In what follows in this paragraph and what is reviewed in section 2.4, the study reviews the fact that while some aspects of religion in Britain are declining, other aspects are resurging. First, contrary to Steve Bruce's (2002) analysis in defense of the secularization thesis, Peter Berger's observation is that 'both old and new religious beliefs and practices have nevertheless continued in the lives of the individual, sometimes taking new institutional forms and sometimes leading to greater explosions of religious fervor (1999:3). He describes this as *Resurgence of religion* (1999) reviewed further in section 2.4.1, or what Bruce (2002) calls *Secularization and De-secularization* of religion. Furthermore, according to Rowan Williams: 'We may not live in a theocratic state, but the global political agenda is being set by the concerns of religious communities, mostly Jewish, Muslim, and Hindu' (2012:1). Thus, debates about religion, and policies about religion, continue to dominate public discourse. Secondly, Britain has retained one aspect of religiosity—charity work. According to the Christian Bible, charity work—that is caring for people's needs, promoting justice, faithfulness, and righteousness—are religious activities (Matthew 23:23; Galatians 2:10; James 1:27). A casual visit to the Charity Commission's websites² reveals thousands of registered charitable organizations in Britain. Their works can be seen at home and abroad. Thus, if a broader concept of what it means to be religious is adopted to include various dimensions or aspects of religion—a social dimension, ceremonial/ritual dimension,

² See <https://register-of-charities.charitycommission.gov.uk/>

economic, environment, and spiritual dimension—this could enable a more positive assessment of religiosity in Britain. This is because there could be other activities which are religious in nature, but which academic studies have not yet considered. This study also examines LGP's understanding and participation in charity work in Britain.

2.4 The spiritual revolution: variations in theme

The spiritual revolution with empirical evidence in Britain found its main expression in the work of Heelas and Woodhead (2005). Five variations of this religious and spiritual changes will be considered in this section. In order of discussion, these are: the resurgence of religion (Berger, 1999), believing without belonging (Davie, 1994), I am spiritual but not religious (Williams, 2012), No religion, (Woodhead, 2013), from dwelling to seeking (Wuthnow, 1998). Drawing these variations together, enables this study to construct as complete a picture as possible of the changes taking place in religious and spiritual practices, in Britain in particular. The field research also examines which of these expressions are prevalent among LGP.

2.4.1 Resurgence of religion

In what he calls a *Resurgence of religion*, according to Peter Berger, the secularizing effects of modernization have had a profound impact:

Certain religious institutions have lost power and influence in many societies, but both old and new religious beliefs and practices have nevertheless continued in the lives of the individual, sometimes taking new institutional forms and sometimes leading to greater explosions of religious fervor (Berger, 1999:3).

This observation is contrary to the broadly held thesis of secularization: the idea that religious authority or influences have diminished in all areas of life. Scholars have

discovered that this resurgence of religion, in terms of its content and focus, varies across geopolitical regions and different religions (Berger et al., 1999). In the west, the immediate context of this study, post-modernity has brought about a resurgence of interest in religion as expressed in what Berger (1971) defined as the supernatural. This process often involves conversion to Eastern religions, New Age eclecticism, or other alternative movements within and outside the church (Kim, 2008). Berger's conception of a resurgence of religion seems to offer encouragement to the church, perhaps implying that all is not doom and gloom when it comes to religious decline.

2.4.2 Believing without belonging

Grace Davie (1994) uses the phrase believing without belonging to refer to people who state that they believe but do not belong to a religion. Some people have absolutely no problem with faith, but they do with religion (Dolan, cited in Heneghan, 2013). A similar inclination was identified by Richter and Francis, who found that some people say they 'have God within them so churches aren't really necessary' (1998:51). A discussion about this notion could help religious groups understand that there is such a group of people in existence; in some cases, those who claim to share certain beliefs but are not part of a defined religious community.

To believe without belonging is a contentious issue within Christianity. In *Know the Truth*, Bruce Milne writes that 'Individuals cannot be reconciled to God without being reconciled to the people of God among whom their experience of God's grace immediately sets them' (1998:206). Similarly, Dolan argues that for Catholics, faith in and love for Jesus Christ have always been linked with being part of the church (cited in Heneghan, 2013). Thus, to believe and to belong—in the Christian context—are two inseparable ideals.

The study now reviews what people who say they ‘believe without belonging’, actually believe. This could help religious groups to better understand how to engage with such people. A study that was performed in Islington, London in the late 1960s attempted to explore this question:

Moreover, we have some evidence that for those people who do not go to church yet say they are religious and often pray, religious belief has moved quite far from the orthodox church position and is really much closer to what would normally be called superstition. (Abercrombie et al., 1970, cited in Davie, 1994: 79).

The conclusion of that study, therefore, could mean that the more people resist the church, the more likely they are to move away from believing in the orthodox teachings of the Church. Indeed, Kate Hunt writes that many people who do not go to church actually believe in an alternative, because ‘many people have less actual knowledge of the Christian faith. It is belief yes, but not belief in an orthodox Christian God, rather a belief in something’ (2003:164). This belief in something, but not the Christian God, seems to agree with the findings of the study carried out in Islington, quoted above.

Grace Davie (2015; 2010) also deploys the phrase vicarious religion to describe various changes in the religious and spiritual landscape. Vicarious religion is the ‘notion of religion performed by an active minority but on behalf of a much larger number, who (implicitly at least) not only understand, but, quite clearly, approve of what the minority is doing’ (Davie, 2010:262). Thus, some people may not be willing to participate in religion, but they may still prefer religious adherence to continue to exist for various reasons. This could constitute another way people express the notion of believing without belonging.

2.4.3 I am Spiritual but not religious

Rowan Williams and other scholars have observed that many people identified themselves in questionnaires and surveys as spiritual but not religious, a notion that is becoming increasingly popular in the UK and Northern Europe (2012). The term spirituality is used in various ways, by various scholars and Christian traditions, ‘partly because the spiritual life is itself very complex’ (Sturch, 1998:657). When one says, I am spiritual, it could mean many things. For Canda and Furman (1999), ‘spirituality relates to a universal and fundamental aspect of what it is to be human- to search for a sense of meaning, purpose, and moral frameworks for relating with self, others, and the ultimate reality’ (cited in Houston and Cartwright, 2007:92). For Hill and Pargament (2003), ‘Spirituality can be understood as a search for the sacred, a process through which people seek to discover, hold on to, and, when necessary, transform whatever they hold sacred in their lives’ (cited in Houston and Cartwright, 2007:92). From these definitions, it appears that what it means to be spiritual depends to a large extent on the individual in question, who calls herself spiritual and not religious. Thus, to be spiritual and not religious means to search for something subjective.

2.4.4 No religion

A survey led by Linda Woodhead (2013) found that the number of people saying they have no religion continues to grow. No religion has become the identity of the majority of those under 30, constituting 48% (Woodhead, 2013). Thus, in our post-Christian era, these young people may not experience the direct benefits of religion, as it is not something they are pursuing. According to Woodhead (2013), most nones are not atheists, the nones just don’t identify with religion or religious institutions; most nones don’t reject God, what they reject is an identification with religion, with a particular

religion, and with the label religious; most nones are indifferent to religion. Furthermore, Woodhead (2013) writes that the rise of the nones may be due to various factors. Indeed, not only is the fact that people have become less religious, but also that the churches have become more so, in effect detaching them from society (Woodhead, 2013). Perhaps, one question the church would need to explore is how to get more people to participate in church life and be willing to be identified with the church.

2.4.5 From dwelling to seeking

Robert Wuthnow (1998) uses the term from dwelling to seeking to describe religious and spiritual changes evident in an American context. He writes that ‘a traditional spirituality of inhabiting sacred places has given way to a new spirituality of seeking’ (1998:3). ‘Religious leaders, however, were eager to make spirituality popular, to keep it relevant, and to adapt to changing times. They became entrepreneurs, borrowing the tactics of bureaucrats and advertisers. They learned how to market religion and they taught the faithful to become consumers’ (1998: 11-12). One could also argue that not all churches or ministries have encouraged this consumerist attitude. The way in which this consumerism contributes to the changes in the religious and spiritual landscape is further reviewed in section 2.7.2.

Wuthnow discusses two social factors as sources of changes in religious and spiritual practices. First: ‘Americans face conditions that are nearly out of control- environmental pollution, worldwide hunger and pollution, AIDS, crime, terrorism-and as individuals, they know they can do little about these problems’ (1998:11). ‘Americans have created institutions to deal with growing complexity of social life, but many of these institutions are now an overload; they have thrown the burden back on the private individuals’ (1998: 11). Thus, in response to this perceived failure, the people seem to turn their backs on these institutions in order to seek solutions for themselves. The situation in America, as

Wuthnow discussed above, is similar to that which led to the formation of a liberation movement with its associated theology in Latin America. This movement emerged in Latin America because of the poor and the oppressed who could not be helped by societal structures (Kim, 2012; Gutiérrez, 1998). If American's institutions are overburdened, similar to that which occurred in Latin America, the people who need help could lead the way to address these complex issues.

In this section 2.4, different variations on the themes of the changes in religious and spiritual practices have been reviewed. As previously mentioned, synthesizing these variations, enables this study to construct as complete a picture as possible of the changes taking place in religious and spiritual practices in Britain, in particular. Furthermore, these variations reveal some of the beliefs of the people active in the phenomenon under study. The field research also considers whether these beliefs (notions) are prevalent among London Ghanaian Pentecostals.

2.5 Alternative spirituality

This section reviews what has become known as alternative spirituality. These are spiritual practices outside the conventional institutional religions, mainly Christianity. Heelas and Woodhead (2005) write that one is immediately struck by the pervasive use of holistic language: harmony, balance, flow, integration, interaction, being at one, and being centred. Furthermore, terms such as spirituality, spiritism, New Age, yoga, mind-body-spirit, and other terms used to describe contemporary spiritual activities that are becoming household names in the UK. Thus, in postmodern spirituality, what are considered to be spiritual activities, and even the wider language used to describe them are changing. As reviewed in section 2.3.1, Heelas and Woodhead (2005) establish that subjective-life is the driving force behind these alternative spiritualities.

In *Christianity After Religion: The End of Church and the Birth of a New Spiritual Awakening*, Diana Bass (2012) discusses how the church's failings have given rise to a new spiritual movement but not religious movement. Gordon Lynch, in his book, *The New Spirituality: An Introduction to Progressive Belief in the Twenty-first Century*, argues that 'over the past thirty years we have entered a new phase of progressive religion in the West which has led more recently to the development of new religious identities, groups and networks' (2007:20). With regard to the content of this new progressive spirituality, Lynch argues that it addresses four contemporary needs: (i) engaging intellectually, in light of contemporary scientific discoveries, (ii) it is 'truly liberating to women', (iii) it reconnects the link between religious and scientific knowledge, and (iv) it addresses the 'impending ecological crisis' (2007:22). Thus, this new spirituality is not only towards the self, but other needs outside the self as well are considered.

In his analysis of the historical root of the New Age, Hanegraaff (2002) establishes that the impact of modernity consist not only of the secularization of religion but also esotericism which rebirthed occultism - an alternative spirituality. Thus present-day occultism is a by-product of the secularization paradigm. In this regard, Christopher Partridge, in his article, *Occulture and Everyday Enchantment* discusses that one of the new spiritual awakenings or alternative spiritualities in contemporary Western society is that 'occultural ideas become components of the individual's subjectivity' (2016:51). His view is that these spiritual awakenings in 'non-secular beliefs, such as those relating to the paranormal, suggests that theories of progression towards an absolutely secular condition are mistaken' (2016:39). Thus, secularization also demonstrates how the spiritual and religious dimensions of life are needed and indeed explored subjectively in contemporary times. In *The Re-Enchantment of the West: Volume 1 Alternative*

Spiritualities, Sacralization, Popular Culture and Occulture Partridge also writes that ‘When thinking of “occulture”, the... ‘narrow, foundational understanding of the occult should be broadened to include a vast spectrum of beliefs and practices sourced by Eastern spirituality, Paganism, Spiritualism, theosophy, alternative science and medicine, popular psychology, and a range of beliefs emanating out of the general cultural interest in the paranormal (Partridge, 2005:70-71). Here, he seems to bring these spiritual practices and ideas outside institutional religions under one umbrella, occultism or occulture.

However, historically and theologically, the occult has raised concerns. Historically, the term occult raises eyebrows, some people react with mild disapproval. Theologically, the occult culture is a non-Christian practice (Deut. 18:9-13; Acts 8:9-24; 19:18-20). Scholars such as Theodor W. Adorno (1994) in his article *Theses Against Occultism* have also raised similar concerns. According to Partridge (2016), occult themes enjoy acceptance and are growing in popularity. In fact, Partridge has indicated that ‘More than we realize, we live and move and have our being in occulture’ (2016:51). On what contributes to the popularity of this emerging alternative spirituality, Partridge writes that ‘Subjectivization, the erosion of deference to traditional authorities, the commercialization of the nonsecular, and the ubiquity and power of popular culture have created an environment within which occulture is able to inhibit disenchantment and encourage enchantment’ (2016:51). Perhaps, for Christians to engage with contemporary alternative spiritualities like occulture, this will require the level of Methodist revival under John Wesley, the ministry of Charles Finney in the Second Great Awakening in the United States, or the anointing of the Old Testament prophet Isaiah, or the ministry of St Paul to the gentile world in the first century.

From what is reviewed in this section, alternative spirituality and the New Age have revealed that Western culture is now interested and openly engaging in many ways, with the spirit world.

2.6 Paradigm shift in thinking and theology of mission

David Bosch, from missiological perspective writes that: ‘what has unfolded in theological and missionary circles during the last decades is the result of a fundamental paradigm shift, not only in mission or theology, but in the experience and thinking of the whole world’ (2011:4). With regards to the latter, Bosch (2011:3) writes that ‘The advance of science and technology and with them, the worldwide process of secularization seem to have made faith in God redundant; why turn to religion if we ourselves have ways and means of dealing with the exigencies of modern life?’ Christianity has shaped western values and the western mindset (Holland, 2019; Spencer, 2018; Davie, 2015). With this paradigm shift, as Leslie Newbigin (1990) also writes, modern science dominates western thinking, and the political and social practices. From theological viewpoint, advancement in science and technology and any human effort to make the world a better place should lead to thanksgiving to God since, he is the source of human life and human abilities (Deuteronomy 8:18). In this regard, this study is of the view that we need both scientific knowledge and theological knowledge. As John Polkinghorne writes: ‘science and religion are both concerned with the search for truth’ ... ‘they complement each other rather than contrast one another although they focus on different dimensions of truth’ (1989:61). The church could help the society to have a functioning religious structure. To achieve this, the church should endeavour to be true to herself and to make her unique contributions to the world.

Bosch (2011) also sees Christian mission shifted from Western nations to the global south, a phenomenon other scholars (e.g., Catto, 2012; Walls, 2009; Johnson, Barrett,

and Crossing; Barrett, 1970) have studied as well. With regards to western theologies, Bosch writes that: ‘In many parts of the world it is being replaced by Third-World theologies: liberation theology, black theology, contextual theology, minjung theology, African theology, Asian theology, and the like’ (2011:4). In the field research, this study examines London Ghanaian Pentecostals’ theology of mission.

2.7 Contributory factors to the spiritual revolution

This section reviews indirect and direct contributing factors to the phenomenon of the spiritual revolution. The significance of this review to some extent, will inform the society regarding how these social forces have impacted religion. The analysis will also inform religious groups to better understand how to engage with these social forces in their mission engagements.

2.7.1 Indirect contributory factors

In this section, indirect contributing factors to the spiritual revolution refer to phenomena, movements, and institutions which helped made the western society great but also contributed to its present demise. In particular, we shall focus on the role of science and the church.

2.7.1.1 Six watershed events

George Hunter III in his book, *How to Reach Secular People* discusses six watershed events throughout centuries which he sees as ‘the first cause of Christianity’s loss of influence upon western people and culture’ (1992:9). These are: the Renaissance, the Reformation, Nationalism, Science, Enlightenment, and Urbanization. According to Hunter III, ‘the second cause was the church’s pathological pattern of responses to these events- responses that undermined the church’s credibility and distanced the people from her witness’ (1992: 29). A review of these two causes Hunter mentions is necessary here

because, the church may learn some lessons from what happened. Secondly, it is also possible that these two causes have not ceased to influence western life.

Renaissance

The first watershed event which contributed to the decline of Christendom is the renaissance. Hunter III (1992) writes that, the renaissance, which was a rebirth in interest in art and literature affected western people in three main ways. First, it redirected the people's attention from God and theological matters to humans, and human progress. It also gave western people a new source (Greek Philosophy) of understanding life and the world. Lastly, it also created the condition out of which humanism emerged, competing with Christian truth and ethics (Hunter III, 1992). For a progressive society, it is the view of this author that instead of new movements competing with existing ones, they should rather complement or supplement the efforts of the existing ones.

The Protestant Reformation played a major role towards the breakup of Christendom (Hunter III 1992). 'The Reformation removed church influence from western life by divining the Church and turning the Church's attention away from management of society and inwardly toward renewal, reorganization, and theological matters' (Hunter III, 1992:27). José Casanova (1994) in his book, *Public Religion in the Modern World* points out four unfolding developments each of them contributed to the process of secularization: 'the Protestant Reformation, the formation of modern states, the growth of modern capitalism, and the early scientific revolution' (1994:21). The Protestant Reformation which was a movement against what the reformers believed to be the errors of the Roman Catholic church, 'destroyed the system of Western Christendom and thus opened up the possibility for the emergence of something new' (Casanova, 1994:21). Casanova further explains how the Protestant Reformation undermined the unity,

sanctity, catholicity, and apostolicity of the church, and by the movement destroying the old organic system and weakening religious walls helped to liberate perhaps unwittingly the secular spheres from religious control and opening a new space for various secular spheres (1994). Although Casanova is of the opinion ‘that Protestant Reformation played a destructive role’ (1994:21), secularization in some way, benefited the church. This is because secularization gives the church the opportunity to separate herself from the affairs of the world which have the potential to corrupt the church, so that the church can be true to herself. The Protestant Reformation also brought other significance. First, it brought many changes to Christianity, the obvious change was the division of the Catholic church into different religious movements. Secondly, a return to the Bible was responsible for numerous theological writings by the reformers which remain influential to today.

The third watershed event which contributed to the decline of Christendom is the rise of Nationalism. ‘The nationalistic spirit that swept Europe killed Christendom as a political entity and undercut the understanding of a common humanity that had largely prevailed in Christendom’ (Hunter III, 1992:27). According to Hunter III (1992), this nationalistic spirit led to warfare between European nations, including the two world wars during the previous century. The experience of the wars left many people to become disillusioned and had doubts about God (Hunter III, 1992). Undoubtedly, this could be a contributing factor why after the second world war, there has been widespread secularisation driven by the currents of modernisation which has resulted in religious and spiritual changes in Western society.

The fourth watershed event which also contributed to the success of secularization is the rise of science which challenged Christendom’s prescientific assumptions about the universe and human life (Hunter III, 1992). The impact of these six thinkers: Galileo,

Copernicus, Newton, Marx, Darwin, and Freud on science deserves a mentioning here. For example, Newton's theory of gravity challenged the doctrine of the providence of God; Darwin's theory of evolution challenged the doctrine of the creation, Feud was of the view that belief in God and experiences of God could be explained psychologically, regarding God and spiritual things as illusion (Hunter III, 1992). As mentioned above, for a progressive society, it is the view of this author that instead of new movements competing with existing ones, they should rather complement or supplement the efforts of the existing ones.

The age of Enlightenment with its emphasis on reason, individualism, and skepticism presented a serious challenge to traditional religions. 'The Enlightenment is such a colossal cause of secularization that some writers, like Newbigin, treat it as virtually the only cause (Hunter III, 1992:28). The enlightenment movement seemed to have opposed everything Christian. Thus, for example, it believed that human beings are intrinsically good and reasonable contrary to what scripture says about the nature of humankind as being sinful (Romans 3:23) because the of fall (Romans 5:12). In European context, 'When primary, then secondary, education became compulsory, these teachers [trained in state institutions] had unprecedeted power to inculcate children in enlightened secularity' (Berger et al., 2012:19). This could mean that the graduates produced by these institutions would be secularly minded people unless they have been taught religious ethos in the church or at home. Thus, the educational system played a major role in secularizing Europe, where it became a vehicle of transmission of enlightened power.

The sixth watershed event is Urbanization. 'If the Enlightenment escalated the secularization process, Urbanization stamped it' (Hunter III, 1992:28). Urbanization has amplified the effects of secularization and in many ways affected the God consciousness of people living in urban cities (Hunter III, 1992). How did the Church

respond to these six watershed events which helped the secularization of the West? ‘David Edward attributes secularization chiefly to the clergy’s failure to transcend nationalism, to understand science and democracy, and to reach urban industrial workers’ (Hunter III, 1992:30). Now, how should the Church respond to this Western culture or way of life which seems to have contributed to this spiritual revolution? One suggestion which ‘Ustorf examines critically is that the churches’ mission now is to sweep away modern Western Culture (Ustorf, cited in Smith, 2001:11). Here, Ustorf seems to suggest that the Christian faith should replace the present Western culture; the public truth of the gospel should supersede the opinions of Western modernist. A second approach which the author Graeme Smith (2001) in his article *Introduction: Reviewing Mission in Western Society* and his colleagues lean strongly towards is that ‘There is a critical conversation to be had between the churches and Western culture- a conversation in which both partners will learn, grow and develop’ (2001:12). However, in the past, such conversation led to the church being branded as being part of the present demise, and this theme is reviewed in the next section.

2.7.1.2 The church’s relationship with Western history

Scholars (e.g., Cox, 2009; Drane, 1999) have written extensively on the church’s relationship with the Western ideals as a contribution to the present demise. The first is the church’s conformity to Western standards. In this regard, John Drane writes that ‘Christians of previous generations bought into the Enlightenment vision uncritically, and as a result their successors are now paying the price’ (1999:177). He writes about the implications of the church conformity to Western standards as follows:

‘the church is perceived as part of the old cultural establishment that actually created the present predicament. Consequently, it is so tainted by inadequate and unsatisfactory metaphysical understandings that by

definition it is incapable of exercising any constructive role in charting a new course for the future' (1999:176).

This perception could be a rebuke and also a lesson to the church. Scripture warns against the church's conformity to the standards of the world (Romans 12:2). However, the church did that and became part of the causes of the present demise.

Another indirect contribution to the present demise by the church is its historical role as official religion in Western nations. With regard to the Roman Empire, Harvey Cox Writes that 'Whatever his motives, Constantine's policies and those of his successors especially Emperor Theodosius (347-95 CE), crowned Christianity as the official religion of the Roman Empire' (2009:6). In later centuries, Christianity also became the official religion in England, Wales, Scotland and other Western nations. 'A basic New Age assumption is that, if there is a way out of the mess, then traditional Western sources of spiritual guidance [the church] will be of no help in finding it' (Drane, 1999:176). The perception that the church is also a contributor to the mess in the West is also a lesson to the church way forward.

2.7.1.3 Contributions of Church of England

The official church, Church of England cannot be a neutral player to changes to British religious and spiritual life. In their book, *THAT WAS THE CHURCH THAT WAS: How the Church of England lost the English People*, Andrew Brown and Linda Woodhead (2016) tell how the decades which followed the election of Mrs. Thatcher, the church of England saw a seismic shift in its foundation leading to a loss of more than fifty percent of its membership and much of its influence in both private and public life in Britain and around the world. The authors tell about the training institution's failure to grasp the changes that were taken place in the British society: 'Massive upheaval and reform took

place in all the institutions' except the church of England and its training institutions' (2016:15). Due to the Church of England's traditional view of women, the moment women's equality gained ground, 'Older generations of women remained in the pews, but their daughters abandoned them for alternative secular and spiritual options' (Brown and Woodhead, 2016:26). It is clear that, one way the Church of England contributed to this spiritual revolution was when it failed to reform in time, to address the concerns of the young women who were fighting for equal rights. But how did the Church of England lose its men to secular and other spiritual options? 'In their struggle against the breakdown of patriarchal authority, the conservative evangelicals resisted feminism, resisted divorce, and anathematized homosexuality. All did enormous damage to the Church of England, and though the last may have been the least important to them, it was fundamental to the collapse' (2016:38).

In a historic vote, Ewan Somerville (2023) reports that The Church of England, led by Most Rev Justin Welby, has finally approved blessings for same-sex couples for the first time. Based on insights from the changes in religious and spiritual landscapes across Western nations, the view of this student is that the Church, as a human institution, does not have the strength not to give in to the demands of people groups seeking alternative sexual and marriage expressions. Nevertheless, this latest development within the Church of England undoubtedly could mark a new beginning for the church in Britain which African Pentecostals in Britain must be aware of.

This section has reviewed how the Church of England contributed to the present demise. The study acknowledges that other churches and denominations in Britain may have made similar contributions to the present demise.

2.7.1.4 Contributions of ordinary church members

This section attempts to look at the contributions of ordinary church members to this spiritual revolution phenomenon. The first point is the notion of believing without belonging as already mentioned. When people practice faith this way, in many ways they weaken the strength of their local churches and the worldwide communion of Christians. They neglect to evangelize, they neglect the commandment to contribute their finances (Mark 12:17), and their skills and spiritual gifts (1 Peter 4:10) to support church projects. Church members who leave their churches for whatever reason also contribute to this spiritual revolution.

Carl Dudley (1979), in his study published in, *Where Have All Our People Gone?* Concludes that unless church members receive three things: esteem, recognition, and a sense of belonging, they may not be happy to stay, and may leave the church. In a relatively recent times, Philip Ritchter and Leslie J. Francis (1998) conducted a study of church leavers in Britain; their findings published in their book *GONE but not forgotten*, assess eight different theories why people leave churches. The first is loss of faith and the second is change in social values. Thirdly, the authors say differences in stages of faith development whereby a church member may feel that he or she is too far ahead or way behind their own stage of faith. Changes in the churches member's life such as changing jobs, moving houses, getting married, caring for ageing parents or responding to the needs of their children, some which may involve relocation are the fourth reason people leave church. The fifth reason according to the authors, involve parents not being able to transmit their Christian faith to their children properly. The sixth reason is that the church members find the commitment to belong to a church too high. The seventh reason has to do with churches failing to meet the expectations of the church members

who leave. The eighth and the last reason discovered by the authors Richter and Francis (1998) has to do with the failure of the church to offer church members a sense of belonging, love, acceptance; in such situations, some church members prefers to leave the church. These reasons why people leave churches are stated here to help African Pentecostals doing missions in Britain shape appropriate ministries to help those individuals.

2.7.2 Direct contributory factors

This section reviews what this study considers as three main direct contributors to the spiritual revolution: secularization, consumerism, and religious pluralism.

2.7.2.1 Secularization

As indicated in section 1.4, the spiritual revolution phenomenon is a sociology of religious discourse. ‘Since its inception, presumably to be dated in the classical period of Durkheim and Weber, the sociology of religion has been fascinated by the phenomenon of secularization’ (Berger, 2002:291). Richard Burgess also writes that ‘Any discussion of religion as a social force must make reference to secularization theory and on post-secular debates’ (2019:251). For these reasons, the section examines the secularization paradigm, its roots, the three varieties of the secularization approach. This section also looks at the secularization paradigm in relation to the spiritual revolution themes and the New Age. The section ends with a review of why Europe seems more secular than America. From this analysis, a suggestion for some action plan for the church to abate further decline in religion is made.

The definition of what secularization is among sociologist of religion (e.g., Partridge, 2016; Berger, 2002; Bruce, 2002) is that it is a process by which religion diminishes in importance both in society and in the consciousness of the individual. Steve Bruce,

following Max Weber (1976) and Peter Berger (1987), discusses that what gave birth to secularization has its Jewish and Christian roots: ‘monotheism encourages rationality and … the Reformation further stimulates rationality’ (2022:7). Bruce (2002) believes the secularization paradigm has no fix destination or end; thus, the society will continue to be secular. In contrast, Berger’s view is that ‘the [secularization] theory seemed less and less capable of making sense of the empirical evidence from different parts of the world’ (2002:292). Partridge also writes that ‘The persistence of non-secular beliefs, such as those relating to the paranormal, suggests that theories of progression towards an absolutely secular condition are mistaken’ (2016:39). Although in some sense, as shall be reviewed here, secularization contributes to the spiritual revolution and the New Age, however, the two phenomena can also be said to be testimonies against the secularization theory. This is because according to the spiritual revolution phenomenon, although traditional religion is in decline, however there is a rise in interest in subjective spirituality. With regard to the New Age phenomenon, it is regarded as the dominant mainstream religion and spirituality in modern times (Frost, 2001; Drane, 1999).

Three varieties of secularization have been outlined by scholars such as Linda Woodhead and Paul Heelas (2000). First is the disappearance thesis: the belief that religion will disappear from modern society. However, some scholars (e.g., Davie, 2015) criticize this thesis, rather speaking of the transformation of religion. Indeed, this differentiation thesis is a second approach to secularization: the view that religion remains significant in private lives but has been excluded from the public arena. A third approach is the de-intensification theory: the view that religion will continue to exist, but in a weakened form (Davie, 1994). From what we have understood from the spiritual revolution in the reviewed literature, religion is in a weakened form (de-intensification theory), and, at the same time, the transformation theory seems to be prevalent, at least with the

emergence of New Age, alternative spirituality, and the rising interest in subjective spirituality. As a contribution to the secularization debate, the field research seeks to understand London Ghanaian Pentecostals' view about the secularization paradigm and which of these three varieties of secularization approach best describes the religion among London Ghanaian Pentecostals.

Peter Berger has also indicated that 'In any revised sociology of secularization, the comparison between Europe and America is obviously very useful' (2002:295). His assumption is that 'a number of factors must have gone into the creation of Euro-secularity', among the factors are political, education and Evangelical Protestantism. In another piece of brilliant work, Peter Berger, Grace Davie and Effie Fokas (2012), in *RELIGIOUS AMERICA, SECULAR EUROPE: A THEME AND VARIATIONS*, these authors also analyse why Europe is relatively secular and, in some ways, different from the United States from historical, philosophical, institutional and sociological dimensions. Some key ideas these authors examine includes system of law, education and welfare, constitutional issues, Enlightenment, questions of class, ethnicity, gender and generation. Of what is relevant to this study, only two of these factors shall be looked at in this section: education and politics, we start with the former.

In European context, Berger writes that many teachers were 'foot soldiers in the army of secular enlightenment.' And so 'When Primary and secondly school education became compulsory, many parents had no way of shielding their children from the secularizing influence of the school' (2002:295). 'Until very recently a vastly different situation existed in the US-the schools were under local authorities and thus much more amendable to the wishes of the parents' (Berger, 2002:295). Thus in America context, secularity could not enjoy much space in the educational system, and this made leavers

of the education system less secular, at least compared to the European situation. As an action plan, the way forward for the church in Europe could be to promote Christian education in the church, at schools, colleges, universities, and other public and private spheres. However, this Christian education should be robust with elasticity to engage religious pluralism and diversity.

As mentioned above, with regard to the secularity of Europe, ‘The most commonly mentioned factor is political-a close relationship between church and state (in contrast to America), with the result that political opposition often contained an anti-clerical component’ (Berger, 2002:295). Rowan Williams also writes that ‘we have been hearing quite a lot about the dangers of aggressive secularism, and the strident anti-Christian rhetoric of some well-known intellectuals is still a prominent feature of our society’ (2012:2). Therefore, one can argue that British society seems no longer as tolerant and liberal when it comes to religious matters in the public sphere, particularly in regard to the Christian faith. This is the socio-political and religious environment in which religious groups find themselves, and with which they must critically engage.

From what has been said above, it could be argued that secularization is not only a contributor to this spiritual revolution and in a broader sense to the New Age as reviewed in section 2.2, but that it is the single overarching social process or force which has given birth to or fostered the other contributing factors. Therefore, any analyses of London Ghanaian Pentecostals’ perception of the spiritual revolution must also consider their views on secularization. This study explored this issue during the field work.

2.7.2.2 Consumerism

Grace Davie writes that ‘Contemporary British society is often described as consumerist, an adjective which has a certain ambivalence with respect to the sacred’ (1994:39).

‘Recent New Age has been influenced by a consumerist … leading to a focus on spiritual “shopping and spiritual” self-development’ (Hanegraaff, 2002:261). This consumerist culture could condition people, encourages self-centeredness, a personal preferential life style. Thus, this is how the individualist consumerist attitude or culture plays a contributory role to this spiritual revolution phenomena. Regarding the church’s attitude to consumerism, as already mentioned, Wuthnow writes that religious leaders were eager to popularize spirituality, thus adapting to changing times: ‘They learned how to market religion, and they taught the faithful to become consumers’ (1998:12). Thus, the wider society conditioned its members to become consumers, and the church leaders accordingly marketed religious products and services. In this consumerist culture, Wuthnow writes that ‘seeker-oriented spirituality will be more compatible than dweller-oriented spirituality’ (1998:15). He defines seeker-oriented as a congregation offering different varieties of goods, services, luring people in for such services, instead of making the church a place or a safe haven to belong—what Wuthnow (1998) calls dweller-oriented spirituality. Although this seeker-oriented spirituality seems to be an attempt to adapt to the changing times, this practice, as noted above, encourages a consumeristic attitude within religion. Instead, religious groups could focus on both: offering different services to people and making the sacred place a safe haven for the people to belong.

This consumerist, individualistic attitude is also evident in people’s choices when it comes to the type of church to attend. ‘In the current period the actively religious are disproportionately drawn to two kinds of religious organization: charismatic evangelical churches on the one hand and cathedrals or city-center churches on the other’ (Davie, 2015:8). As Davie has noted, some are attracted to churches because of their buildings. However, as already mentioned in the introduction chapter: ‘Finding adequate places for

people to express their faith, be that Christian or of any other kind, can be challenging in the modern city' (Rogers, 2013:3). This situation could disadvantage religious groups who do not yet have cathedrals or a place of worship. Even those who do have places in which to perform religious activities may find it a challenge to maintain if they are affected by the current spiritual revolution. If that were to be the case, then such institutions could learn from the charismatic evangelicals and Pentecostals who seem to be growing in membership (Brierley, 2000). They can also aim to offer people active in subjective-life spirituality what they are searching for, other than attractive religious buildings.

2.7.2.3 Religious pluralism

Charles Taylor (2007), in his book *A secular Age*, discusses how in the western society from the 1500s it was virtually impossible not to believe in the Christian God, now the society has changed to become one in which practicing faith in the Christian God, even for the serious Christian believer, is only one possibility among many. The result of this shift, Taylor claims, is a radical pluralism that offers unprecedented freedom and creates new challenges and instabilities for the Church, other religious groups, and wider society (Taylor, 2007). The focus of this section is to review the manner in which this shift from a Christianized British society to religious pluralism has contributed to the current spiritual revolution. It is also worth mentioning here that the New Age which is more or less an eclectic of different religious and spiritual traditions (Bruce, 2002; Frots, 2001; Drane, 1999) has been benefiting from religious pluralism. The review here could help religious groups to understand how to function in such a context, a consideration which is further explored in the field research regarding how LGP function in such a context.

Immigration and globalization have brought people of different religions and cultures to

Europe and North America (Berger, Davie and Fokas, 2012). LGP are one such groups of immigrant people, alongside Muslim, Hindu and Buddhist immigrants who have found themselves in Britain. The presence of different religions in Britain has resulted in the official recognition of different religious faith groups alongside Christianity (Kim, 2012). If there are different religions and spiritual options for one to choose from in contemporary Britain, and if this society can be characterized according to the Age of the Spirit (Cox, 2009), wherein Christians begin to ignore the doctrines of the church to seek subjective-life in other religions, then religious pluralism is a contributory factor to decline in the Christian religion and an increase in subjective-life spirituality. This is because religious pluralism provides a pool of religious and spiritual options from which to choose.

Berger, Davie, and Fokas write that: 'Pluralism transforms religion both institutionally and in the consciousness of individual' (2012:13). One way to consider this transformation is that different religions co-existing in a society brings about changes in the way the different religions function, as well as how individuals attend to religious activities. It has already been mentioned that pluralism offers the individual the option to choose which religion to belong to or practice. However, this freedom could also pose a problem for the individual: 'the man in the street is confronted with a wide variety of religious and other reality-defining agencies that compete for his allegiance or at least attention, and none of which is in a position to coerce him into allegiance' (Berger, 1990:127). Thus, in Berger's theorization, religious pluralism could be confusing and, at the same time, religious groups themselves are not capable of including each individual in their membership. Although what Berger says might be true, in some cases, here he fails to acknowledge that as the individual comes into contact with different religions, at least one may appeal to him sufficiently to join their membership.

Pluralism also means that different religions must now compete with each other in what could be termed a religious market. In discussing missions in contemporary British context, Paul Ballard and John Pritchard (2006) view pluralism ‘as one of the major issues that face the Church today’ (2006:158). Rowan Williams has observed the situation as follows: ‘We may not live in a theocratic state, but the global political agenda is being set by the concerns of religious communities, mostly Jewish, Muslim, and Hindu’ (2012:1). This does not necessarily mean other religions are enjoying more influence than Christianity in Britain. The point here is that other religions, according to Williams, seem to have their voices heard, and thus, their needs could be translated into policy. The challenge is how religious groups can maintain a unique identity while simultaneously working with other religions with integrity and respect in an interfaith or inter-religious context. The field research examines LGP mission’s engagement in this context characterized by religious pluralism.

2.8 Contemporary spirituality and sexuality: a search for self-gratification or self-identity?

The previous section reviewed contributing factors to this spiritual revolution. This section reviews contemporary spirituality and sexuality. The reason for this review is that ‘Contemporary spirituality and contemporary sexuality perhaps have something in common’ (Richard, 2006:57). In contemporary British society, there is a space and tolerance for people to express their sexuality in different ways. Particularly regarding spirituality, as articulated throughout this study, people are seeking and practicing different beliefs to achieve personal joy and satisfaction in life. The common ground in this comparison is the trend whereby people explore different ways of performing a particular activity (in this example, sex and spirituality). Thus, a sexuality revolution seems to be occurring, just as there is a spirituality revolution; in both cases, a departure

from what seems to be the norm in the past, towards new and varied expressions. The utility of this analysis of contemporary spirituality and sexuality to the present study is threefold. First, is the attempt to further understand the nature of contemporary spirituality and sexuality, as this could help the church in her mission engagements. Secondly, as reviewed in section 2.7.1.3, Andrew Brown and Linda Woodhead (2016) highlight how the church's (Church of England) failure to address sexuality effectively harmed the institution. Thus, since a spiritual revolution is currently occurring, could the church's failure to address the challenges posed by the spiritual revolution also cause harm? Thirdly, it is significant whether there are models to address contemporary sexuality sensitively and effectively, and, if so, such models could be cautiously extrapolated to perform missions in the context of this spiritual revolution.

Drawing on a variety of late-modern social theorists, Andrew Dawson 'argues that new religiosities neither wholly affirm nor entirely reject late modern society and might best be regarded as forms of mystified consumption' (2011:309). New spiritualities in late modern societies promoted the cosmic aggrandizement of the late-modern self; and secondly, such an emergence may also be seen as an orchestrated rejection of modern consumer society (Dawson, 2011). Regarding contemporary spirituality, as already mentioned, the spiritual revolution designates a primary trend: people searching for subjective-life spirituality (personal desires). In his book, *The Rise and Triumph of the Modern Self*, Carl Trueman writes that, 'While sex may be presented today as little more than a recreational activity, sexuality is presented as that which lies at the very heart of what it means to be an authentic person' (2020:35). From this perspective, it can be argued that contemporary sexuality and spirituality both seem to constitute a search for self-gratification and self-identity respectively. Accordingly, the field research examines London Ghanaian Pentecostals' perception of contemporary spirituality.

As mentioned above, if there are models to address contemporary issues in sexuality sensitively and effectively, then such models could be cautiously adopted when performing missions in this spiritual revolution context. However, first, it is necessary that we review the justification for practical theology making use of models and insights from the social sciences. In the context of evangelism, William Abraham highlights that ‘We need all the specialists help we can muster from the social sciences in dealing with the issues raised by cross-cultural evangelism’ (1989:173). Similarly, Ballard and Pritchard write that, from the mid-1960s, ‘It was natural that theological education, especially for those training as clergy, should borrow from the new insights and skills that informed other caring professions’ (2006:63). Thus, this study can critically apply insights from the social science professions for theological reflection.

There are caring professions, such as teachers, nurses, social workers and doctors, all from the social sciences and from whom the practical theologian can borrow skills and insights. One such professional, in the field of psychology, whose skills and knowledge this study engages critically in chapter seven is Mark Yarhouse. In his book, *Understanding Gender Dysphoria*, Yarhouse (2015) employs three frameworks through which to offer a Christian perspective on gender issues. He views gender identity and therapy as something sensitive to the experiences of the people involved which must be handled carefully. In the same way, Christian missions, as discussed in this study, are becoming a sensitive enterprise in contemporary Britain and their mission engagements must be carried out sensitively and effectively. The three frameworks Yarhouse (2015) uses to discuss gender identity, and which this study adopts, are Integrity framework, Disability framework, and Diversity framework. The Integrity framework is defined as that ‘which identifies gender congruence as confusing the sacredness of maleness and femaleness and specific resolutions as violations of the integrity’ (Yarhouse, 2015:122).

This framework encourages the management of a person's environment in a way that does not reinforce cross-gender behavior and identity but enables the person to maintain their original gender (Yarhouse, 2015). This model has a limitation in the sense that a person who wishes to change their gender is not encouraged to do so. Hence, there is a need for a model or framework that could allow a person to do so which shall be looked at here as well. However, the usefulness of this integrity framework to the present study is that, using this framework, Christians can perform missions 'with integrity and without compromise' (Abraham, 1989:172). The gospel is a sacred message entrusted to the church and handed down from the early church. Therefore, the church will do well to maintain its original content or purpose. In his theology, St. Paul expresses this notion in the strongest possible way as follows: 'But even if we or an angel from heaven should preach a gospel other than the one, we preached to you, let them be under God's curse' (Galatians 5:8, NIV). Here, the Christian is best advised to present the gospel exactly as stated in scripture. The integrity model would enable the evangelist to proclaim the gospel where the truthfulness of the gospel ought to be maintained while maintaining her conviction as a Christian. However, the integrity framework can lead to a tendency to question and, in some situations, condemn one's subjective-life spirituality. In a society that celebrates diversity and promotes tolerance, this approach to performing missions, in some quarters may not be welcomed. Hence, there is the need for another framework to address the importance of diversity.

Yarhouse defines the Diversity Framework as that 'which highlights transgender issues as reflecting an identity and culture to be celebrated as an expression of diversity' (2015:122). This framework, unlike the Integrity Framework, views all gender identity as equal and valid, and deserving of emphasis according to personal value, worth, and dignity. Adopting this diversity framework during a Christian mission offers the Church

a means to share the gospel message with diverse people with diverse needs. In this spiritual revolution context, the starting point, and what could be used to define an approach to the Christian mission, could be the needs of the people the Church aims to meet.

The third framework Yarhouse employs to offer a perspective on gender issues is the Disability Framework which he defines as that which ‘identifies gender congruence as a result of a fallen world in which the condition is a disability, nonmoral reality to be addressed with compassion’ (2015:122). According to the Christian scripture (Genesis 1:27), and possibly in other religions such as Islam and Judaism, God created the human race male and female, hence, any other form of gender identity is the result of the fallen nature of humankind. As already mentioned above, in contemporary British society, different gender identities are equally valued, accepted, and celebrated. In view of this, Yarhouse’s Disability model in its present form has limitations in its application to gender. In particular, it may not be well received, among some sections of society, to describe or put a person who does not identify as either male nor female into a disability category. Particularly with regards to sexual identity, all sexual preferences are protected by law, although there are groups and some individuals who hold different views. However, although Yarhouse’s (2015) disability framework could be challenged in the context of gender identity, if the content of the model is replaced with the gospel message it could be very useful to this study. The practical use of these three models for Christian missions is critically discussed in section 7.5.

3 THE PENTECOSTAL MOVEMENT AND THE REVERSE MISSION CONCEPT

3.1 Introduction

The previous chapter reviewed academic scholarship on changes in religious and spiritual landscapes in Britain, identifying research gaps for the present thesis to investigate. This chapter reviews relevant literature on Ghanaian Pentecostalism in Africa and Britain contexts, and the Pentecostal movement in Africa. The chapter also reviews the reverse mission concept, including who uses this concept, what it means to them, and the wider social implications of conceptualizing missionary work of migrants in Europe and North America this way. Throughout this chapter, the study identifies gaps in existing research which were subsequently examined during the field research.

3.2 An overview of the Pentecostal movement

3.2.1 Definitions

Despite the difficulty to provide a clear definition of Pentecostalism (Anderson, 2014), scholars have offered careful definitions that might be helpful in establishing the parameters of what the term Pentecostalism means in this thesis. ‘The nomenclature Pentecostal corresponds with the name of the Jewish Feast of Pentecost, which took place fifty (Greek: pentekonta) days after Passover’ (Attanasi, 2012:1). Thus, this is the origin of the term Pentecostal. The study uses the terms Pentecostalism and the ‘Pentecostal movement’ interchangeably. Allan Anderson uses the term Pentecostalism to describe ‘all churches and movements globally that emphasize the working of the gifts of the Spirit, both in phenomenological and theological grounds – although not without qualification’ (2014:6). There is a phenomenon within church groups and denominations, such as the mainline churches, who, though do not identify as

Pentecostals, yet exhibit evidence of the demonstrations and gifts of the Spirit within their congregations and worship services (Yong, 2005). These churches, referred to in this study as Pentecostals, are called charismatic churches. Furthermore, other elements are significant in Pentecostal theologizing, worship and doctrine, the inerrancy of the scriptures, the necessity of accepting Jesus Christ as personal Lord and Saviour, and eschatological emphasis (Yong, 2005). Therefore, the use of the term London Ghanaian Pentecostals (LGP) refers to Ghanaian Christians in London who consider themselves as part of the movement thus defined.

3.2.2 Origin of the Pentecostal movement

The Pentecostal movement has a very attractive history because of its rapid development and its influence on the lives of millions of people in the global south and even in older historic churches in Western countries (Jenkins, 2002). However, debate among scholars is ongoing regarding what constitutes the actual origin of the Pentecostal movement. William Kay writes that ‘there is no single point in time and space when the movement began although the tongues-speaking, mixed-race, experience-rich Azusa Street revival in Los Angeles (1906-13) is usually seen as the main catalyst’ (2004:229). Walter Hollenweger highlights that ‘a number of historical roots played a significant role in the formation of Pentecostalism’ and that ‘The most important one is the Afro-American culture and religion’. ‘A key figure in the movement is William Joseph Seymour (1870–1922), a child of former slaves from Centerville, Louisiana’ in the Azusa Street Mission in Los Angeles in 1906 (Hollenweger, 2004:127-8). Allan Anderson (2014) describes the origin of the Pentecostal movement as multiple Jerusalem’s: Azusa Street revival in the USA (1906-9) and the Mukti revival in India (1905-7) are equally part of a broader network of revivals that promoted Pentecostalism worldwide and attracted a wide variety of adherents. From this, it becomes clear that there is little agreement among scholars

concerning the actual place and date where the Pentecostal movement began, although the Azusa Street revival in Los Angeles in 1906, as well as William Seymour's role, are both well documented.

While the above discussion has focused on the place of origin of Pentecostalism, other scholars have focused on the theological roots of the movement. Donald Dayton (1987) has written that Pentecostalism emerged out of Methodism and the nineteenth century Holiness movement. In more recent times, Wolfgang Vondey has added a new dimension to this discussion, arguing that 'Pentecost is the wellspring of the Pentecostal movement and its theology' (2018: 10). Pentecost, here, refers to that day when the early church experienced the first baptism of the Holy Spirit as recorded in the Christian Bible (Acts 2). Following Vondey's understanding, this study is of the view that the Pentecostal movement finds its origin in the early church. Therefore, what happened in Azusa Street in USA (1906-9), Mukti in India (1905-7), and other places could be described as a revival of the work of the Holy Spirit, which at some point in the history of the church became the Pentecostal movement. Indeed, Anderson is correct to argue that 'throughout the history of Christianity there have been reports of charismata and other phenomena associated with the emergence of Pentecostalism in the early twentieth century' (2014: 19). Thus, there was charismata and evidence of the working of the Holy Spirit in the early church, during the Middle Ages, during the Protestant Reformation, as well as during subsequent revivals, such as Methodism and the Holiness movement, revivalism and Keswick, the healing movement, the Charles Fox Parham ministry, and the role of international revivals indirectly preparing the ground for the Pentecostal revival of the twentieth century. If these revivals or movements did not claim any historic contribution to the origin of the Pentecostal movement, then the events at Azusa Street in USA (1906-9) or the Mukti revival in India (1905-7) have no solid theological grounds

to claim any historic right of origin. Thus, the Pentecostal movement, this study suggests, should be regarded as having its origin in the early church where and when the first baptism of the Holy Spirit was experienced.

The Pentecostal movement ‘has evolved considerably, adopting itself to radically different global context’ (Hunt, 2010:180). Furthermore, this development has attracted scholarly attention from a range of disciplines, even outside Pentecostal Studies (Anderson, 2010). For example, in practical theology (Cartledge, 2006; William Kay, 2002), in sociology (Miller and Yamamori, 2007), and in anthropological studies (Coleman, 2006; Meyer, 2010). Thus, the study of Pentecostalism has developed into cross-disciplinary field while the movement has been enriched by contributions from a hugely diverse group of scholars. On the other hand, this variety reflects the complexity of Pentecostalism, as the rapid growth in literature from different disciplines over the past years are all attempt to understand this movement.

3.2.3 Classifications

There are different types of Pentecostalism. In particular, Hollenweger (2005) describes three variations evident in the twentieth century as the Classical Pentecostal movement, connected to the Azusa Street revival in 1906–1909; the Charismatic-renewal movement in the mainline Protestant, Orthodox, and Roman Catholic churches beginning in the 1960s; and the neo-charismatics: independent, indigenous groups. This classification is widely used among Pentecostal scholars (Attanasi, 2012). However, each group demonstrates differences in emphasis and, sometimes, this makes categorizations very challenging. For example, some groups may approach the subject of spirit baptism differently or experience it from different perspectives. For example, the Charismatic renewal movement among mainline churches approaches the spirit experience from a

sacramental perspective (Anderson, 2010). Thus, through the sacrament, one can experience the work of the Holy spirit.

Allan Anderson (2010) has grouped, or regrouped, Pentecostalism into four types, this distinguishes between the Older Independent indigenous Pentecostals and neo-Pentecostals. The Older Independent Churches, such as the Aladura churches in Nigeria, the Zion church in South African, the Army of the Cross church in Ghana, do not consider themselves to be Pentecostals but spiritual churches, despite the fact that they practice healing, spiritual gifts, and exhibit other seemingly Pentecostal expressions (Anderson, 2010). However, ‘Some scholars do accept them as Pentecostals arguing that their emphasis on pneumatic experiences qualifies them’ (Olofinjana, 2020:63). In the field research, this study determines which of these four types of Pentecostalism are prevalent within the London Ghanaian Pentecostals.

3.2.4 Pentecostal identity

In his presentation, Paul N. van der Laan proclaims: ‘I make an appeal for a new era, in which Pentecostals rediscover their identity and potential to present a new approach to theology’ (2008:5). In view of this appeal, this section reviews two doctrines of Pentecostalism believed by scholars to be unique to the movement. These are: the full gospel and the doctrine of the Holy Spirit. The Prosperity doctrine is also emerging as a feature unique to the movement which is also reviewed in this section.

3.2.4.1 The full gospel

The full gospel is defined as Jesus the saviour, sanctifier, baptizer in the Holy Spirit, healer, and soon coming king (Anderson, 2013; Dayton, 1987). Other Christian workers, such as A. B. Simpson and Aimee Semple McPherson have developed these as four-fold—Jesus the saviour, healer, baptizer, and soon coming King (Dayton, 1987). As this

approach highlights, the Pentecostal movement is also Christ-centred. Indeed, the sanctification of the Holy Spirit is characteristic of the Holiness branch (Ander 2013; Dayton, 1978). The Pentecostal Fellowship of North America, in their doctrinal statement, define the full gospel as follows:

During the Reformation, God used Martin Luther and others to restore to the world the doctrine of justification by faith. Later on the Lord used the Wesleys and others in the great holiness movement to restore the gospel of sanctification by faith (Acts 26:18). Later still he used various ones to restore the gospel of Divine healing by faith (James 5: 14, 15) and the gospel of Jesus' second coming (Acts 1:11). Now the Lord is using many witnesses in the great Pentecostal movement to restore the gospel of the baptism with the Holy Ghost and fire...Thank God, we now have preachers of the whole gospel (cited in Dayton, 1987:19-20).

Two key considerations emerged in the above passage. Firstly, the five themes of the full gospel, and secondly, these elements of the full gospel were developed or restored to the church over a period of time; each received emphasis by the Holy Spirit according to the concurrent needs of the people.

A central argument of this thesis is that, if the themes of the full gospel can be developed or restored over different periods, then the present Western context demands the restoration of theme(s) that are able to address the spiritual needs of people active in the current spiritual revolution. One may ask whether any additional theme(s) to what the present Pentecostal full gospel is, irrevocably change it, the answer is no. This is because, the omission of the sanctification theme of the Holiness movement did not render the full gospel any less; now, indeed, the four-fold has become 'the logic of Pentecostal

theology' (Dayton, 1987:21). Furthermore, the full gospel, whether four-fold or five-fold, is a Christological construct; thus, Christ is the centre of this theology. The Christian Bible recounts how Christ was everything to all people, doing good to all people wherever he went (Luke 4:18-19; Acts 10:38). From this central concept, we can say that Christ can be everything for all people, a particularly significant concept in this time of a spiritual revolution where people are drawn to subjective-life spirituality. Perhaps, rather, the challenge is to develop a theme that the church has neglected that could be added to the full gospel and that could address the needs of people in the current spiritual revolution.

As mentioned above, the full gospel tells that Jesus saves us from sin, baptizes us with the Holy Spirit, and heals our bodies; Jesus is coming again to bring us to himself. The fifth theme adds that Jesus is the sanctifier: the one who helps us to be holy with God. In this thesis, one more element is added to the full gospel, to be termed, Jesus the great teacher. Thus, Jesus answers the 'six particular areas of interest, big questions to which the unchurched wanted answers: destiny, purpose, the universe, God, Spiritual realm, and Suffering' (Spencer, 2006:17). The Christian Bible describes how Jesus teaches (Matthew 5:1-2; Luke 4:15); that there were many instances people went to him seeking answers to their questions (John 3:1-4; Luke 18:18); that Jesus also corrected the thinking of some people (Mark 12:18-27). The emphasis on Jesus as the great teacher, as an addition to themes of the full gospel being proposed in this thesis, is intended to encourage people to study the teachings of Jesus Christ. As is evident in Scripture, the belief is that as people study the teachings of Jesus, they will find answers to their subjective needs.

However, the role of the Holy Spirit in understanding and observing the teachings of Jesus is very paramount. As Jesus says, ‘the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you’ (John 14:26). The Holy Spirit will guide people into all truth (John 16:13). The words of Christ are full of the Holy Spirit and life (John 6:63). The writings of the Christian Bible were also inspired by the Holy Spirit (2 Peter 1:21). Thus, the Holy Spirit’s role is central to Christianity not just the Pentecostal movement.

3.2.4.2 The Holy Spirit

The theology of the Holy Spirit is called pneumatology (Bruner, 1970). Pneuma, here, means spirit. Thus, when Pentecostals discuss pneuma, they are discussing the Holy Spirit or the Spirit of God. ‘If there is one central and distinctive theme in Pentecostal and Charismatic theology, then it is the work of the Holy Spirit’ (Anderson, 2014:179). The various movements in Christianity (and perhaps other religions) also mention spirit life. However, for Pentecostals, the work of the Holy Spirit means the believer experiencing the Spirit in a particular way. The Holy Spirit has many roles in the life of an individual, the Church community, and the world (Yong, 2005). Empowered for witness (Menzies, 1994); responsible for the revitalization of Christianity (Asamoah-Gyadu, 2015); the Holy Spirit offers spiritual gifts such as healing, speaking in tongues, and prophesy (Asamoah-Gyadu, 2015; Macchia, 2006). In the context of the claim of a spiritual revolution, where subjective-life spirituality is on the rise while life-as religion is in decline, the gifts of the Holy Spirit could meet some of the needs of people involved in the subjective-life spirituality. For example, the gift of healing could help people seeking healing of body, spirit, and soul.

3.2.4.3 The prosperity theology

The focus of this section is to examine the prosperity gospel as practiced among Pentecostals. A question worth exploring is whether the prosperity gospel or theology is becoming definitive of a Pentecostal identity. What is London Ghanaian Pentecostals' view of the prosperity theology? Asamoah Gyadu writes: 'As I have come to understand it, therefore, prosperity gospel is the teaching that, when a person comes to Christ, God makes available to that Christian certain spiritual and material blessings that lead to well-being' (2015:169). Attanasi concurs: 'The so-called prosperity gospel says that God wants to bless Christians spiritually, physically, and materially' (2012:3). Pentecostal believers and Charismatics have affinity for this belief more so than other Christians (Attanasi, 2012; Coleman, 2006). This is because 'for Pentecostal theology, salvation is not merely a spiritual reality touching only an individual person's inner being but also has to do with bodily human existence' (Miroslav Wolf, cited in Attanasi, 2012:4). Richard Burgess writes that 'some RCCG parishes, while adhering to the doctrine of prosperity, are redistributing their wealth into social welfare initiatives in the wider society' (2009:258). Indeed, the Pentecostals 'emphasis on the experience of the Holy Spirit, empowerment, dynamism in worship, and a spirituality that is felt within everyday endeavors and issues forth in health, wholeness and prosperity' (Asamoah-Gyadu, 2015: 5), thus add a sense of spirituality to practical needs. As these discussions attest, the prosperity theology seems to constitute to the beliefs of the Pentecostal movement.

The plight of the poor is a central concern of most religious groups, social groups, and central governments. And the 'prosperity theology generally appeals to those who are not prosperous' (Chestnut, 2012:4). In Latin America, both liberation theology and the Pentecostal-Charismatic movements are concerned with the problem of poverty,

although both approach the subject differently (Kim, 2012). Due to this emphasis on prosperity and liberation, the poor seem to be attracted to these movements. ‘Western Bishop: How does your church reach the poor?’ Latin American church leader: We don’t reach the poor; we are the poor’ (Kim 2012:109). Liberation theology locates the problem in unjust societal structures such as capitalism and hierarchy, whereas Pentecostalism views poverty as emanating from supernatural forces of evil (Kim, 2012). Thus, in the Liberation movement, addressing poverty through education and political actions is popular. Conversely, in Pentecostalism, exorcism and deliverance, and the reversal of the effect of negative spiritual forces that may be working against people’s lives are popular practices. In Western Europe, ‘Material prosperity does seem to work against traditional religious faith and practice’ (Kim, 2012:180). Thus, taking this assertion at face value, people in these societies seem not to participate in religion because they believe themselves to be materially prosperous. Thus, in a moderately rich society such as Britain, there could be many opportunities for an individual to become materially wealthy and physically healthy. Hence, the prosperity gospel as a means of becoming materially wealthy might not be an attractive prospect to some people. In light of this, and in the context of the current spiritual revolution, the researcher indicates the need for the prosperity gospel to be contextualized, and that the contextualization should be considered holistically, to include material, social, spiritual, political, and transcendental needs.

There are some criticisms of the prosperity gospel which are reviewed here to help understand how this impasse can be addressed. In the majority world, Anderson has observed the prosperity gospel to be ‘the worse forms of consumer capitalism in Christian guise’ (2013:3). ‘Of course, critics of the prosperity message come not only from Western academic elites but from a variety of settings’ (Macchia, 2012:230).

Indeed, Asamoah-Gyadu, writes that ‘The prosperity gospel has a strong message of empowerment but in some ways fails to articulate an adequate response to pain and suffering’ (2015: xi). Similarly, Olofinjana (2010) writes that prosperity theology seems to harm the effort of Pentecostals, as many British people see it as negative, primarily due to its exploitative nature towards the poor who, in most cases must donate before they are blessed. Both Asamoah-Gyadu and Olofinjana are African Christians and scholars from Methodist and Baptist traditions respectively. A similar censure has been voiced by Benny Hinn, a controversial faith-healing televangelist. In a report by Leonardo Blair published in *The Christian Post*, Benny Hinn, who has often been criticized for his endorsement of the prosperity gospel, confessed that sometimes he has taken the erroneous gospel too far (cited in Blair, 2018). Erroneous gospel here means the unbalanced prosperity theology. This issue needs attention because of the danger it could pose to the message of the gospel or to the people who believe in the prosperity gospel. In view of this, Frank Macchia’s question is pertinent: ‘Is this prosperity message a faithful rendition of the gospel of Jesus Christ or it is another gospel?’ (2012:230). Thus, if the prosperity message is in line with the gospel of Jesus, then the church should reform it, however, if it is not, then the church should condemn it. In the field research, the study examines LGP views about the prosperity message.

3.3 The Pentecostal movement in Africa

As reviewed in this section, the role of African Pentecostalism in global Christianity has particular be noted both by scholars. S. Ofotus Ofoe in his essay, *Renewal in African Pentecostals Mission Praxis* writes that ‘because God has shifted the centre of gravity of the Christian religion to the southern hemisphere, AFRCAN PENTECOSTALISM HOLDS a central place in today’s Christian discourses’ (2018:161). Africa status as the new hub of Christianity has also been noted by scholars such as ‘Andrew F. Walls, Philip

Jenkins, Kwame Bediako, and Ogbu Uke Kalu' (Ofoe, 2018:161). With the first advent of Christ, the Christian religion as a fulfilment of Old Testament prophecies (Luke 24:45-47: Acts 2:36) started in Jerusalem as its centre (Acts 1:8), then the religion moved to Europe and North America as its centre, now as mentioned above, it has its centre in Africa. Firstly, this shift means that the gospel or Christianity is not only for the Jews or the Europeans or the Americans as some people might be tempted to argue. Secondly, Christians in these regions, following Jesus' commandments (Matthew 28:19-20; Acts 1:8) took the gospel message to other parts of the world. Now that Africa has become the headquarters of Christianity, a question in need of study is how are they also faithfully sharing the Christian message around the world? 'Churches in the West initiated and administered by Africans have attracted much attention from scholars' (Ofoe, 2018:170). This is the missionary context LGP find themselves which this study examines their perception about the spiritual revolution phenomenon and their mission engagement.

Drawing insights from the PhD thesis of Opoku Onyinah (2002) titled, *Akan Witchcraft and the concept of Exorcism in the Church of Pentecost*, Allan Anderson writes that, 'Deliverance ministry is a prominent part of African Pentecostalism' (2018:127). The deliverance ministry encompasses exorcism, healing the spiritually afflicted, and those medical science is unable to cure. However, this deliverance ministry is not without weakness and criticisms. Opoku Onyinah (2014) indicates that the deliverance ministry has become a means whereby charlatans and the unemployed who claim spiritual encounters exploit innocent people. Claudia Währisch-Oblau (2011) observation is that, in some cases, prayers said during deliverance services tend to be very loud, prayer commands are repeated over and over again; in this regard, communities are likely to complain that Pentecostals make a lot of noise. Paul Gifford (1998) in his book, *African*

Christianity: Its Public role has described in detail how the deliverance ministry has become complex and highly specialized activity in the Pentecostal movement in West Africa. In contrast, Anderson indicates that ‘Western scholars, particularly in the social sciences, have found the subject of evil spirits and demons in African fascinating...They saw beliefs in witchcraft and evil spirits in Africa as superstitions that would be removed with Western education’ (2018:127). As reviewed in chapter two, with the advent of the New Age and the rise in interest in alternative spiritualities, witchcraft as a spiritual practice is no longer regarded as superstition by Westerners. Therefore, one can say that Western scholars lag behind with regard to studies about when things go wrong as people engage with spirits and the spiritual world. This is a gap Western spiritual practitioners and scholars will need to pay attention to.

The deliverance ministry mentioned above is not foreign to Christianity, there are examples in both the Old and New Testaments (1 Samuel 16: 14-23; Matthew 8:16-17). Therefore this ministry is not exclusive to African Pentecostalism. However, due to the proliferation of this ministry in the African continent, this could be regarded as a contribution to Christianity by African Pentecostalism. In his more recent book, *Spirit-Filled World: Religious Dis/Continuity in African Pentecostalism*, based on empirical data from South Africa, Allan Anderson (2018a), explores Pentecostalism’s continuities and discontinuities with traditional local cultures as a contributor to the growth of the movement globally and in Africa in particular. With regard to Pentecostalism’s continuity with local culture, the movement sees social problems like poverty, inequality, sickness, unemployment, and so forth as the works of evil spirits and the spirit world (Anderson, 2018a). With regard to its discontinuity with the local cultural practices, unlike African Traditional Religions that use African cultural practices (such as the practice of offerings to ancestors), to solve these spiritual problems, the movement

uses the Holy Spirit and Christian Spiritual gifts to solve these social problems caused by evil spirits and the spiritual world (Anderson, 2018a). Thus, the Pentecostal movement in African, is relevant in solving social problems attributed to spiritual causes. In British context, exploring how LGP identifies social problems and their use of the Holy Spirit to solve them is necessary.

3.4 African Pentecostalism in British context

3.4.1 Introduction

This section reviews African Pentecostalism in Britain. This understanding could contribute to the assessment of the progress of the Pentecostal movement in British context. ‘The first Africa-led church and mission agency founded in Europe by an African was the African Churches Mission (ACM) founded in 1931 in Liverpool, by Daniels Ekarte (1890s-1964) who was born in Calabar Nigerian (Olofinjana, 2010:34). Brem-Wilson established the first modern Black Pentecostal Church in Britain in 1906 (Adedibu, 2019). With this understanding, it can be claimed that the first African Pentecostal church in Britain was founded in 1906 by Brem-Wilson.

3.4.2 Theologies and contributions: British context

African Pentecostal missions and their contribution to British life have been studied and documented by scholars, some are reviewed in this section. *In Coat of Many Colours*, Babatunde Adedibu (2012) writes about how and the extent African and Caribbean Christians in Britain, are contributing to the re-empowering and the numerical strength of Christianity in Britain and also their contributions to global Christianity. He also writes on the contribution of black theology to Christianity in Britain. Black theology focuses on ‘racism, social deprivation, assimilation challenges’, and re-Christianization of Britain (Adedibu, 2012:128). In researching Nigerian Pentecostalism in British

context, Richard Burgess found that ‘some RCCG [Redeemed Christian Church of God] parishes, while adhering to the doctrine of prosperity, are redistributing their wealth into social welfare initiatives in the wider society’ (2009:258). ‘The function of African migrant churches as social and religious support networks for their own members has been well documented’ (Burgess, 2009:256). In his more recent work, *Nigerian Pentecostalism and Development*, Burgess (2020) explores their migration and civic engagement in British and American contexts.

In *DISCIPLESHIP, SUFFERING, AND RACIAL JUSTICE*, Israel Olofinjana (2021) explores these themes in post-colonial and post-pandemic contexts and discusses how the church in Britain can serve in these contexts. Indeed, African Christianity and its theologians continue to grow in Britain. In *African voices: towards African British theologies*, the editors, Israel Olofinjana *et al* (2017), bring together, theological and missiological contributions from twelve African colleagues engaged in ministry and theological articulation in British context. The book makes contributions to missiological themes such as reverse mission, migration, and urban mission. On factors shaping African Pneumatology in British context, Chigor Chike identified five of them: ‘their day-by-day experience, the Bible, their African worldview, the African traditional concepts of God and the worldwide Pentecostal movement’ (2017:157). What has not been covered in his book which this thesis fills, is an approach to missions which addresses the spiritual needs of people in Britain.

In her thesis, *The Changing landscape of the church in post-Christendom Britain: New churches in Glasgow 2000 – 2016*, Sheila Akomiah-Conteh found that ‘African churches have the largest number and share of new churches in Glasgow. They make up 51% of the entire group, followed by Scottish churches with 35% and Asian churches with 9%’ (2019:318). ‘Adequate theological training and learning opportunities and resources are

generally limited in Glasgow. Subsequently, African church leaders are the least theologically educated among the three groups of new churches (2019:324). Thus, her research has also discovered some of the challenges of African ministers in the diaspora.

Johnson Afrane-Twum, in his PhD thesis, *The mission of the African immigrant churches in the multicultural context of the UK*, explores ‘how the African immigrant churches could partner with the White majority churches for a more effective sharing of the Gospel in the multicultural context of the UK’ (2018:214). He ‘argued that in order for the African immigrant churches to become relevant in the UK landscape, they would have to change their theology in line with Scripture, to suit the UK context’ (2018:10). Thus, while he considers constructing a model for a theological praxis for the African immigrant churches in the UK, the present study focuses on LGP mission endeavours in contemporary British context. His research also ‘revealed that if nurtured properly by the first generation, the next generation of African migrants would be the ones to negotiate successful partnering with the host Christians’ (2018:22). However, Afrane-Twum also sounded an alarm bell that ‘The African immigrant churches are faced with an existential concern with respect to their next generation who, in many cases are experiencing a process termed acculturation. That is to say, these young people acknowledge their ethnic heritage, but place a greater premium on adapting their lives and values to the culture and values of the wider community, which is living in an increasingly secular social context’ (2018:220). This present thesis research on the impact of secularization and changing Western culture on LGP and what can be done. The Pentecost International Worship Centre (a London Ghanaian Pentecostal church) ‘are therefore, working out a strategy to reach out to the wider community, which they believe would be accomplished by their next generation migrants’ (Afrane-Twum, 2018:220). Thus, the future of diaspora missions, according to Afrane-Twum’s findings,

depends largely on the next generation who are also being influenced by Western culture. Scholars' work on African Pentecostalism in British context so far have mainly focused on Africans missionary engagements within the diaspora community. However, in *MULTICULTURAL KINGDOM*, Harvey Kwiyani (2020) discusses why and demonstrates how the church in Britain could be multicultural. Kwiyani's (2020) conversation on his new multicultural missiology is a call to African Pentecostals in Britain to look beyond their community with regard to their theology, mission, and church life. The field research explores the level of multiculturalism among London Ghanaian Pentecostal churches.

3.4.3 Reverse mission concept

The term reverse mission is used to describe the notion that Europeans and the North Americans took the gospel to Africa at a time when Africans were said to be in a dark continent (living without the gospel); now, however, it is Europeans and North Americans who seem to inhabit a dark continent and Africans in these two regions are there to share the gospel with them (Adedibu, 2013; Catto, 2012; Olofinjana, 2010; Burgess, 2009). In *Sent Forth: African Missionary Work in the West*, Harvey Kwiyani (2014) looks at the African missionary movement. Among other themes, he focusses on Africans taking the gospel back to North America and Europe to convert these societies to the Christian faith. Thus, his analysis contributes to the conversation around the reverse mission and blessed reflex concepts.

In the field work performed during this study, it was explored whether the reverse mission term is used by scholars alone or whether it is also a prominent concern for Ghanaian Pentecostals in London. What brought London Ghanaian Pentecostals to perform missionary work in Britain? Similarly, what sent the European and the American missionaries to perform mission in Africa? The field study explores these

issues in order to understand similarities and differences between these two transatlantic missionary engagements. As Kirsten Kim writes: ‘Brazilians are active in Spain, and Portugal, for example, and Francophone Africans in France’ (Kim, 2012:103). Thus, Africans coming to Europe is only one of a number of reverse missions. It is also worth mentioning here that some African Pentecostal / Charismatic churches that have their headquarters in the diaspora ‘expand back to Africa and other parts of the world’, a typical example being the Kingsway International Christian Centre (Adedibu, 2019:27). Thus, the reverse mission, at least in an African context, is multi-directional.

Why is the reverse mission taking place?

What are the factors that contribute to what some scholars refer to as reverse mission? This section review three main factors: globalisation and migration, recruitment of Christian personnel from the global south, and reverse mission as an act of gratitude. The first factor that contributes to this reverse mission is globalization and immigration. Israel Olofinjana writes that ‘from around the fifteen centuries onwards; European contact with Africans through trade and commerce resulted in an increased number of Africans coming to Britain’ (2010:28). Independence of African nations witnessed the formation of an increased number of African Pentecostal churches in the 1960s and 1970s, when some Africans came to Britain as students and some as professionals (Olofinjana, 2010). Scholars such as Paul Freston (2010) have also noted that this reversal of mission is said to owe its momentum to the increase in transcontinental migrations from the non-Western world. London Ghanaian Pentecostals, a focus of this study, is one such groups who have migrated to Britain.

The second factor that contributes to this reverse mission is recruitment of Christian personnel from the global south. Rebecca Catto (2012) discovered that mainline churches in Britain are welcoming Christian personnel from the Global South. They are

‘invigorating their local, mainline churches’ (Catto, 2012:97). This can be regarded as ‘transfer growth’—that is, Christians from the global south arriving to fill mainline historic British churches. Even among Pentecostal–charismatic churches, Catto’s study revealed a similar trend, wherein a British Methodist church that employed a Korean pastor ‘has grown into something of a Korean cultural center’ (2012:99). In this case, the increasing Korean congregation seems to have been unsuccessful in engaging with people from other countries living in Britain.

The third factor that contributes to this reverse mission is gratitude to British missionaries for introducing the gospel to Africa. During his research on Nigerian Pentecostal congregations in Britain, Richard Burgess (2011) interviewed a Pastor who explained to him the rationale behind their mission in Britain. The following is an excerpt from the interview:

The story we heard was that Britain came to Africa to evangelise the place, brought the gospel, and whoever has sown deserves the right to reap. And because Britain has done this in the past, we are now looking at Britain as a place which itself needs to be evangelised. So, we have seen that so many people no longer go to church in Britain. It is therefore the plan of the Redeemed Christian Church of God to do as much as they can to evangelise the land. And what they have given to us in the past, bring it back to them (Burgess, 2011: 433-434).

In the field work, the study explored reasons London Ghanaian Pentecostals are performing missions in Britain.

3.5 Ghanaian Pentecostalism: Ghana and British contexts

Ghanaian Pentecostals in London are the research subjects of this thesis. Therefore, this section reviews relevant literature regarding Ghanaian Pentecostalism in Ghana and

British contexts. Among other things, the same attempt is made during the field research to understand the nature and identity of Ghanaian Pentecostalism in London.

In his ethnographic fieldwork among three mega-churches in Accra, Ghana, as part of a wider research project on Ghanaian Pentecostal Christianity, Anderson Jeremiah found that ‘Significantly, Ghana has also seen a noteworthy growth of the Pentecostal movement both through independent churches and within traditional Christian denominations’ (2021:217). Another ‘key feature of Christianity in Ghana is that it is significantly influenced by the traditional belief system and spiritual practices’ (Jeremiah, 2021:217). Thus, syncretism, the mixing of incompatible religious and spiritual ideas and practices is popular in Ghana.

With regard to Pentecostalism in Ghana, scholars have established that there were Pentecostal stirrings in some parts of the Ghanaian society, mainly led by some indigenous prophetesses and prophets, long before classical Pentecostalism became formalized in Ghana (White, 2017; Darkwa-Amanor, 2004). In Ghana, Pentecostalism evolved in four phases: the emergence of the African prophets and charismatic personalities, the establishment of African Initiated Churches, the emergence of Classical and Neo-Pentecostal churches, and Pentecostalisation of the mainline churches (White, 2017; Omenyo, 2006). Thus, to talk about Ghanaian Pentecostalism, these different types be considered. In his article, *Decolonising Western missionaries' mission theology and practice in Ghanaian church history: A Pentecostal approach*, Peter White ‘discusses how Pentecostalism has been used as a tool for decolonizing Western missionaries' mission theology and practice in Ghanaian context’ (2017:2). He writes that ‘In the context of African Christianity, Pentecostalism gained popularity and was accepted by many Ghanaian Christians because it addresses their pneumatological worldview’ (White, 2017:3). He discusses the following tools for the decolonization of

Western missionaries' mission theology and praxis: the role of indigenous charismatic figures, emphasis on the Holy Spirit, emphasis on discipleship, missional inclusivity, self-finance approach, respecting the culture in which the gospel is shared (inculturation), through vibrant worship, praise, dancing, drumming and the making of noise in the Holy Spirit (White, 2017). What tools could be used to decolonize African Pentecostalism in British context?

With regards to Ghanaian Pentecostalism in British context, as already mentioned, the first black Pentecostal church in Britain was founded by a Ghanaian in 1906 Brem-Wilson (Adedibu, 2019). A casual search on the internet and social media platforms reveals the following as some of the most visible Ghanaian Pentecostal/Charismatic churches in London: The Church of Pentecost, Light House Chapel, Gospel Harvest Church, International Central Gospel Church, Resurrection Power Ministries, Trinity Baptist church, Assemblies of God church, Calvary Charismatics Baptism church, Central Harvest church, Living Tower Ministry and others.

The Church of Pentecost (CoP) is one of the largest Pentecostal churches in Ghana and in UK. In his thesis, *THE SPIRITS AND TRANSITION: THE SECOND GENERATION AND THE CHURCH OF PENTECOST-UK*, Caleb Opoku Nyanni investigates why some of the second generation (SG) members of CoP are 'disengaged from church practices and why others have left or are considering leaving' (2018:8). He identified these factors: 'The structure of the church services were described as repetitive and uncreative, lack of mentoring and leadership opportunities, The Af [African factor] which they perceived as African/Ghanaian, and which had no relevance to their contemporary culture and society, The spirit factor' (Nyanni, 2018:306). These factors inform us about what Ghanaian Pentecostal second generation Christians expect from

their churches. ‘From the SG’s perspective, one of the key issues they raised during these conversations was that the overemphasis on spirits, evil spirits and witchcraft in church liturgy and among their FG [First Generation] parents was frustrating and irrelevant to them’ (Nyanni, 2018:304). Section 3.2 reviewed the works of Anderson (2018) and Onyinnah (2014, 2002) on the significance of the deliverance ministry within African Pentecostalism to solve social problems attributed to spiritual problems. However, from Nyanni’s (2018) findings, it seems this deliverance ministry is irrelevant to SG church members. Nyanni found that ‘the FG’s emphasis is usually centred on breaking demonic strongholds, whilst the SG generally call on the Holy Spirit to guide them through their daily lives and to give them the spirit of excellence to excel in their endeavours. For the FG, the oppressor is witchcraft and evil spirits, whilst the SG turn to rationalize and find reasons why things are not working’ (2018:311). This study analyses LGP perception about the holy Spirit, a key belief of the Pentecostal movement.

In his thesis, *Negotiating the integration strategies and the transnational statuses of Ghanaian-led Pentecostal churches in Britain*, Bernard Appiah (2015) studied four Ghanaian-led churches in London: International Central Gospel Church, Freedom Centre International, Dominion Centre, and Royalhouse Chapel International. These migrant churches represent a vibrant form of Christianity with regard to their visibility and prominence (Appiah, 2015). Among other findings, he discovered, that ‘churches and members work together in providing a place of communion with other believers and in the process help the migrants to integrate into the wider society through their initiatives (2015:252). Here, we see the dual nature of Ghanaian-led Pentecostal churches’ mission; a mission towards themselves and also towards the host community. In his findings, he also mentions an aspect of success that most Pentecostal scholars normally overlooked: the internal strategies designed and implemented by the churches

to assist members to integrate into the wider society (Appiah, 2015).

Are Ghanaian Pentecostals in Ghana able to influence their counterparts in Britain, and or vice versa? In this regard, there are two contemporary phenomena that merit further review. The first is the significant role played by the Holy Spirit in the practices of Ghanaian Pentecostals in Ghana. Regarding the growth of this community, White and Niemandt (2014) write that Ghanaian Pentecostal Churches are of the view that the role of the Holy Spirit is the major factor. Asamoah-Gyadu (2015), also recounts how the churches in Ghana who engage with the Holy Spirit seem to be growing particularly compared to churches who seem not to pay attention to the role of the Holy Spirit. Indeed, some of 'The older churches simply dismissed the pneumatic phenomena being displayed as alien to orthodox Christian practice' (Asamoah-Gyadu, 2015:2). As Asamoah-Gyadu (2015) describes, the pneumatic can be seen in the experiences and exercises of aggressive and glossolalic prayer (speaking in an unknown language), prophecy, healing, deliverance, visions and revelations. These are all cherished and practiced within African renewal movements, although these are the very practices that some older historic churches have either marginalized or neglected (Asamoah-Gyadu, 2015). This study explores how Ghanaian Pentecostals in London are engaging with the Holy Spirit and whether they are experiencing the same results as their counterparts in Ghana.

John Thomas (1998) views spiritual gift as one of the characteristics of Pentecostal theology that is likely to become more prominent and significant characteristics over the next century. However, regarding the use of spiritual gift, the gift of prophecy in particular, media outlets in Ghana report a certain type of 'Prophetic move' by some prophets in Ghana, whereby they predict the death and success of public figures, and even predict the outcome of presidential elections (Ghanaweb, 2018). This prophetic

phenomenon, initially associated with spiritual churches, is being reinvented in contemporary Pentecostalism (Asamoah-Gyadu, 2015). This is a popular contemporary phenomenon among Ghanaian Pentecostals in Ghana, and this study aims to determine if it is similarly influencing Ghanaian Pentecostals in London. Already, the impact of these contemporary practices have been criticized. Delivering a paper titled *Prophetism in Ghanaian Public Life*, Dr. Emmanuel Kwesi Aning, the Head of the Department of Research at the Kofi Annan International Peacekeeping Training Centre (KAIPTC) in Accra, said:

what these false prophecies do is that decision-makers are frightened and differed sensitive decisions about our lives to the spiritual worlds. Ghanaians have become so enamored with visions and prophecies we don't question. Ghanaians are now driven more by spiritual things than rationality (Aning, cited in Ghanaweb, 2018).

Prophecy itself is not under fire here, because prophets are people with 'eyes to see into the invisible spiritual realm and who bring communication from that invisible spiritual realm into the human physical realm' (Asamoah-Gyadu, 2015:85). However, as the media has been reporting, this prophetic ministry in Ghana is moving in the wrong direction. Furthermore, it is a common practice that some of these prophets come to perform ministry here in Britain (Asamoah-Gyadu, 2015; Olofinjana, 2010). Therefore, during the field work, this study examines whether this prophetic move is influencing the mission engagement of Ghanaian Pentecostals in London. As already reviewed in chapter two, there exist a spiritual revolution in different forms across some Western nations. This author is of the view that the spiritual revolution in Ghana is a shift from a belief in traditional religion to a belief in prophecy. However, it is too early for one to

draw such a conclusion; further studies are required to establish and understand what this author calls prophetic revolution in Ghana.

This chapter has presented an overview of the Pentecostal movement in Ghana and British contexts. The chapter also reviewed the reverse mission concept. From this literature review (chapters two and three), the researcher did not find an academic study about the perception of African Pentecostals in Britain about this spiritual revolution and the dynamic changes in religious and spiritual landscapes in Britain. This thesis examines this gap in the field research using London Ghanaian Pentecostals as research participants.

4 ACTION RESEARCH METHODOLOGY, METHODS, AND FIELD RESEARCH DESIGN

4.1 Introduction

In the previous two chapters, a literature review was carried out with the aim, among other things, to understand what scholars have established with regard to the three main conceptual frameworks of this study: spiritual revolution, London Ghanaian Pentecostals (LGP), and reverse mission. This chapter focuses on methodological issues, data collection methods, the design of the field research, and research validation issues.

4.2 Situating the study in an academic discipline(s)

The methodology selected for research depends on the task at hand and on the academic discipline of the study (Reason and Bradbury, 2008). Therefore, this section situates the thesis in an academic discipline(s). The works of Sociology of religion scholars (e.g., Partridge, 2006; Heelas and Woodhead, 2005; Voas and Bruce, 2007; Davie, 1994) constitute examples of the ways in which this discipline has illuminated changes in the religious and spiritual landscapes in Britain. The task of this study is to analyse the perceptions of these changes among LGP and what action can be taken. This is an objective, to some extent, that places the study within the discipline of sociology of religion. The religious identity of LGP is Pentecostalism. The discipline of practical theology is particularly relevant to the field of Pentecostal and Charismatic studies (Cartledge, 2006). Practical theology ‘is a descriptive, normative, critical and apologetic activity, with its subjective-life matter being the life and the practice of the church and the outworking of the gospel in every aspect of human life’ (Ballard and Pritchard, 2006:21). Accordingly, this thesis can be said to be an interdisciplinary: between sociology of religion and practical theology.

The interdisciplinary nature of this study raises a concern, false assimilation. ‘It is too easy to slip from one kind of discourse to another without recognizing the transition, or to assume that two kinds of discourse are using the same language about the same thing’ (Ballard and Pritchard, 2006:118). Theology sees reality in relation to God, while sociology views reality as a human behaviour in a society. Both disciplines provide a description of reality that enriches the discussion of the perception of LGP about the spiritual revolution phenomenon. However, both do so from different perspectives. The study manages the problem of false assimilation in two ways. First by shifting to a discourse within a discipline, the researcher indicates the discipline or narrative style with which he is about to engage. Secondly, he also defines terms and explains concepts as used in their respective disciplines. These two practices are adhered to throughout the thesis.

4.3 Action research as a methodology

The previous section discussed and placed this study within the discipline of sociology of religion and practical theology. This section discusses and justifies the research methodology selected for this study. The thesis began with the aim of examining the perception of the spiritual revolution phenomenon among LGP. However, during the field research, LGP expressed a need for new and effective ways of performing missions contemporarily. Other Christian groups also expressed the same concern in the literature. This concern was also considered when selecting the methodology for this study. Thus, the main aim of this study is to understand the phenomenon of spiritual revolution and what can be done to improve upon Christian missions. For the reasons discussed in this chapter and the principles applied throughout this thesis, the methodology which best meets the aim and objectives of this thesis is Action Research (AR). In practical theology, AR is termed theological action research (TAR) (Ballard and Pritchard, 2006).

McKernan defines action research as ‘a form of self-reflective problem solving, which enables practitioners to better understand and solve pressing problems in social settings’ (1987:6). From these definitions, it can be asserted that action research is a study performed by professionals (like this researcher) regarding their own practice, with the aim of understanding, evaluating, and improving their practice.

Justifications for AR as a suitable methodology for this study are further discussed as follows. First, it has been established that the primary focus of AR methodology is solving real life problems (Swinton and Mowat, 2006). And since the aim of this thesis is not only examining the spiritual revolution phenomenon but also to attempt to construct improved ways of doing Christian missions, AR approach best meets the aim and objectives of this thesis. Thus, AR methodology overcomes the limitations of traditional methodologies, as it goes beyond analysing, describing, and theorizing practices to reconstruct, improve, and transform practices (Somekh, 2005). Patrick Costello writes that, in the social sciences, ‘reflective practitioners are concerned with studying their own practice and action research provides an excellent medium for this to take place’ (2003:26). The present researcher is a clergyman and a researcher, studying his own religious tradition (Pentecostalism). As mentioned above, AR offers this researcher a tool with which to undertake this study in a way that is acceptable to the academic community. With regard to his own positionality within the research, the author is both an insider and outsider; he is simultaneously, an embedded researcher and practitioner. Because of this, he attempts to be clear in this document which voices he speaks and when. He also acknowledges here that as a clergy studying his own tradition, this raises the issue of objectivity. This is critically discussed in section 4.7.2.

Another justification for choosing AR as the appropriate methodology for this study is that, as the literature review established, decline in membership is a problem for the

church and thus, the church must identify new ways to perform missions in order to abate the decline. As already mentioned, London Ghanaian Pentecostals also expressed a need for new and effective methods of performing missions contemporarily. This concern has generated a twin question: how is the church responding to this phenomenon and what action can the church possibly take? For the reasons mentioned above, the study argues that Action research methodology is suitable for this task.

AR as a methodology is not without weakness or criticism. ‘Concerns about and criticisms of action research have tended to focus on: ethical concerns associated with undertaking action research projects; rigour in action research; and generalisation of findings from action research projects’ (Costello, 2003:40). Here, Costello mentions three criticisms, however, there are more. Kathryn Herr and Gary Anderson, in their book *The Action Research Dissertation*, write that ‘In a dissertation, it will be necessary to address how one’s bias is dealt with in the research’ (2005:60). Before discussing how the study addresses these criticisms, a critical look at the data collection methods employed, the design of the field work, and how the data was analysed would be carried out first. In doing this, the study will critically highlight how considerations of the weaknesses or criticisms mentioned above have influenced the design and the data collection of this study. Specific criticisms will be further discussed in section 4.7.

4.4 Action research approach adopted by this study

There are different approaches to Action research (AR) methodology (Swinton and Mowat, 2006; Somekh, 2005). For example, Gerald Susman’s approach to AR has five phases: diagnosing, action planning, taking action, evaluating, and specifying learning. (Cited in O’Brien, 2001). Modifying Susman’s approach and gleaning insights from the discussion in the previous section, the action research approach adopted by this study has two main phases: understanding a phenomenon or a problem and an action plan to

address the problem. In this study, the phenomenon the researcher seeks to understand is the spiritual revolution. This understanding comes from reviewing relevant literature about the spiritual revolution (see chapters two and three), collection of empirical data (see chapter 5), and a critical dialogue between insights from relevant literature and the field study. The methods used to gather the field data and the actual data analysis are discussed in section 4.5 and 4.6.3 respectively. The overall action plan of this study is contained in chapter seven, and it is aimed to improve upon the practice and theology of Christian missions in the context of the dynamic changes in religion and spirituality in Britain. There are also, within this overall action plan, sub-action plans. For example, addressing the impact of the spiritual revolution and frameworks to meet the spiritual needs of people sensitively and effectively.

John Biggam writes that ‘It is unusual for researchers, at any level, not to recognize limitations in their own work’ (2011:165). The action research approach adopted by this study has at least two limitations. The first limitation is lack of collaboration and partnership. ‘Action research is conducted by a collaborative partnership of participants and researchers’ (Somekh, 2005:7). In this study, the power and control of the problem solving (see chapter seven) is in the hands of this researcher and not the participants-London Ghanaian Pentecostals. However, other scholars indicate that action research may involve the individual working alone or collaboratively with other researchers or participants (Linder, Elek, and Calderon, 2014). Another possible approach is participatory action research (PAR). PAR is a form of action research that emphasises the integration of participation and action into the research life (Kemmis, McTaggart & Nixon, 2014; Baum, MacDougall, and Smith, 2006). Essentially, PAR puts the power and control of problem-solving in the hands of the community, who identifies what is important, when it is important, how to go about solving it (Kemmis, McTaggart, and

Nixon, 2014). There is also a cyclical process in action research (Somekh, 2005). Some scholars see the four basic stages in the cyclical action research process as follows: reflect, plan, act, observe, and then reflect to continue through the cycle (Dickens and Watkins, 1999). It is the cyclic nature of action research which allows responsiveness (Dick, 2000). This cyclic phase, however, is lacking in this study, in the sense that, due to practical reasons, it was impossible for the field research to have gone through this cyclical process. It is hoped that the action plan(s) in chapter seven shall yield good missionary engagement within the context of changing dynamics in religion and spirituality in Britain.

4.5 Empirical data collection methods

This section looks at the methods for collecting the field research data about Ghanaian Pentecostals' perception of the spiritual revolution phenomenon and their mission engagements in London. Thumma defines methods as 'tools by which information can be collected to address a certain organisational mess' (1998: 198). Richard Hessler (1992) mentions some of these methods as being surveys, interviews, observations, documentary analysis. In research, the type of data collection method chosen depends on the type of data desired (Weller and Romney, 1998). Three of these four methods were employed in this study. These are: survey, interview, and church documentary analysis. These methods are particularly appropriate for congregational research, as Thumma writes: 'It is strongly recommended that a study team employ several or all of these methods, because a multiple-method approach can overcome the limits of a single method' (1998:198). Furthermore, in educational research, R. Burke Johnson and Anthony Onwuegbuzie have proposed 'to position mixed methods research as the natural complement to traditional qualitative and quantitative research' (2004:14).

Attending to this concern, Grace Davie writes that ‘Such methods should be considered complementary: taken together, they enable the researcher to build up as complete a picture as possible of the phenomena that he or she is trying not only to describe but also to explain’ (2013:112). However, it should be noted that this approach may require more resources—time, money, and personnel. The three data collection methods are discussed in the next three sections.

4.5.1 Congregational survey

A survey is a data collection method that can be used to obtain congregations' demographics, develop a picture of their various values, beliefs, and attitudes, or study a large or diverse congregation (Thumma, 1998). Using Survey as a data collection method is a means of studying populations by drawing samples (Byrne, 2022). In this study, a survey was used because the sample is made up of different types of Pentecostal churches and believers. Thus, the initial focus of the field research was to obtain a representative view of the extent of the awareness or perceptions of the spiritual revolution among a cross section of Ghanaian Pentecostals in London, as the foundation for further investigation. The preliminary work also found that some LGP were not comfortable with face-to-face engagement. This is another reason the study chose survey as one of the data collection methods employed.

The research instrument used in the survey was a questionnaire (see Appendix 3). Regarding possible sources of a questionnaire, Thumma (1998) writes that written survey questionnaires can be borrowed or purchased from a professional source. However, since there has been little academic work performed on the topic under study, the researcher constructed the questionnaire in its entirety. His position as an insider helped the study in the sense that he used his understanding of the Pentecostal movement

to frame the questions in language accessible to LGP, while at the same time ensuring that he was not influencing the questions in any way. Some of the questions were close-ended with predetermined answers, the simplest being yes or no. Some of the questions, however, were open-ended, this was because some of the questions demanded written answers. This approach allowed LGP to create their own answers, allowing them to include any additional thoughts about a question. Thus, to some extent, the questions for the survey were both quantitative and qualitative. In order to limit the generation of unnecessary answers, the study only asked questions directly pertaining to the research questions. The questions on the questionnaire were pre-tested using friends and family members in order to ensure clarity. This exercise was particularly useful as it exposed places where the questionnaire was not self-explanatory and where the questions were not easily understood. The questionnaires were distributed via post and email. For LGP who opted to receive the questionnaire via post, a prepaid self-addressed envelope was included for the respondents to return a completed questionnaire so as not to burden them financially. Other researchers have indicated that surveys can also be conducted via telephone (e.g, Byrne, 2022).

As mentioned above, action research enables practitioners to study their own practice. However, in order to limit the effects of confounding variables, the study did not include participants from the church in which the researcher works, as some of the issues discussed in this literature might have been disclosed during sermons, discipleship, teaching, or counselling sessions. If these members were asked to take part in the study, their answers could be influenced by what they had already heard from this researcher about the spiritual revolution phenomenon rather than their own perceptions as practising Pentecostal Christians in London.

During the field work, responses from the survey were partially analysed in order to gain a general impression of the kind of responses obtained, as well as whether sufficient and detailed answers in line with the objectives of this study were obtained. Secondly, it was discovered that some of the believers preferred to be interviewed rather than to complete a questionnaire. Furthermore, there were some issues which the researcher needed further clarification. In view of these reasons, the study employed an additional data collection method—the interview, discussed in the next section.

4.5.2 Semi-structured interview

Richard Hessler writes that ‘Interviewing is the direct face-to-face or indirect over-the-phone method of gathering information one-on-one’ (1992:135). The process of asking someone questions with the aim of obtaining information from the person is called interviewing (Byrne, 2022). Thus, an interview is a data collection method involving personal one-on-one verbal interaction whereby the researcher asks questions and subsequently waits for responses from the interviewee. In some cases, the interviewee also asks the researcher questions in order to better understand the question asked. In addition to an interview being a data collection method in its own right, Thumma writes that an interview is ‘One of the best ways to correct for the inadequacies of observation’ (1998:203). Observation is a method for data collection where the researcher observes and collects information based on what she sees and hears. This has a limitation in the sense that the researcher may not be able to see everything, thereby some information may be missed. As mentioned above, a survey cannot be used if the focus of the study is to obtain a deep understanding of a situation. ‘Interviewing allows access to unobservables, such as attitudes, personal feelings, and individual interpretations’ (Thumma, 1998:208). During the face-to-face interview, the researcher had the

opportunity to modify questions being asked, probing into interesting responses and investigating underlying reasons for their responses in a way that was not possible with the survey questionnaire discussed above.

Similar to the survey questions, questions for the interview were designed by the researcher in their entirety and were semi-structured (see Appendix 4). A number of questions were designed in order to explore the three main conceptual frameworks of the thesis: the spiritual revolution, Ghanaian Pentecostals, and reverse mission. For each main question, there were additional questions in order to expand upon various themes within their accounts. At the end of each interview, an opportunity was given to each interviewee to reflect further on all the questions asked. This ensured that the believer completed any gap or provided answers to questions that might later come to their mind. Additionally, each person was given the opportunity to ask questions. In this way, they also contributed to the study not as an interviewee but as people who may have questions to ask the researcher. One of the common questions LGP asked was, what difference the study will make in regard to their missionary endeavours. This, to some extent, contributed to equalizing the power balance.

Some factors might have influenced the data collected via the interview. Some of these issues are clarified here. First, as a researcher interviewing fellow Christians from the same Christian tradition although from different churches, the researcher's personal view on issues under discussion could influence the conversation during the interview. Following Thumma's advice, the researcher endeavoured to 'restrain from any tendency to dominate and influence the stories being told' (1998:204). Furthermore, LGP were allowed to determine the direction and speed with which the questions were discussed, to explore their own thoughts, and to reflect on their own experiences as Pentecostals. The researcher only asked further questions for clarifications where necessary.

With permission from LGP as indicated on the consent form (see appendix 2), the researcher used a digital recorder to record and store the interview conversations. The significance of this decision was to ensure that the contents of the interview were properly recorded, preserved, and transcribed for analysis. During the interview, in some cases, it was noticed that there was some initial apprehension by some of the respondents. However, in such cases, they became relaxed once the researcher began to explain the purpose of the research and assured them of their anonymity. The researcher did not witness any unwillingness on the part of the believers that could be said to have affected the authenticity, truth, or the validity of the data collected.

In interviewing LGP, in some cases, the process took more time than anticipated. This situation was later addressed by ensuring that only data that directly addressed the research objectives were collected and also invitations to the believers were administered early. Few of LGP were less articulate than the others. This was another limitation of the interview as a method of data collection. This problem was addressed by providing LGP, when necessary, with a copy of the interview questions to summarise their thoughts by writing under each question to the best of their ability. To further understand LGP perception about the spiritual revolution, the third data collection method employed is discussed in the next section.

4.5.3 Church documents

The previous two sections discussed congregational surveys and interviews as data collection methods employed in this study. This section discusses documentary analysis employed as another data collection method in the study. Thumma writes that archival document analysis ‘is an especially helpful method when you are unfamiliar with the congregation as a new minister or outside researcher or if you do not yet know what facts you need for your study’ (1998:210). Although a Pentecostal, the researcher was

unfamiliar with the churches and the Pentecostal believers who became the focus of this study. The answers the researcher received from the believers via survey and interview largely depended on the type of questions asked, and in some cases the believer's willingness to provide further information than the question demanded. This meant that other information that could have contributed to a more comprehensive view of the focus of the research were likely to be missed. It is also possible that the believers did not understand or know fully how their churches were engaging in the cultural and religious changes in Britain. It is also possible that, in answering the research questions, they either described themselves and their churches in the most favourable light, or the opposite. Thus, if one compares the activities of the average LGP with what is being said, differences could emerge. Therefore, to further understand their perception of the spiritual revolution, church documentary analysis as a third data collection method was employed.

Sources of church document data were gathered from LGP websites, their social media platforms, evangelistic tracts, recorded sermons, and Sunday school teaching materials. The challenge for the researcher was to decide what to seek from these sources of data. Three issues guided the researcher. The first was the focus of the research, as has already been outlined in chapter one. The second was what remained undiscovered, but which can supplement perceptions gained through the surveys and the interview and also contribute to the overall study. The third was comparing these published documents to what was discovered through the surveys and the interviews. This comparison, among other things, was intended to compare ideality and reality; to identify differences between what church members articulated in the surveys and interviews, on the one hand, and what the published documents revealed, on the other.

The researcher acknowledges some weaknesses with documentary analysis as a data collection method. Thumma writes that 'you can never be sure if what you have counted and interpreted to mean one thing really does carry that meaning' (1998:212). Thus, any underlying reasons or motivations for what is recorded during sermons or what is posted on social media sites may be unavailable to the researcher. This weakness was addressed by returning to some of the churches for further explanations via telephone conversations regarding those issues that remained unclear. It was also possible that not all the activities of the churches were recorded or published to be assessed through document analysis. A possible solution to this problem was to employ a further data collection method, observation.

Observation as a method enables a researcher 'to detect and participate firsthand in subtle and nonverbal patterns of interactions, symbolic rituals, and power relations' (Thumma, 1998:203). It can be time consuming to participate in the activities of the churches, because the research sample for this study involved twenty different Pentecostal churches in London. Thumma writes that 'it is a good idea to use other research methods to substantiate or correct observation findings' (1998:203). The other two data collection methods (survey and interview) employed contributed to address this possible problem.

During the field research, a conversation was held with some young Ghanaian Pentecostals in London who shared their insights with our study. They are members of the generation most shaped by postmodernity (Burgess, 2018, Woodhead, 2016). Furthermore, if the rise in subjective-life spirituality and decline in religion continues, then religion in its present form could cease to exist, as the future of religion is likely to be dominated by the present young people, many of whom see themselves as having no religion. With regard to the young people, the study was not able to have access to these

young people using these three data collection methods discussed above. The study therefore recommends that a different research, using a focus group data collection method, be employed to study the perceptions of young people about the spiritual revolution.

This section has discussed the data collection methods employed in the field work. The next section examines how the field work was designed.

4.6 Design of the field research

The field research involved three main phases: ethical clearance, recruitment of London Ghanaian Pentecostals (LGP), data collection, and transcription and analysis of collected data with the help of *Nvivo software*. Details of three phases are discussed in the following sections.

4.6.1 Ethical clearance

Since this study involved human subjects, it was an academic requirement that the researcher obtain ethical clearance from the Faculty of Arts and Social Sciences and Management School Research Ethics Committee (FASS-LUMS REC) of Lancaster University. This ethical clearance was obtained before the commencement of the field research. Ethical concerns with regard to the validation of the research are discussed in section 4.7.1.

4.6.2 Recruitment and collection of data

This study focuses on Ghanaian Pentecostal Christians and churches in London. The reason for this focus has been discussed in section 1.3. In the context of this spiritual revolution, another possible approach for future research could be to carry out a comparative study on a number of Pentecostal Christians and churches from different

African countries doing missions in Britain. As discussed in chapter one, geographically, London was chosen for this study, mainly because, comparatively, there seems to be more Ghanaian Pentecostal churches in London than in other cities in Britain. In recounting his experience with Pentecostals, Harvey Cox revealed that ‘Part of what made my work so easy and enjoyable is that Pentecostals tend to be very happy about their faith and they want to share that happiness’ (cited in Asamoah-Gyadu, 2015:132). For this study, the challenge was to identify London Ghanaian Pentecostals who felt they had something to contribute regarding the research questions. This challenge was overcome by, first, approaching those Ghanaian Pentecostals known to the researcher via telephone and introducing the research. This initial contact connected him and the study to more Ghanaian Pentecostals and churches in London. Using this approach, the study identified not less than 120 Ghanaian Pentecostal churches in London. The number of people who participated in the study and the churches studied were drawn from twenty different Ghanaian Pentecostal churches in London.

Some scholars are of the opinion that there is little research done on ex-members of all the new religions because they are very difficult to find (Chryssides and Cotter, 2018). Ex-members of Ghanaian Pentecostal churches may have opinions that could have had great significance on the study. However, as Chryssides and Cotter (2018) observe, such participants were difficult to identify.

In this study, the recruitment of London Ghanaian Pentecostals (LGP) was done in stages. All the participants were given a consent form to fill and return (see Appendix 2); and participants information sheet (see Appendix 1) explaining the nature and the purpose of the research. The first group of participants were those who agreed to take part in the survey. They were contacted via telephone, email, and by word of mouth to introduce the researcher and the study. Upon receiving favourable responses from those

who wanted to be surveyed, the survey questionnaire together with participants' information sheet and a consent form were sent via post or email. The study aimed to recruit 100 LGP to participate in the survey. However, the study managed to recruit 51 clergy and church members from twenty different churches, who participated and returned their survey questionnaire.

The second group of participants were those who agreed to take part in the interview using a semi-structured questionnaire. They were recruited via telephone and email. Consent forms and participant information sheets were sent to them via email. Some of the believers who took part in the survey also offered to be interviewed. This provided the opportunity to ask them further questions. Upon agreeing to be interviewed, a date and a safe location were agreed upon for the interview. Some perceptions of the participants were particularly noted. Church members were more enthusiastic regarding completing the survey questionnaire than being interviewed. Conversely, some ministers were more willing to be interviewed than to fill a questionnaire. As one minister said: 'it takes more time and effort to fill a questionnaire than to be interviewed'. In all, the study managed to interview twenty church members and clergy. These participants were asked if the study could have access to their churches' published documents for analysis. Here, published church documents refer to websites, social media platforms, evangelistic tracts, recorded sermons, and Sunday school teaching materials. The study analysed these documents from churches who consented. In total, ten churches' documents were analysed.

4.6.3 Analysis of data

Upon receiving some responses from those who participated in the survey, their data was partially analysed manually, to obtain an overview of the forms of the data being generated. This information helped the subsequent formation of questions for the

interview. Initially, three believers were interviewed face-to-face using a semi-structured questionnaire. The interviews were recorded and manually transcribed. This partially analysed data helped the researcher to understand the types of data generated by interviewing church members and the clergy. The researcher then arranged and interviewed seventeen more LGP. Owing to financial constraints, ethical complexities, and the need for the anonymization of the identities of the interviewees, the transcription was performed by the researcher. To ensure accuracy, some of the transcribed data from the interview were returned to the interviewees to confirm or, where necessary, correct any statements they found to have been misrepresented by the researcher. This procedure, in some cases, was also applied to some of the data collected via analysis of church documents. The final analysis of the field data was grouped into relevant themes manually and also with the help of *NVivo* software. A sample of data analysis images from the *NVivo* software can be found in appendix 6.

4.7 Validation and reliability issues in research

John Biggam discusses what qualifies as a valid empirical study as one ‘that is accepted to the research community’, and what is acceptable to the research community is a study that is based on tried and tested research strategies, data collection and analysis techniques (2012:143). These requirements have been discussed in sections 4.3 and 4.5 respectively. Martyn Denscombe (2007) mentions six other key issues to be considered when determining the validity of social science research. These are: feasibility, relevance, coverage, accuracy, objectivity, and ethics. Section 1.2 discusses how this study has been made manageable. Section 1.4 discusses the relevance of this study. Regarding coverage, section 1.3 discusses why the city of London was chosen for this study. Regarding the accuracy of the present study, the researcher evaluated information

sources, for example, to confirm that the entities that published the information have a reputation or are known for quality and integrity.

Regarding the methodology (action research) chosen for this study, as already mentioned, concerns about and criticisms of action research have tended to focus on: ‘ethical concerns associated with understanding action research projects; rigour in action research; and generalization of findings from action research projects’ (Costello, 2003:40). Furthermore, Kathryn Herr and Gary Anderson write that, ‘In a dissertation, it will be necessary to address how one’s bias is dealt with in the research’ (2005:60). If not addressed, Herr and Anderson view objectivity as an issue that can invalidate a study. From what Castello, Herr and Anderson have identified, four criticisms of the action research methodology are ethical concerns, issues with objectivity, rigour, and generalization of research findings. The remainder of this section addresses these criticisms as they relate to this study.

4.7.1 Ethical concerns

Since the study involves human subjects, and as such, ‘information about the congregation should be collected and presented in a sensitive and ethical manner that maintains trust and integrity between members’ (Thumma, 1998:197). It was an academic requirement for the researcher to obtain ethical clearance from the Lancaster University research ethics committee. In addition, the principles enumerated below were strictly adhered to during the field work:

1. To ensure quality and integrity of the research, only London Ghanaian Pentecostal churches registered with the Charity Commission in Britain participated in the research.

2. Participants were given an information sheet explaining the nature of the study (see Appendix 1).
3. The researcher ensured that no information was sought under duress; participants in the study contributed voluntarily and were given the right to withdraw at any time.
4. Each participant was given a consent form to fill (see Appendix 2).
5. To ensure the safety of participants, interviews were conducted at a safe location, agreed upon with the participant.
6. Unless otherwise granted permission, pseudonyms have been used in the analysis and in the presentation of the data to respect the confidentiality and anonymity of London Ghanaian Pentecostals (LGP).
7. Regarding data storage, only the research team had access to stored information.

Details of these and other rules were critically reviewed and approved by the Faculty of Arts and Social Sciences and Management School Research Ethics Committee of Lancaster University.

4.7.2 Issues with objectivity

This section discusses how the study addresses the question of objectivity. In practical theology, 'The practical theologian is essentially on pilgrimage with and for the people of God' (Ballard and Pritchard, 2006:37). How then, can he be objective? 'Objectivity exists when the researcher controls his or her emotion and values by not allowing them to influence the decisions made in the course of a study' (Hessler, 1992:18). This assertion seems to suggest that researcher be value neutral. However, Max Weber (1949)

‘recognized that the very nature of the particular problem investigated was evidence that the researcher has value and that these have vital roles to play’ (cited in Hessler, 1992:19). Thus, being an insider offered some advantages and disadvantages. The present researcher views himself as an insider (a Pentecostal clergy) and, simultaneously, an outsider (a researcher). Although an attempt has been made to remain objective and reflective as best as possible, further measures were put in place in order to address possible unforeseen biases.

First, during the field work, an effort was made by the researcher to be as unobtrusive as possible. As mentioned in section 4.5, those who took part in the study were encouraged to express their views freely, without the provision of any leading questions. Follow-up questions were only asked for clarification. Secondly, during the presentation of the research findings (chapter five), the researcher directly quotes the responses of those who participated in the field work. He acknowledges that in some cases, instead of reporting verbatim what was said or written, certain responses were paraphrased, and this was considered carefully to prevent the production of biased results. The fact that the researcher, as an insider, was intimately engaged in the interpretation of the field data in chapter six and seven raises issues of objectivity. Lomax, Woodward, and Parker (1996) ‘establish the importance of validation meetings in which ongoing findings are defended before one or more critical friends, who serve as a kind of devil’s advocate’ (cited in Herr and Anderson, 2005:60). However, the selection of critical observer (s) could be challenging, in the sense that if the researcher is not critically engaged, these ‘critical friends’ may influence the study and shape it according to their own taste. In observing Lomax, Woodward, and Parker’s advice critically, this researcher defended the ongoing research findings before two people who acted as critical friends. Their feedback assisted the researcher in establishing more objective interpretations of the

claims made in the study. Furthermore, where the researcher expresses his professional view as a clergy, this was acknowledged in this study. The research training programs by the Faculty of Art and Science (FASS) that the researcher attended, together with the close and critical supervision from his supervisor and the periodic appraisals from the review panelists, aided this study in many ways to produce a reliable research.

4.7.3 Rigour in action research

As stated above, another issue that could invalidate action research is lack of rigour. In practical theology, Ballard and Pritchard write that ‘Clergy forget the vigorous thinking of theological college and slip into unreflective pragmatism’ (2006:127). Here, Ballard and Pritchard assume that every clergy has had a theological education and benefited from theological exercises in rigorous thinking. In the absence of a theological education, a practitioner can acquire the skills of rigorous thinking through practising meditation and through the training received from the local church prior to becoming a clergy, which in some cases are not formal education.

With regards to the ministry of clergy, Ballard and Pritchard (2006) define unreflective pragmatism as an attitude whereby a pastor or a practitioner allows those issues which occupy his attention at present to dictate the direction he or she takes. This researcher established the following practices to mitigate clergy pragmatism. This study, from the literature review, carefully selected its methodology and methods, the vigorous process of ethical application and approval, the mixed methods for the collection of data, the processes put in place to address the issue of objectivity as discussed above, and the critical reflection, were all efforts made by this researcher to avoid uncritical pragmatism and to search as best as possible for the ideal way to examine the perceptions of the spiritual revolution among Ghanaian Pentecostals in London and what can be done. By

performing these steps, he has subjected himself to reasonable rigour necessary for this study.

4.7.4 Generalization /Transferability

For this study to achieve its aim and objectives, one more issue requires attention. How can the findings of this research be transferred to other settings, a process generally referred to as external validity (Herr and Anderson, 2005). Addressing this question is particularly significant to this research because, ‘As a practical theologian, the minister is exercising a particular ministry on behalf of the whole community’ (Ballard and Pritchard, 2006:41). The community here refers to the academic community, the church, other religious communities, and the people active in subjective-life spirituality. These are some of the beneficiaries of this research.

Lincoln and Guba (1985) offer practical method by which the result of action research can be generalised, a notion they term ‘transferability’:

If there is to be transferability, the burden of proof lies less with the original investigator than the person seeking to make an application elsewhere. The original inquirer cannot know the sites to which transferability might be sought, but the applicers can and do. The best advice to give to anyone seeking to make a transfer is to accumulate *empirical* evidence about contextual similarity; the responsibility of the original investigator ends in providing sufficient descriptive data to make such similar judgments possible (cited in Herr and Anderson, 2005: 61-62).

Following Lincoln and Guba’s advice, this study addresses transfer of research findings as follows. How can one ascribe Ghanaian Pentecostals’ understanding of this spiritual

revolution to a representative view of the church? The findings from the field work (see chapter five) offer a description of London Ghanaian Pentecostals' perception of this spiritual revolution and their mission engagement. This empirical data could provide insights for other Christian traditions or religious groups and could be used to assess their own responses to or understanding of the spiritual revolution phenomenon. In line with action research methodology, chapter seven is an overall action plan this study has produced in meeting the spiritual needs of people sensitively and effectively. This action plan could be used by churches and religious groups to meet the spiritual needs of people; and this action plan is a contribution to the theology and practice of Christian missions.

This chapter has discussed a definition of action research methodology, the methods used for data collection, the design of the field research, and research validation issues. The next chapter presents the field research findings, regarding, among other things, London Ghanaian Pentecostals' perceptions of the spiritual revolution in the context of reverse mission.

5 PRESENTATION OF EMPIRICAL ANALYSIS OF THE SPIRITUAL REVOLUTION AND MISSION ENGAGEMENTS AMONG LONDON GHANAIAN PENTECOSTALS

5.1 Introduction

Work by previous researchers and scholarly materials pertaining to the spiritual revolution, Pentecostalism and reverse mission have been critically reviewed in chapters two and three. This chapter presents findings from the field research regarding London Ghanaian Pentecostals' (LGP) perceptions of the spiritual revolution in reverse mission context. Among other things, the findings also offer insights and contribute to our understanding of how religious groups are responding to the needs of people in Britain who are searching for subjective-life spirituality. Other faith groups could use these findings as a framework through which to examine their own self-understanding and responses to the spiritual revolution.

The field research was conducted in London, United Kingdom from June 2018 to December 2019.³ In particular, the field research was designed to address the following research objectives:

1. To identify Ghanaian Pentecostal churches and their members in London.
2. To explore their understanding of the spiritual revolution phenomenon.
3. Examines whether the spiritual revolution concept adequately describes the dynamics of religious and spiritual changes among London Ghanaian Pentecostals

³ The study also attempted to capture the thoughts of LGP pastors and church members about the Covid-19 pandemic in April 2021 (see section 5.5).

4. To explore their missionary work in a reverse mission context.

In studying LGP, our primary evaluative task was qualitative: to understand respondents' perception of the spiritual revolution in a reverse mission context. However, a straightforward quantitative analysis was also employed in order to provide statistical data, for example, regarding the number of Ghanaian Pentecostal churches in London and the type of Pentecostalism to which they belong. The empirical data presented in this chapter have been paraphrased and quoted verbatim, they are descriptive, and, in some cases, statistically represented.

As already mentioned, the findings were obtained through congregational surveys, semi-structured interviews, and church documentary analysis. To respect confidentiality, as mentioned in the ethics section, Ghanaian Pentecostals in London were assigned pseudonyms: Missionary 1, Missionary 2, Missionary 3, etc., in that order. The names of the Pentecostal churches studied were also assigned pseudonyms: Church 1, Church 2, Church 3, etc., in that order. Details of survey questionnaire, semi-structured interview questions, and church documents used for data collection can be found in appendices three, four, and five respectively.

This chapter is divided into four main subsections, in line with the above stated four main research questions. Firstly, a presentation of findings regarding London Ghanaian Pentecostals (membership and churches) according to the concept of reverse mission. This is followed by discussions of participants' self-understanding and the manner of subjective-life spirituality perceived within their community. The third section presents findings regarding responses to the spiritual needs of their own members, the unchurched, and the phenomenon of the decline in religion in Britain. How they perform evangelism, their use of the prosperity doctrine, the role of the doctrine of the Holy Spirit

in their missionary endeavors, as well as some of the challenges they face in their missionary activities in London, are also presented here. The Covid-19 pandemic has indeed affected church life in many ways. The study attempted to capture the thoughts of LGP pastors and church members about the pandemic, this is presented in section 5.5. The chapter concludes with a summary of findings from the field research and some significant themes that are then reflected upon in the next two chapters.

5.2 Identifying Ghanaian Pentecostals in London

5.2.1 Churches and membership

The study counted not less than 120 Ghanaian-founded Pentecostal churches in London, although there could be more. As mentioned in chapter four, it was a challenge to account for every Ghanaian Pentecostal church in London. The earliest Ghanaian Pentecostal church established in London that participated in the study was founded in 1989 (Church 1). With regards to the historic churches, the study found six Ghanaian Presbyterian churches, seven Ghanaian Baptist churches, and three Ghanaian Seventh Day Adventist Churches. The study did not identify any Ghanaian-founded Anglican, Roman Catholic, or Methodist church in London. Our understanding from some of the members interviewed was that Anglican, Catholic, and Methodist Ghanaian migrants to UK usually join Anglican, Catholic, or Methodist churches already established in their local area. One Methodist minister mentioned two more insights. First, as a Ghanaian migrant to UK, there is a defined process to follow in order to establish a Methodist church in UK. Second, the church will not be independent, but under a local Methodist authority. However, ‘There are very few Assemblies of God (AOG) and Presbyterial churches in the U.K. So, it’s easy to start a new one’ he said.

The number of people who participated and the churches studied were drawn from 20 different Ghanaian Pentecostal churches in London. The percentage of the churches who

participated in the research, according to Anderson's (2010) classification of Pentecostalism, was as follows: Neo-Pentecostals: 73%; Classical Pentecostals: 15%; Charismatics: 9%; and Pentecostal Spiritual churches: 3%. With the help of the participants, the research used the name of the churches to identify the relevant branch of Pentecostalism. The classifications above, in some cases, could enable the comparison of responses. From what has been established in the literature, Neo-Pentecostals tend to use names that reflect their independence from other churches. Classical Pentecostal churches are known as old Pentecostal churches, such as Assemblies of God, Church of God, Apostolic churches. From the study, the charismatic churches primarily identify themselves as Charismatics. The spiritual churches, irrespective of the name they use, always call themselves spiritual churches.

A Pentecostal church (Church 11) described themselves as Apostolic, Pentecostal, and Evangelical. The pastor (Missionary 47) of another church (Church 7) said they were traditionally Pentecostals, although have recently been leaning towards a more non-denominational assembly. Missionary 47 explained that they welcome Christians from all denominations. Furthermore, the pastor said, their church emphasises 'Pentecostal gifts', but also view themselves as Evangelicals, and also, they follow some orthodox practices. Thus, they coalesce three streams of Christianity. The study believes this trend can be used to redefine the identity of Pentecostalism in Britain. Thus, this topic will be further discussed in chapter six, in order to understand how this trend is affecting Pentecostal identity in Britain.

The study recruited 51 Ghanaian Pentecostal church members in London who took part in the survey and twenty church members who were interviewed, making a total participant pool of 71 people. In addition, the documents of ten churches were analyzed. A total of 20% of the people surveyed and interviewed said they were born in the UK

while 80% said they were born in Ghana and migrated to the UK. In some cases, when a view was expressed, the study could clarify the number of years the respondent had lived in the UK in order to draw comparisons with the statements of other respondents on the same issue. In this way, we would enrich our understanding about Ghanaian Pentecostals' perceptions of the spiritual revolution.

With regards to the establishment of their churches, the survey determined that 47% of the churches were wholly-new institutions in the UK. The founders, although Ghanaian Pentecostals, were not sent to the UK by their local churches or any agency in Ghana to perform missions in UK. A total of 53% of Ghanaian Pentecostal churches founded in the UK had their mother churches in Ghana. The general understanding gathered from the survey was that these 53% of churches were founded because the leadership in Ghana encouraged and helped them members to do so. These churches are performing well in terms of numerical growth, but primarily among existing members. One of the churches (Church 5) has forty-nine branches in London alone; we were told they have 3000 branches worldwide, in 94 countries. From the above summary, it can be seen that there are two predominant manners in which to establish a church among Ghanaian Pentecostals in London: establishing independent churches in UK, without a mother church back home in Ghana, and starting churches in UK with the support of their mother churches in Ghana. LGP churches who have their mother church back in Ghana are doing better compared to those who do not. This insight can be used as a point of comparison with other migrant groups' missionary approaches.

From both the survey and the interview, the following were some of the reasons LGP churches were established in London. Firstly, 'To meet the overall needs of overseas students and families settling in the U.K' (Missionary 24). An associate Pastor who said

their church was established in the UK around 1998 said that his senior pastor would be the right person to explain why the church was established in the UK. However, he added, 'I think it was a call [from God] that he had, to start a ministry, and he did' (Missionary 48). Across all responses regarding this issue (why their churches were founded), the concept of a reverse mission was not mentioned. However, one founder, who has a Master's degree in theology from UK University, highlighted that 'I felt the gospel must be brought back to those who introduced it to the Africans, a reverse Mission is being called for' (Missionary 42). These reasons for the establishment of Ghanaian Pentecostal churches offer some insights into their opinions on the reverse mission paradigm. However, apart from Missionary 42, other LGP are doing missions in UK not in the context of reverse mission.

Regarding the reasons individual Ghanaian Pentecostals are doing ministry in UK, one junior pastor (Missionary 24) who joined an already established LGP church said: 'because of the compelling purpose of God upon my life'. He believes God has strategically positioned him in the UK to reach out and win souls for Christ. Many Ghanaian Pentecostals told the study they were not sent as missionaries to UK, but they view ministry as part of their Christian calling. Thus, wherever they find themselves, they must perform missions.

5.2.2 Non-Ghanaian membership

The field research found London Ghanaian Pentecostals (LGP) expressed the desire to have non-Ghanaian people in their congregations. The majority of the members surveyed and interviewed said they have people in their congregations who were not Ghanaians. On average, non-Ghanaians in LGP constituted less than 30%. Some respondents mentioned that Portuguese, Nigerians, Kenyans, Angolans were included in their

membership. When the study asked the percentage of white British in their churches, the common answer was nil. However, two classical Pentecostal churches stood out on this issue. The congregation of one institution had 70% non-Ghanaians and approximately 20% white British. The other also said 50% of the membership were non-Ghanaians, with approximately 15% being white British.

LGP have difficulties having non-Ghanaians, particularly white British, in their congregations. One minister said: 'It is a little bit difficult because it seems as if they [white British] are okay, they have everything they need. Their families are always passing on things onto their children, so they always have everything' (Missionary 50). A minister who has five years' experience in ministry said that there were no non-Ghanaian in his church (Missionary 44). However, another said that it has not been difficult to reach out to non-Ghanaians: many people of diverse cultures come to our church, but retention is the problem (Missionary 42). Engaging and maintaining non-Ghanaians, especially white British, was one of the main challenges LGP mentioned in the research. Other challenges identified in the field research are presented in section 5.4.7.

The research discovered that, due to their aspirations for multicultural church membership and their unsuccessful result so far, possible methods of reaching out to non-Ghanaians and white British was a fundamental question, a question in which the participants were very much interested. Their responses regarding their methods of reaching out to the unchurched, in general, are presented in section 5.4. One further crucial question is: what do we know about their understanding of the spiritual revolution?

5.3 Ghanaian Pentecostals self-understanding of spiritual revolution

The previous section presented findings regarding the establishment of Ghanaian Pentecostal churches in London. This section presents research findings regarding the their understand of the spiritual revolution.

5.3.1 Ghanaian Pentecostals perception about the spiritual revolution

The study discovered that a majority of respondents were unaware of the language scholars use to describe this phenomenon. Only one person said he was aware of the term spiritual revolution, a respondent who had completed his Master's education in UK. He said: 'I have heard of it severally; my vague idea would be that people tend to be focusing on spirituality rather than their commitment to church or religious group' (Missionary 46). Thus, the majority of Ghanaian Pentecostals are not familiar with the language British people use to express their faith. This situation could potentially affect their missionary endeavors in Britain.

On occasion the study did not use the term spiritual revolution, but asked, simply, 'Many people in Britain are changing their practice of faith and many do not go to church like before, are you aware of this?' In response to this question, 63% said they were aware, 23% said they were not aware, and 14% gave no answer. This level of awareness could be used to determined how abreast respondents are with the changes in British society that have the potential to affect their missionary endeavors.

Ghanaian Pentecostals who said they were aware of the changes in religious and spiritual practices in Britain were asked whether the spiritual revolution was a beneficial occurrence, or not. Positions on this question could offer insight into approaches to the spiritual revolution phenomenon. A totally of 17% of those who said they were aware of the spiritual revolution said it was a good thing, 61% said it was not a good thing, 22% provided no answer. In the survey, one Neo-Pentecostal Pastor, who said the

spiritual revolution was beneficial, explained further: ‘getting this country back to what made them great in spite of their size’ (Missionary 33). Thus, she views this spiritual revolution as a manner of returning this country to what made her great. This respondent could not be contacted to explain her opinions further. Another Neo Pentecostal Pastor said this:

literally thousands of people all gather together [at Hillsong Conference in London] and the majority of them, they are young people so we can see that there is a real spiritual awakening but at the same time there is also statistics that show that church attendance is declining (Missionary 42).

This pastor characterizes the spiritual revolution as a spiritual awakening, mainly among young people, but also mentioned a corresponding decline in church attendance.

Of those who opined that the spiritual revolution was not good, the following were some of their reasons: ‘I think it’s not the best thing not to go to church’ (Missionary 40); ‘The Bible commands us not to forsake the assembly of the brethren’ (Missionary 23); Missionary 30 said: ‘this is not good because many people do not have deep understanding of their faith and are passive’. Unlike the pastor (Missionary 42) who observed the spiritual hunger element of the spiritual revolution, those who said the spiritual revolution was not beneficial seemed to be predominantly concerned with the lack of church attendance and what these people miss as a result of not going to church. Thus, in this way, the entirety of the spiritual revolution is reduced to solely church attendance.

5.3.2 Ghanaian Pentecostals perceptions of the unchurched

The study sought Ghanaian Pentecostals' understanding of people who do not attend church, including how they practice their faith or spirituality. From both the survey and the interview, the following are some pertinent responses: one minister said: 'when people say they are not affiliated to any religious group or any religious belief, but they practice spirituality, I don't know what they are practising' (Missionary 46). Additionally, Missionary 6 said: 'some of them said they engage in transcendent meditation'; 'many practice faith through the internet'. Missionary 16 said: 'Others are looking for God not in the church for one reason or other just to mention a few'. Missionary 50, who is an assistant Pastor, said there is a sense of a lack of need for God by non-church goers because of a lack of knowledge, increased self-sufficiency and an independent spirit; however, one notices that during a time of crisis they whether knowingly or not do cry out to God for help which indicates that there is an underling trait of an awareness of a deity. Missionary 19 said, in biblical terms, we would say that their view of spirituality isn't right because, for us spirituality is living for God, serving Him, knowing Him and making Him known to the world. Here, Missionary 19 uses Biblical knowledge to assess how the unchurched understand spirituality. Another minister said: 'they will all tell you I know God, I serve God, I live for God, and they have their own definition of what God is or what spirituality is or what Christianity is' (Missionary 50). One pastor, who says she often ventures out to talk to people about the Christian faith, said that 'the unchurched see doing charitable things as a form of spirituality, well it is a good work so it must be spiritual' (Missionary 41). Thus, some people in Britain view doing charity work as a form of spirituality. This theme shall be considered further in chapter six.

As Missionary 48 says:

Yes, I think there is a huge confusion looming over the UK when it comes to Christianity or spirituality. People nowadays don't care where it comes from so far as they could find the satisfaction wherever or however, they go for it.

Ghanaian Pentecostals' understanding of the thought processes of the unchurched in a religious context vary from person to person. The common response from both the interview and the survey was that the unchurched do not understand what spirituality is, but they are searching for something. The above statement of Missionary 48 emphasises that the unchurched understanding of spirituality could be compared to what is known in literature, wherein various scholars have used different expressions to describe the same phenomenon.

5.3.3. Ghanaian Pentecostals perception about the decline in religion

As discussed in the literature, scholars studying the spiritual revolution have established that there is decline in religion. This section presents reasons articulated by Ghanaian Pentecostals as to why there is such a decline in religiosity across Britain. The following are some of their reasons: 'It's because the Church has been painted as unnecessary' (Missionary 48). When asked to explain further, Missionary 48 clarified that many people even refer to the Bible as written by man and some says it is all lies, points that have been repeatedly circulated. One pastor (Missionary 42) believes that the decline in religious participation is more related to cultural changes. In particular, that our societies have become more secular; people have moved from local communities which may be entirely Christian into new urban settings where they are engaging with people from different cultural backgrounds. In addition, Missionary 42 also mentioned the impact of social media on religious decline: many people have choices of whether to watch church on television or to do a podcast or to engage in something online. 'So definitely there is

a revolution' (Missionary 42). Another member who was aspiring to become a pastor said that, from what she has been told, some people's experience in the church have not been good; the teachings were not appropriate for their lifestyle, and so they decided to stop attending church (Missionary 40). The reasons articulated above for decline in religion may be able to inform some of the changes that could be done in their missionary endeavors.

5.3.4 LGP perception about spiritual needs of the unchurched

This section presents the perceptions of LGP regarding the spiritual needs of the unchurched. These insights will be compared to what the unchurched are searching for, as articulated in the literature review. The survey revealed the following: 'financial, support, food, counselling' (Missionary 4). 'Mental health, purpose, joy, contentment, freedom from the pursuit of materialism' (Missionary 6). Trust, faith, healing (Missionary 8); identity, understanding purpose of life, understanding the issues of life, healing, self-worth, relationships and eternity (Missionary 24); The need to be reconciled with God through Christ (Missionary 12); worldly things '(Missionary 17). In an interview, a junior Pastor said that people who do not go to church have many unanswered questions which, if answered, could convince them to believe in the existence of God or attend church. Amongst such questions could be: why are innocent children dying of hunger in Africa? Why are people dying of cancer if indeed there is God who can prevent it? and why are some babies born disabled when it's no fault of theirs? (Evangelist 14). Another church member (Missionary 16) said the unchurched are in need of the good news of Jesus Christ. The interview revealed broader and deeper insights:

If you walk on the streets of London today you see so many things,
you see people who are drug addicts, people who are sleeping rough,

people who are begging for money, people who are even sick in hospitals, youth stabbing each other, we see prostitution and all the evils that you can mention in a society where God is not present. Any society that tries to take God out of it, ends up with all the social crisis you can think of. So, it's all here in the UK because they are trying to take God out of the system (Missionary 50).

A founder of a Ghanaian Pentecostal church said: 'in modern day life people don't have time for one another, people are lost, people don't have friends, the demands of life make it such that lost people are looking for a sense of belonging' (Missionary 44). One female Pastor said: there is no pressing need for people to seek God because if they are sick, the National Health Service (NHS) is there, if they don't have money there are other means' like the benefit system (Missionary 41). A lady said that one of the subjective-life needs of the unchurched is learning to deal with anxiety and mental health issues. Speaking from her own past experience, she said: 'It is very difficult and very challenging, and I think the church can help to set their minds in the right place, how to overcome life challenges or even how to live on just the basics of life because I feel that we have lost it completely' (Missionary 40). Another minister viewed the role of the Holy Spirit as the key to identifying some of the needs of people who don't go to church: 'with our own strength and might it will be very difficult, if not impossible' (Missionary 48). He further said that the Church needs to be educated on these groups and the relevant cultural dynamics.

The study was interested to understand Ghanaian Pentecostals' answers to the big six questions as reviewed in chapter two: destiny, purpose, the universe, God, Spiritual realm, and Suffering. In general, their answers were derived from the interviews. On

destiny, one minister said: 'I believe God creates everybody unique and everybody has a specific thing to do in life' (Missionary 41). Another minister viewed destiny as God's intention for one's life (Missionary 50). This minister linked destiny and purpose thus: 'if you discover your destiny, you have discovered purpose for your life' (Missionary 50). On whom God is, Missionary 41 articulated that 'God is everything a human being is not, and God is everywhere at the same time'. She referred to suffering as 'a difficult question, I don't profess to have the answer to that to be honest. We try our best to answer it, but I won't say I have total and absolute knowledge on that' (Missionary 41). On the same topic, Missionary 50 says that 'the way the unbeliever sees suffering is quite different from the way a Christian sees suffering'. He further explains that our disobedience to God is what brings about suffering. He concluded that, from the Christian perspective, suffering can be a good thing (Missionary 50). The supernatural is defined as something that happens outside of normal human occurrences or normal human expectation (Missionary 41). Accordingly, Missionary 41 views the supernatural as the work of God and that faith is needed. 'I believe in the teachings of creation. I believe that God created the heavens and the earth. I personally don't believe in the evolution theory.' 'I don't believe in it [evolution theory]' (Missionary 41). Missionary 50 references Romans 1:18-32 in order to explain the concept of the universe saying that God created the heavens and the Earth, as opposed to the big bang theory. 'You can look at creation and link God to creation' (Missionary 50). Thus, there is a strong belief in the creation account among Ghanaian Pentecostals. Their conceptualization of God and the universe are intertwined. In chapter seven, our focus will not be to provide answers to these significant questions, but to provide frameworks for such a conversation. We believe this approach could provide consistent answers to the big questions to which people are seeking answers.

In summary, Ghanaian Pentecostals' understanding of the subjective-life needs of people outside the church are quite diverse: spiritual, physical, emotional, psychological and all the needs one can conceive. Some respondents believe that the social crisis in Britain is due to the fact that 'God has been taken out' of the society and people's lives. Additionally, others highlighted that the church needs help from the Holy Spirit as well as further education on some of these issues. Among other things, findings on how Ghanaian Pentecostals are meeting the subjective-life needs of the unchurched is presented in the next section within the context of the spiritual revolution.

5.4 Ghanaian Pentecostals responses to the spiritual revolution

The previous section presented findings on Ghanaian Pentecostals' own understandings of the spiritual revolution. To enrich the study's understanding of their perceptions of this phenomenon, we further examined how they are practically responding to the spiritual revolution. Among other issues, this section presents how they are responding to the needs of their own members, the needs of the un-churched, how they practice evangelism, their use of the prosperity doctrine, and the role of the Holy Spirit in their missionary engagements. LGP also shared with the study some of the challenges they encounter in their missions, which are also presented here.

5.4.1 Responses to the spiritual needs of their community

This section presents findings regarding London Ghanaian Pentecostals' responses to the spiritual needs of their own members. This summary is followed by findings regarding the state of their membership—in particular, whether they are growing or declining. These findings help the study to determine whether the spiritual revolution is taking place among them.

5.4.1.1 Subjective-life spirituality

A total of 76% of those surveyed said they have never sought spiritual help in another church, and that their churches are meeting their spiritual needs. Conversely, 24 % said they have sought help in another church. While 97 % said they have never sought help outside the Christian faith, 3% said they have sought help from outside the Christian faith. Those who said they had sought help from outside the Christian faith declined to mention the type of help sought. However, one person said: 'I have socialized severally with people of other faiths. I have dialogue with people of other faiths. There was no way I was going to become part of that religion' (Missionary 46). However, the following figures indicate Ghanaian Pentecostals have working partnership with other British churches. In this regard 58% said yes, 38% said no, and 4% said they did not know. One person said: 'I seek help in other ways to actually build my spirituality' (Missionary 46). Some mentioned that they visit *YouTube* to listen to other ministers of God, reading other writers on the gospel message, attending other events, such as seeking help outside their church contest without abandoning their own church.

In the survey, those who said they had never sought help outside the Christian faith (97%) mentioned the following as some of their spiritual needs: healing, growth in spiritual maturity, rootedness, fellowship, financial breakthrough, revival, God's wisdom to be an effective steward, being constantly filled and led by the Holy Spirit and finishing the race well as a faithful servant. Understanding the Bible, having fellowship with other believers and praying with and for other believers, winning souls, raising disciples, establishing Churches and raising leaders were also mentioned. In addition, hearing God and seeing beyond the face value of things. One young church leader said, 'how he can take his rightful place in the kingdom is one of his needs' (Missionary 14). These are some of the spiritual needs of LGP which were shared with the study. A

majority said that their churches were meeting their spiritual needs. In the following discussion chapters, these needs will be compared to the spiritual needs of the unchurched, and the spiritual needs of other Pentecostal groups in literature.

5.4.1.2 Experiencing decline or growth?

In this study, LGPs viewed a decline in religion to mean decline in church attendance numbers. One minister, who has spent twenty-five years in London, described their church growth as stagnation (Missionary 44). He said they have primarily attracted Ghanaians who came to UK either to study or to earn a living. Most of these Ghanaians were already members of his church back home in Ghana. However, he added that they have plans, such as social action projects, to reach out to other nationals and white British people (Missionary 44). Another minister was also when asked whether his church is declining or growing said: 'this is a big topic'. However, he ultimately said: 'if you give me multiple choice answers, I will choose static, I wouldn't say there is a big growth' (Missionary 48). He said his church has become a family church; it is not evangelical. The leader is more like a father figure so there is little evangelism. However, he added, 'there is some growth in terms of feeding the people with the word of God, but the numerical growth is not there' (Missionary 48). Numerical growth, here, means the number of new people joining and remaining in the church. Missionary 48 also mentioned that most Ghanaians become less interested in attending church when they travel to Britain because the system here provides them with what they need. In particular, he mentioned housing, jobs, healthcare, and education as some of these basic needs. Thus, some Ghanaian Pentecostal churches in London have a problem encouraging their own people to attend church.

A young church member (missionary 40) who has access to her church documents supported her answers on church growth and decline with some estimated figures. She

said that since her church was founded in 2005, they have baptized over 70 people, conducted around 30 weddings, dedicated over 50 children to the Lord, established 5 more church branches in London, of which one is no more; established four branches in Ghana, while only two remain. At her local branch, Sunday church attendance averaged above seventy people, excluding children. In summary, she describes the growth of her church as ‘phenomenal’ (Missionary 40). She also mentioned that her church was able to reach out to people who are in their late teens, twenties, and thirties—demographically young and old—as well as a mixture of Ghanaians, Nigerians, Caribbeans, two white British, and other Africans. The study was interested to determine if any other factor contributed to the growth of her church. She described the senior pastor as ‘young’—in his forties—with a Master’s in theology from the UK, and a person who understands the needs of young people and the needs of people from other countries. However, not everything was so wonderful at her church, she also mentioned some difficulties. For example, how people usually left the church unceremoniously. Missionary 40 also mentioned two breakaways by some junior pastors. The understanding was that when this happens, the breakaway pastors take some of the members away, an occurrence that also affects church morale and growth.

In an interview with another associate pastor (Missionary 46), he explained the reasons his church is not experiencing growth in terms of membership numbers. In particular, he mentioned leadership style, the location, and the focus of the church. He said that his church is led by a Ghanaian pastor and located in a predominantly white community; that the church was designed to attract white middle-class British people. He believes this can undermine the needs of other nationals who want to be a part of the church. Considering the efforts they put into church growth, he believes that if the senior pastor were white, the church would have attracted more white people. When asked why the

leadership is not changing the focus of the church to attract all people, he said that his pastor believes that this is what God has called on the church to do, hence their location within a predominantly white community. He said the senior pastor is modelling the church according to the theology and mode of operation of Hillsong Church. Pastor Brian Houston and wife Bobbie Houston are the founding Pastors of the Hillsong church in Sydney, Australia and the church has branches in many major cities of the world, including London.

Are LGP experiencing decline or growth? In summary, some Ghanaian Pentecostal churches describe their growth as static, some said they were not growing and one of the people interviewed described the growth in her church as phenomenal—her church was growing, and she mentioned that the role of the leadership also played a part in the growth of her church.

5.4.2 Responding to the unchurched

This section presents findings regarding Ghanaian Pentecostals' responses to the practices of the unchurched regarding faith or spirituality. The following are some of the insights gathered: 'Our church responds by reaching to the community with the gospel of Jesus Christ' (Missionary 14). 'I don't think we engage or encounter them other than street evangelism' (Missionary 6). 'We send the gospel across all media platforms' (Missionary 8). Here, 'all platforms' signifies TV networks and social media outlets. 'By reaching out to them through evangelism' (Missionary 12). 'By our love for one another as Jesus reiterated in John 13:35, reaching out to them with the good news of Jesus Christ – John 8:36, standing in the gap through prayer' (Missionary 24). Another person said they need to be sensitive to the direction of the Holy Spirit, and that the Church should pray more. The Lord of the harvest will guide and send laborers to His vineyard. (Missionary 23). 'The church should be kingdom focused as against denominationalism'

(Missionary 33). We could not contact this person to explain further what she meant in the survey by 'kingdom focused as against denominationalism'. Another person said, 'we are encouraged to send the good news to them through Facebook, script and other means and also invite them to church' (Missionary 16). 'I would say that what we do is to teach the Bible and preach but I don't think that is enough (Missionary 48). When another minister (Missionary 41) was asked how her church was reaching out to such people, she said:

we want to have a social action activity, which so far has been a bit hampered.

Sometimes people's view of the church is all talk and they do not help when people are in critical need so I personally believe that as a church in the community we should be able to maybe provide food, provide and do cloth bank, we should be able to offer general advice that are not necessarily based on the Bible, counsel, helping the youth. I believe that as a church we should be able to do these things, because that is what the unchurched see as "God" in their eyes.

(Missionary 41).

One pastor said: 'well first of all we need to be aware of what the problem is that this group really exists, their characteristics and their thinking, the Church itself needs to be educated on these people, this whole post modernism thing, the Church itself needs help and understanding on these issues' (Missionary 48). In summary, the way LGP respond to the unchurched is primarily through evangelism and social action initiatives. In view of this, in section 5.4.4, the study presents their understand and how they perform evangelism and social action initiatives. The need for some kind of education or training, in order to understand the worldview of the unchurched, was also expressed.

Sometimes there may be differences in what people say and what they actually do. The above two sections presented what Ghanaian Pentecostals say they do. However, it was also an aim of this research to understand what they are actually doing in terms of how they respond to the needs of the unchurched. This is a crucial consideration, because the two insights could enrich our understanding of their perception of the unchurched. Here, we faced two main options: either to observe their activities and/or to analyze their church documents. We chose to analyze their church documents. We were told that social media platforms have become a means used by churches to reach out to people. In analyzing their social media platforms, we found the following as means of responding and reaching out to the unchurched: ‘Evangelism, empowerment, power of positive parenting’ (Church 3); ‘supernatural victory, Greater Grace’ (Church 6), Living by faith, your identity as a Christians (Church 7); activate prophetic anointing, establishing peace, key for great leaders (Church 9), power to excel (Church 10). From what we gathered from the field research, their verbal responses on how they were meeting the subjective-life needs of the unchurched, to some extent was the same as what was discovered on their social media platforms.

5.4.3 How they response to decline in religion

A decline in religion is one of the central themes of the spiritual revolution. This section presents findings regarding London Ghanaian Pentecostals’ response to decline in religion. One young church leader said, we are trying to be a relevant 21st Century Church through the effectiveness of witnessing and evangelism. ‘The churches should bring sermons and teachings that are divinely inspired and also being a third generational church’ (Missionary 14). Another church member said, ‘we seek to obey the three commandments of our Lord Jesus Christ: ‘Go’: 1. Evangelism – Go and preach the gospel – Matthew 28:18-20; 2. Education – Go and make disciples – Matthew 28:18-20;

3. Social Action – Go and do likewise – Luke 10:25-27’ (Missionary 24). One pastor also said: ‘our church organizes evangelism outreach every week so that the lord of the harvest will bring in souls’ (Missionary 24). Another church leader said that they have adopted several ways to particularly attract white communities, such as performing social engagements and what they call community services: ‘these are now becoming methods of evangelization’ (Missionary 46). This pastor views social engagement as a form of evangelism. He added that he was not sure how helpful using social action as a form of evangelism has been over the past years, and that it seems to be a failure. Different approaches were identified regarding how Ghanaian Pentecostals are responding to the decline in religion. The most common approach mentioned was evangelism (the sharing of the gospel message); some also mentioned social engagement initiatives.

5.4.4 Views on evangelism and social action

As highlighted above, most Ghanaian Pentecostals in London view evangelism as a vital means to respond to this spiritual revolution. This section presents findings pertaining to their evangelistic activities. We start with what they meant by evangelism. In the interview, one Pastor said: ‘my understanding of evangelism is the spreading of the message of the gospel of Jesus Christ to bring salvation and hope to the world’ (Missionary 42). Another pastor also said: ‘the goal in evangelism is that people will surrender their lives to Jesus’ (Missionary 41). ‘To win a sinner (someone who does not believe in Jesus Christ as his Lord and saviour)’ (Missionary 30). Thus, the general understanding among Ghanaian Pentecostals of what constitutes evangelism is the sharing of the gospel message of Jesus Christ to others, with the aim of converting them to the Christian faith. London Ghanaian Pentecostals mention some of the benefits of the gospel message as follows: One female Pastor said: ‘There is a better life

(communion with God, peace, security, provision, good health, and healing, etc.) for everyone if only will seek it through Christ' (Missionary 33). 'Salvation of the soul of the individual, change of mind that affects the whole life of the individual-social, academic and political outlook' (Missionary 30). Thus, they see the benefits of the gospel message which is shared during evangelism as being more than conversion but also that the gospel message could touch every aspect of human life. Thus, their definition of evangelism is narrowed to conversion, whereas their view of the benefit of the gospel message tends to be broader in scope, to include all that is needed for life.

When asked, about the methods of evangelism, the common methods they mentioned were one-on-one evangelism, inviting friends and family members to church, organizing crusades in the church or at public places, and the distribution of Christian literature (tracts). One pastor said they use church social media and all new platforms to share the gospel (Missionary 41). However, subsequently added that they have not been using social media platforms well. Another pastor said: 'speaking to people at the prompt of the holy spirit; distributing flyers, through casual conversations with people known and unknown; via social media, radio and television; on the pulpit' (Missionary 33). Thus, in addition to the use of social media to evangelize, the role of the Holy Spirit is mentioned by almost all those interviewed and surveyed. Their views on the role of the Holy Spirit are presented in section 5.4.6.

The study then wanted to discover whether London Ghanaian Pentecostals view social action as a form of evangelism, as articulated in the literature. Their insights, presented here, would be considered critical when discussing the role of evangelism and social action in Pentecostal missions in chapters six and seven. In the interview, a church member said that for evangelism to be effective, there has to be the preaching of the

Gospel. That is what makes people to be saved but, nevertheless, I believe that community engagement is very, very important (Missionary 30). Another pastor said: 'I don't think social action is evangelism, but social action could be a tool for evangelism' (Missionary 42). This pastor further described the relationship between social action and evangelism this way:

They should go together and then also I think that we should also be careful not to just bundle the two together because we can lose the message of the cross. Man's problem is not that he's hungry, man's problem is not that he is sick, man's problem is not that he's homeless, the only answer to our sin is the cross (Missionary 42).

This pastor sees social action as important. However, he prioritizes the cross over social action. The cross in a Christian sense, represents the atoning sacrifice Jesus made for people's sins. Another Pastor said in the interview:

If a church wants to really reach out to the community, it might not even start from sharing the gospel directly but ministering to the physical needs of the people opens door for us to also share this spiritual need. So, they are very, very much intertwined' (Missionary 50).

Thus, this pastor sees social action as meeting physical needs, and evangelism as meeting spiritual needs. He says both should go together but that one should start with social action which could ease the way for evangelism. Some of the social action projects Ghanaian Pentecostals mentioned are sharing of food and clothing, going to the park to play football, partnering with local libraries to donate books and other resources. As we mentioned above, Ghanaian Pentecostals' views on the relationship between evangelism

and social action will be further considered when discussing new and reformed approaches to Pentecostal missions, in chapters six and seven.

In this section, Ghanaian Pentecostals' view on evangelism, their methods of evangelism; and their views on the relationship between evangelism and social action initiatives have been presented. The views they share with us during the research shall be critically considered alongside the literature in the following chapters. The aim would be to find new ways of understanding and performing evangelism in the context of a spiritual revolution.

5.4.5 The prosperity doctrine

As reviewed in chapter three, the prosperity doctrine is a belief that material blessings and physical well-being are the will of God for Christians, and that faith, positive speech, and donations to the church will increase one's material wealth. The prosperity doctrine is becoming a common practice among Pentecostals around the world. In the research, we were interested to understand their use of this doctrine in their missionary engagements in London. This section presents the views they shared.

The majority of LGP surveyed and interviewed said they were aware of the prosperity theology. Some referred to it as the prosperity gospel, doctrine or theology. When we asked the question: 'Do you believe it is the will of God for every Christian to be wealthy and healthy?' A majority of them said yes. Furthermore, they used the Bible to define their understanding of what the prosperity gospel is: 'concerning our prosperity, the bible plainly tells us that God's will for his children is that they experience prosperity in their lives, and that he is the source of his children's prosperity' (Missionary 14). In this pastor's view, God is the source of all blessings, and the Bible is the source of the prosperity teachings. Missionary 24, who is from a Classical Pentecostal background,

used the following bible quotations to support his answers: ‘I believe it is the will of God for every believer to be wealthy and healthy because it is scriptural. 3 John 2 says beloved, I pray that you may prosper in all things and be in health, just as your soul prospers. Philippians 4:19 says but my God shall supply all your needs according to his riches in glory by Christ Jesus’ (missionary 24). Thus, they believe the prosperity gospel is biblical.

Ghanaian Pentecostals also shared how their churches were using this prosperity theology to meet the needs of the people. One pastor said:

We teach them God’s word. How God prospers us. It [the Bible] says, “we should give, and it shall be given unto us”. We should do the work and He will bless us.

We should have the faith and trust in Him, and He will bless us (Missionary 48).

Here, this pastor highlights that teaching people the word of God about what they should do to have their spiritual needs met is at the heart of this prosperity gospel. Another pastor also said:

this is how we present the prosperity message in our evangelism; that through a relationship with God and his word God is able to direct you and his word is able also to actually equip you to be able to live well. (Missionary 42)

This pastor further described living well as signifying the acquisition of certain virtues—such as self-control—thus, in his opinion, virtues promote prosperity. In this way, this pastor views the prosperity gospel as constituting more than material provisions. Another said: prosperity ‘blessings are not just limited to material blessings, there are other things deep inside that your soul needs that is a blessing so that is how I usually explain it’ (Missionary 40). Missionary 14 also said: ‘our church does not focus solely on the prosperity theology. We focus on developing people to have a closer walk with

God through prayer, fellowship, walking in holiness, righteousness and fulfilling the great commission'. The great commission is the work of the church to convert more people to Christianity.

The general perception of the prosperity gospel among Ghanaian Pentecostals is that it is Biblical. However, they also expressed some concerns about this practice. Some even suggested that the term 'prosperity' should not be used. For example, one pastor said: 'yes, we teach the Church about prosperity and God's way of prosperity and how to go God's way but to say you have a prosperity gospel I think is out of place' (Missionary 48). Another pastor said: 'If you want to ask for my personal view, I don't think there is anything called prosperity gospel. People describe what they see and give it is a tag' (Missionary 4.6). This pastor thinks the term 'prosperity' derives from outside the Pentecostals movement. Another pastor raised an additional concern, as follows: 'the Bible is the one book that speaks so much about prosperity and so why wouldn't I believe something that the Bible actually talks about, but it is the way we represent that message that needs to be 're-examined'" (Missionary 42). He said the message should focus on both material and spiritual blessings. Missionary 24 also said: 'I think there has been fundamental flaws on how Christians have been taught on the subject and how some ministers have exploited the whole issue'. He continued:

Many Christians have been left disappointed and depressed because they have not received by faith what they have commanded and demanded from the Lord. It's all been about the power of speech or oratory, prayer has become a tool to force God to grant prosperity, faith has become a self-generated spiritual force that leads to prosperity among other things. (Missionary 24).

This pastor has also raised the unbiblical way of how some Pentecostals engage with this

prosperity gospel and the disappointing results for some people.

The above paragraphs presented how the prosperity doctrine is being used by Ghanaian Pentecostals in London to the meet individuals' needs. In summary, Ghanaian Pentecostals are aware of this doctrine, and believe and practice this doctrine. Thus, one can say that the prosperity gospel is becoming a defining characteristic of their beliefs and practice. However, some concerns were raised about this prosperity gospel too. In chapter six, among other themes, we shall discuss these concerns critically with scholars views.

5.4. 6 The role of the Holy Spirit

In the previous section, Ghanaian Pentecostals also mentioned the important role of the Holy spirit in evangelism. In view of these comments, their engagement with the doctrine of the Holy Spirit became a significant factor to understand. The views shared are presented in this section. One Pastor said: 'the demonstration of the Spirit of God and the power of God to let people be convinced that indeed God exists' (Missionary 50). This pastor views the demonstration of God's power through the Holy Spirit as a means for effective evangelism. In the interview, another pastor said: 'I believe that you can't do evangelism without the Holy Spirit, as a Pentecostal, that is my belief' (Missionary 41). Another pastor said: 'If the spirit is not there then we do not have the truth and if we don't have the truth, then we do not have a message' (Missionary 46). Thus, Ghanaian Pentecostals base their missionary work on the power and the leading of the Holy Spirit. Another Pastor explains how the Holy Spirit works in evangelism as follows:

when we share the gospel with anybody be it on the street or mass evangelism or even a church, the bible says that he is the one that convict us of our sins and our

righteousness so the Holy spirit is the main person, I mean even our words as we speak to them, it has to be the Holy Spirit that will turn the words into spirit (Missionary 50).

This Pastor sees the Holy Spirit as the one who completes the evangelical process; the one who convinces the heart that, indeed, one is a sinner and needs to be saved. In addition, this salvation is a spiritual process. Missionary 40 mentions how the Holy Spirit helps the person performing evangelism to identify the needs of the people. When we asked her how the Holy Spirit helps the evangelist to know the needs of the person to whom they are evangelizing, her answer was that the Holy Spirit prompts the evangelist to speak words that will be relevant to the one being evangelized. She continues: 'so long as the one evangelizing in his heart is seeking wisdom and genuinely desires people to know God through Christ and prays in their heart as they listen to the people' (Missionary 40). This experience of the Holy Spirit, as described by Missionary 40, introduces the study to spiritual gifts.

The Holy Spirit also gives spiritual gifts to Christians for their service to God and humanity. One of the Spiritual gifts is prophecy. This is a spiritual gift that helps Christians to say or understand something that is believed to have come from God. In the course of the research, we were interested to know whether the gift of prophecy plays a vital role in the missionary activities of Ghanaian Pentecostals in London. The majority mentioned they were aware of the gift of prophecy. However, the majority of them also said that the gift of prophecy does not feature prominently in their missionary activities. One pastor said: 'No, I haven't prophesied before. But I have an idea' (Missionary 46). Another pastor said: 'prophecies do happen in our church, but they are not as pervasive or as frequent as we hear in other places' (Missionary 42). Most of them acknowledged the need for the church to prophesy. One pastor said:

I think we should explore because the Gospel doesn't have to be a message that is only an intellectual message or a philosophical message. The gospel message always has a supernatural dimension and cannot take prophecy out of the supernatural. (Missionary 42)

This pastor also said that the broader society is doing most of the things the church is doing, such as sharing of food, clothing and other charitable activities, but prophecy is something that could differentiate the church from the rest of the world (Missionary 42). In chapter six, we shall critically discuss the use of the gift of prophecy in Ghanaian and Britain contexts.

London Ghanaian Pentecostals supported their views on the important role of the Holy Spirit with scriptures. For example, one of them quoted Acts 1:8; 2:1-38 from the Bible (Missionary 33). Another pastor said: 'when I read those passages, I realized that all the evangelism they did dependent on the Holy Spirit and the Holy Spirit was giving them instructions '(Missionary 41). In this research, none of them referenced or mentioned any work on evangelism by any scholar or church person. The scripture seems to be their main source of Christian knowledge. Hence, throughout this thesis, the use of Bible quotations shall also be critically engaged in order to honor their practice as Pentecostals.

5.4.7 Challenges

For better clarity, challenges LGP mentioned in their missionary activities have been grouped into five sets: reaching out to white British, British people attitude towards migrants' missions, social movement (secularisation) challenges, finance/resources challenges, and moral challenges. In chapter six, these challenges will be compared to what other faith groups have also encountered, and thus be addressed.

5.4.7.1 Difficulty reaching out to white British

Ghanaian Pentecostals expressed their frustration regarding how unsuccessful they have been in reaching out to white British. In the interview, one pastor said: 'It is a little bit difficult because it seems as if they are okay, they have everything they need so it's a bit difficult to reach out to them' (Missionary 48). One pastor also said:

One of the biggest challenges, I've seen and not as a minister per say but as a researcher is the endless chase of trying to convert white community as opposed to focusing on the community that God has given you as a church. (Missionary 46)

This pastor views focusing on bringing in white British to their church as a significant challenge. Furthermore, his suggestion is to focus on the Ghanaian community, which he thinks is the community God has given his church.

Most of the London Ghanaian Pentecostals expressed the ineffectiveness of their methods of reaching out to British people as a reason for their failure. In this interview, Missionary 42 said: 'we have faced different challenges because the methods that we used to know, we have used them and somehow, they have failed to bring us the results'.

When asked, about the methods of evangelism that have not yielded desired result, the common methods mentioned are one-on-one evangelism, inviting friends and family members to church, organising crusades in the church or at public places, distribution of Christian literature (tracts). He shared his frustration this way: 'those of us who are practitioners on the field know that some things are not working and there is a generation of people we are preaching to we do not understand' (Missionary 42). Another pastor said: 'from what I observe, it is largely ineffective in engaging the population of the nation beyond the diaspora; even second/third generation immigrants are disengaged and

put off by the Ghanaian and African churches' (Missionary 6). One church member in the interview sounded this alarm: 'once that generation is over, the situation is dire, and we need something like this [thesis] to help us actually find what we need to do' (Missionary 42). This pastor believes that reaching out to the young generation, who are the future of the church, is very important and he hopes the outcome of this thesis could help them engage the younger generation. In chapters six and seven, we discussed the issue of young people and the future of religion, and how the church can possibly help.

With regards to possible solutions to the challenges mentioned above, one pastor said: 'in fact, the Church itself needs to be educated on people and how they think' (Missionary 48). Another pastor said: 'London is very cosmopolitan, our understanding of it, urban missions, cross cultural missions is key' (Missionary 44). The study further asked him if the ministers were to have a course designed to educate them on some of these emerging issues the Church faces, whether their church would be happy to participate. He emphatically said: 'yes, that will be a great help for the Church'. Most respondents also indicated that they do not have a relationship with any theological or Bible institution; nor do they read journals. Some suggested they need access to the findings of academic research. Ghanaian Pentecostals' interest in being educated on contemporary issues affecting religion does not mean the pastors have not had some kind of theological education. The majority of the pastors who participated in the study have at least Bachelor's degree in theological/Biblical education, others have master's degree.

5.4.7.2 British people attitude towards migrants' mission

The majority of Ghanaian Pentecostals who participated in this study expressed the attitude of British people towards them, especially during evangelism, as a significant challenge. In the survey, some of these attitudinal problems include verbal abuse,

prejudice, pelting, rejection, insults, and humiliation (Missionary 23; Missionary 30). A pastor, (Missionary 48), from the oldest Ghanaian Pentecostal we studied (Church 1), mentioned some of the challenges they encountered at a time when Britain was not too multicultural. They mentioned hostility towards them in their missions. In the interview, ‘People don't even believe that there is even the existence of God. They [British people] think it's just the fallacies but not real’ (Missionary 50). One pastor also mentioned that the British culture is highly suspicious of everything they do not know of, or they do not understand (Missionary 48). He explained that this attitude tends to make them shy away from the gospel and that affects Christianity. Missionary 33 also said that some British people don't trust the message Christians share because believers do not manifest the promises of God in their lives. In other words, most British people do not believe the gospel message because Christians do not live exemplary lives as written in the Bible. Stereotyping and racial discrimination was also mentioned as a challenge (Missionary 46). This pastor further explained that British people stereotype African churches as being noisemakers. Another member said: ‘the biggest challenge we face is the lack of freedom of expression and a lack of support from the authorities, particularly the police, during street or public evangelism (Missionary 14). In summary, Ghanaian Pentecostals are of the view that the general attitude of the British people, and even some of the authorities towards them in their missionary endeavors, is unfriendly. This insight would be compared to what is known in the literature, in chapter six.

5.4.7.3 Social movements challenges

This section defines social movements as movement which enact change in society. Our focus will be on Ghanaian Pentecostals views of secularization. This is because, as mentioned in chapter two, secularization is the single overarching social process or force that gives birth to or fosters other factors that contribute to this spiritual revolution.

Regarding this trend, a pastor said Britain has welcomed other faith groups without considering the impact on Christianity. He sees this as a challenge (Missionary 50). One pastor also said: 'It's like sometimes, we are in direct coalition with the political order and the social system because everything is being redefined in ways that are contrary to scripture' (Missionary 42).

In addition to the challenges posed by secularization mentioned above, we were interested to understand the general views of London Ghanaian Pentecostals regarding secularization. A total of 13% of the people surveyed said secularization is a good thing; 70% said secularization was not a good thing; while 17% said they did not know. Of the percentage who said secularization was not good, the following were their views: 'secularism seeks to allow different religious groups to co-exist' (Missionary 24). He also quotes what one of the revolutionaries during the French revolution boasted to a peasant: 'we are going to pull down everything that reminds you of God' (Missionary 24). This church leader views secularizing the society as removing God from British society. Another young assistant pastor (Missionary 14) said: 'secularization has led to the church conforming to worldly ideologies and standards as greater emphasis is placed on social issues such as democracy, gender identity, and sexual orientations than on fulfilling the great commission'. Thus, Missionary 14 views secularization as affecting the church's mission to make more Christians. Another church member, from a classical Pentecostal background, said in the survey that 'gradually due to secularism, liberalism and an aggressive influence of leftist ideas are influencing the concept of democracy' (Missionary 30). The study could not contact him to comment on this thought further. From what has been said above, it can be concluded that most Ghanaian Pentecostals see secularization as working against the church, particularly by hindering the mission of the church to make more Christians.

Of the 13% who said secularization was good, one female pastor said: 'It helps me to know about other people and cultures which gives me a better understanding on the most appropriate way to approach them with my beliefs' (Missionary 33). Some who said secularization is good were also of the opinion that the U.K was established on fundamentally Christian principles and must abide by them. If the head of state is the head of the Church, then the Church must have an influence on how the country is governed (Missionary 33). The understanding we gathered was that, for both supporters and opponents, LGP see secularization as a challenge to Christian missions.

Regarding how to engage with secularization, one pastor said: 'the Church must develop a new strategy of evangelism' (Missionary 19). We were fortunate to have one church leader (Missionary 46) who wanted to share his thoughts further on secularization. He said: 'sometimes as you walk along the streets you would hear some believers shouting in an aggressive manner as they share the word of God.' He says: 'sometimes some of the words they say include 'You are a sinner!! The question is, what makes him/her a sinner?' He continues: 'I suggest, unless they [Ghanaian Pentecostals] systematically understand the British people, their system of belief in comparison with the belief of Christianity'. He concludes: 'Our approach in the public square should not paint a picture of quarrel but love and empathy' (Missionary 46). In response to secularization, this church leader suggests the need for new ways of performing evangelism, a systematic understanding of the British system, and that the public image of the Church should be friendly.

Ghanaian Pentecostals also expressed their views on the relationship between secularization and the church. To enrich our understanding about the relationship between secularization and the Church, a twin question which will be explored in the next chapter is secularists' view of the Church and how they are engaging with the

Church.

5.4.7.4 Lack of finance and other resources

Lack of finance and other resources are another set of challenges London Ghanaian Pentecostals mentioned. We present their voices on these challenges here. One pastor said: ‘a lot of young people are into crime and if you speak to them, they will tell you this is not what they want to do but they do this because they don’t have opportunities in life’ Missionary 42). This pastor suggests they need resources to prevent young people from committing crimes. Missionary 30 mentions logistical problems and a lack of willing volunteers as some of the problems they face in their church. Finding an ideal and adequate place for church meetings and financial constraints are some of the other common challenges Ghanaian Pentecostals in London mentioned (e.g., Missionary 14; Missionary 33). One pastor recounted how, unfortunately, a British historic church sold their church building to a non-Christian faith group instead of selling it to any of the other fourteen churches who had made an offer to buy the church building. The reasons given for this decision were that, firstly, the non-Christian group were the highest bidders and secondly their offer was for a cash purchase. They were not, therefore, subject to finance or mortgage arrangements. On the other hand, the offers from the Christian churches were subject to finance via mortgage arrangement and the bank’s valuation of the property would not be at a high price enough for them to obtain the required finance (Missionary 40). Our interest in this story was the concern that if this situation continues, Christian groups will struggle to buy any Christian church building in the UK. We say this because most of the LGP we conversed with are not wealthy enough to offer cash offers on church properties without applying for a mortgage. Furthermore, this could affect the Christian faith in the near future. Therefore, we discovered that lack of finance and other resources were a great challenge to LGP. However, Missionary 48 mentioned

how the gift aid scheme run by the HMRC, where the HMRC supports taxpayers' contributions on gifts for charity purposes, has helped with church finances.

5.4.7.5 Moral challenges

Another challenge expressed by Ghanaian Pentecostals was regarding morality. On this topic, Missionary 14 said that he thinks there is a lack of godly leadership from the seat of government, he means laws and legislation that are passed do not have any biblical foundations. As already mentioned, most Ghanaian Pentecostals' world view is based on the Bible. Missionary 50 also mentioned that dismantling the Bible-centred foundation on which this nation was built on was affecting the Church. He also mentions 'moral decline, ungodliness, revising of the teaching of religious studies in our schools and public places' as challenges to the work of the church (Missionary 50). Most Ghanaian Pentecostals (e.g., Missionary 19, Missionary 33, Missionary 50) in the survey expressed concern about how British society is redefining marriage and sexuality, contrary to that defined in the Bible. The legalization of abortion, promoting debauchery (consumerism) and seeking to curb the influence of Christianity through direct and indirect interventions were also mentioned (Missionary 30). Sunday trading was another challenge mentioned by most respondents. They said this doesn't help with kingdom work because it means Christians contracted to work on Sundays will miss Sunday service.

With regards to Ghanaian Pentecostals' concerns about moral decline in Britain, we wanted to understand their views on how God sees the nation morally.⁴ Both the interview and the survey revealed that 16% of Ghanaian Pentecostals believe God is

⁴ We discovered in the literature that Pentecostals believe they are able to hear from God and to act upon whatever is not operating well in the society in which they find themselves. This belief led us to ask, in the survey, God's view about Britain, as they perceived it.

happy with Britain, 29% said God is not happy with Britain, and 55% said they did not know. When we asked some of the things, they think Britain is doing about which God is not happy, they mentioned promoting abortion, curbing the influence of Christianity through direct and indirect interventions, welcoming other faith groups without considering the impact on Christianity, legalisation of gay marriages, and secularisation. One minister said: 'the biggest sin is taking God off the land' (Missionary 50). He further said:

If for instance parliament have a place for God, before they do any discussion, they would invite the priest to say a word of prayer, or to lead or be involved in decision making that would help. He believes as a nation we don't involve God in anything we do. (Missionary 50)

However, information gathered by this study determined that there is a chaplaincy service to the speaker of Parliament and members of parliament. Perhaps this pastor is not aware of this arrangement, or perhaps the influence of this chaplaincy on parliamentary affairs is not being felt.

As discussed above, Ghanaian Pentecostals have articulated some of the things they believe God is not happy with, however, our look at their missionary and evangelistic activities suggest they are not engaging with the concerns they raised. When they were asked to describe the content of their evangelist activities and outreach programmes, they rarely mentioned anything that suggests they were engaging with some of the moral challenges. The most common answer was the need to develop new evangelistic strategies, a theme we shall consider in the next chapter.

There are some aspects of British culture most LGP think God is happy with, and that are positive contributors to the Christian faith. One person mentioned 'tolerance of all

race and gender' (Missionary 8). Many said Britain is a great nation built on justice, with liberty, freedom to worship, freedom of expression, while the social system and the health system are all beneficial endeavors. There are a lot of good things in this nation, many of them said. One pastor said: 'where we are falling is the moral side, but I think the British culture is welcoming to foreigners and people from all backgrounds. So, yeah, I think this is a good contributor to the Christian faith' (Missionary 48). Thus, diversity has added an international flavor to their churches as people from various countries could join the church. The Gift Aid concept, where the HMRC support taxpayers' contributions on gifts for charity purposes, has helped with church finances and was also mentioned by a majority of LGP. A passionate female minister enthusiastically said: 'I don't believe that 100% everything is all doom and gloom, no I don't, there is hope for Britain.' She said at least the old structures and the old systems are still there. They may not be all so glaring in London and big cities, but I believe that in the rural areas they still hold on to the old traditions, and I think that is a good thing (Missionary 41). She mentions the Queen being the head of the Church of England as an example of some of the old traditions.

The previous paragraphs have articulated some of the challenges Ghanaian Pentecostals in London face during their missionary work. When the study asked how their churches were engaging with the challenges mentioned above, the common answer was through prayer and new evangelistic strategies. Another young church member (Missionary 40) also suggested that the Church should find possible ways of reaching those who feel Christianity is not necessary and informing them that the only way to acknowledge Christianity as an important element for the communities and for individual lives, is when they begin to develop the habit of desiring to know more about the love of God.

In this section, we have presented challenges Ghanaian Pentecostals face in their missionary activities in London. These challenges could be factored in when assessing the success of their missionary activities. Furthermore, these challenges enable some insights into possible action that could be taken in future. When discussing new and reformed approaches to missions in chapter seven, these problems would be critically considered.

5.5 Covid-19 pandemic and the life of the church

The study attempted to capture the thoughts of LGP pastors and church members about the Covid-19 pandemic. This piece of insight presented here was not part of the original design of the field study. However, this was pursued because the pandemic happened at a time when the field research data was being analysed. And having heard the impact of the pandemic on church life, the researcher decided to understand this situation further and what can be done by the church. The following are some of the responses from the church members on how the pandemic has affected church attendance: 'My church attendance has been good. Despite the pandemic I still believe that our souls need to be edified through the fellowship of believers' (Missionary 56). 'Covid has affected my attendance as we did virtual service and when guidelines said we could go into church, we went' (Missionary 54).

On church member's relationship with God, missionary 56 said: 'My relationship with God has improved since the pandemic. The pandemic has been a turning point in my walk of faith and has enabled me to realize that nothing can be without God.' 'I wouldn't say the pandemic has affected my faith but my discipline' (Missionary 62). Missionary 54 also said: 'This pandemic strengthened me more because I realized that God is everything and without Him, we're nothing. My husband and I got covid and we did

everything right from not going out to wearing masks ... it made us realize that as humans our strength is nothing. We have to solely rely on God'. On how COVID-19 pandemic has affected the church members faith, positive or negative, Missionary 56 said: 'Positively, because I have had time to reflect on God and life itself. Spending time with God and finding the answers to questions I have. 'Missionary 54 also said: 'It has been hard especially with fellow Christians that I knew passing away ... there are times when my faith has been shaken but I've learnt that God is still God, and my feelings doesn't change Him. I've decided to trust in Him as I have no other God and no other option.' Thus, the pandemic has been a challenge, but has also strengthened people's faith in God.

As overseers of the church members, the pastors were asked questions in line with their roles. First, they were asked to share the impact of the pandemic on ministry. Missionary 59 said: 'The impact of covid on ministry is like the use of the sickle to cut the weeds. Only the good crops survives, but unfortunately the weeds will return after covid.' He refers to strong believers as the crops and the weeds as those members who are not strong. On how the pastors see the church members' attitude to church and their own faith/spirituality after the lockdown: Missionary 61 said 'the pandemic has affected church attendance, some of the church members are yet to start attending church service. Missionary 59 said: 'Covid has unleashed lukewarmness and utter confusion for the church member. Many are not sure of their standing and who they are anymore. But this is the purpose of covid, a wakeup call for all Christians to take a stand and move forward'. It is also an opportunity to let in some serious non-Christians depending on what we preach'. One pastor said 'some church members continue to source for worship opportunities online, including with more distant churches in America or Africa, hence multiple commitments with pastors from across different communities' (Missionary 62).

Thus, in summary, from the voices of LG, the Covid-19 pandemic has affected church attendance, discipleship, and spiritual formation. The impact of Covid-19 Pandemic on the life of the church and the society is an ongoing conversation among LGP and deserves in depth study.

5.6 Summary and themes for further analysis

This section presents a summary of the major findings from the field research. The study found that there are over 120 established LGP. Their members are performing mission work in a reverse mission context, although only one person used the term reverse mission to describe their missionary engagements. Furthermore, some reasons for this missionary work have been identified in this study. This study established the difficulty they face in attracting non-Ghanaians, especially white British, to their congregations. Some mentioned plans they hope would help reach out to non-Ghanaians. These plans could indicate future programs for their reverse mission engagements.

A majority of LGP were aware of the changes in the religious and spiritual landscapes in Britain. They used different expressions to describe this phenomenon. As could be expected, a majority of respondents said that the phenomenon was not good. With regards to subjective-life spirituality, which is on the rise in this spiritual revolution context, a majority of respondents said that they have never sought spiritual help outside the Christian faith. The main reason offered was that their churches meet their spiritual needs. The research further explored their understanding of the spiritual needs of people outside the church. Ghanaian Pentecostals described a decline in religion primarily in terms of a decline in church attendance numbers. A majority said that their churches are stagnant, others said there is no growth, while one person described the phenomenal growth of her church. Some have also adopted practices and expressions of British

historic churches. They also expressed the need for training and the Church working with theological institutions.

The following chapter analyses the differences between academic discussions of the reverse mission and the spiritual revolution phenomenon, and the findings from the field research presented in this chapter; as well as to reflect on their practical and theoretical implications.

6 CRITICAL ANALYSIS OF PENTECOSTALISM, SPIRITUAL REVOLUTION, AND REVERSE MISSION

6.1 Introduction

The previous chapter presented empirical analysis regarding the perception of the spiritual revolution among London Ghanaian Pentecostals and how they are performing their missions in a reverse mission context. This chapter critically discusses themes from the field research and the literature review, divided according to the thesis' three main conceptual frameworks: Pentecostalism, spiritual revolution, and reverse mission.

6.2 Developments in Pentecostal identity

The people studied in this research are London Ghanaian Pentecostals (LGP). It is their Pentecostal theology, mission engagements, and voices about changes in religious and spiritual landscapes in Britain which were examined in the field research. As discussed in chapter four, this gives the study a religious identity (Pentecostal identity). In view of this, this section discusses Pentecostal theology and some developments in Pentecostal identity—features that make the movement unique from other streams of Christianity.

Some scholars, notably John Carpenter (2003), have recast Pentecostal theology as an Evangelical tradition, because the 1940s and 1950s saw certain Pentecostal denominations become members of the National Association of Evangelicals. They argued that Pentecostalism does not contain a distinctive Pentecostal theology (Carpenter, 2003). However, this is due to the fact that, in the past, Pentecostals paid less attention to developing a systematic theology (Dayton, 1987). Scholars such as Douglas Jacobsen (2003) have correctly argued that Pentecostalism constituted its own traditional theology. Furthermore, Pentecostalism has also been studied in detail by historians, biblical scholars, and sociologists (Archer, 2007). This study, therefore, now examines

Pentecostal theologies and, from the field research, some emerging developments in its identity.

LGP subscribes to the main tenets of Pentecostalism, namely, an emphasis on the baptism of the Holy Spirit, the use of spiritual gifts, and the others. Kenneth Archer argues that ‘one very important way of articulating a Pentecostal theology in keeping with its identity is to ground it pneumatologically and organize it around the five-fold Gospel [the full-gospel]’ (2007:301). The five-fold gospel sees Jesus as savior, sanctifier, baptizer in the Holy Spirit, healer, and soon coming king (Archer, 2007). Although Jesus is central in Pentecostal identity as mentioned above, LGP hardly mentioned the role of Jesus in their stories. The majority of their responses focused on the central role of the Holy Spirit. Scholars (e.g., Asamoah-Gyadu, 2015, Anderson, 2010) have also mentioned the central role of the Holy Spirit in global Pentecostalism. Thus, features of the Age of the Spirit (Cox, 2009) are prevalent in LGP’s theology and missiology. Harvey Cox (2009) writes that, in the Age of Faith, that is in the first three centuries of Christianity when the Church’s focus was on following Jesus, there was explosive growth and brutal persecution, an era of freedom, healing, compassion, hope and assurance. Heelas and Woodhead discovered that in the climate of a spiritual revolution, evangelical congregations are faring better and that ‘for many in congregational domain it was Jesus Christ who functioned as the immediate focus of devotion, reverence’ (2005:15). Based on these articulations, this study argues that the church should return to the Age of Faith, particularly by focusing on Jesus. Furthermore, a return to focusing on Jesus could prepare the church in a timely way for an eschatological event Christianity calls ‘the second coming of Jesus’ (Matthew 24; 1Thessalonians 4:14-18). Scholars have written that, in the past, Pentecostals have been motivated to perform missions seriously because of the concept of the imminent second

coming of Jesus (Asamoah-Gyadu, 2015; Anderson, 2010). However, Ghanaian Pentecostals hardly mentioned this eschatological event in their mission and theologies.

In the field research, most LGP supported their answers with bible quotations. This is a common practice among other Pentecostals as well (Adedibu, 2012; Anderson, 2010). Therefore, in an age where some people are not religious or do not want to be identified with religion (Woodhead, 2013), a return to the word of God (the bible) as a source of Christian knowledge and doctrines could prove beneficial. In view of this, throughout this document, biblical quotations are cited as a source of authority. However, this is performed bearing in mind the problem of false assimilation. False assimilation is the tendency for one to slip from one kind of discourse to another without recognizing the transition or to assume that two kinds of discourses are the same. Section 4.2 discusses how the study handles the problem of false assimilation.

The field research and relevant literature found two other features that are becoming definitive of Pentecostal identity. The first feature discussed here, which is becoming fundamental to global Pentecostal identity is the prosperity doctrine. LGP mentioned some benefits of the prosperity doctrine. Others mentioned that the doctrine is biblical; that, it is good but the label ‘prosperity doctrine or prosperity gospel’ harms the concept because it has been associated with greed and exploitation. Therefore, it must be replaced with a term or a word that reflects Christian ethos. Another pastor said: ‘I don't think there is anything called prosperity gospel. People describe what they see and give it a tag’ (Missionary 46). This pastor thinks the term ‘prosperity’ came from outside the Pentecostal movement. As reviewed in chapter three, some scholars have also noted criticisms of the prosperity gospel. In the majority world, Anderson has observed the prosperity gospel to be ‘the worse forms of consumer capitalism in a Christian guise’

(2013:3). Throughout history, religious ideas have played an important part in the development of capitalism in Europe, and on people's thinking (Buchan, 1997; Weber, 1992). Thus, the role of religion in western economic development should not be forgotten when the prosperity gospel is criticized among Pentecostals or its popularity in the majority world. Asamoah-Gyadu, writes that 'The prosperity gospel has a strong message of empowerment but in some ways fails to articulate an adequate response to pain and suffering' (2015:xi). The widespread contribution of this doctrine among Pentecostals globally has also been widely documented (Burgess, 2020; Anderson, 2013). For the reasons mentioned above and what follows, the study argues that the prosperity doctrine is becoming fundamental to Pentecostal identity. Furthermore, within Catholicism, Pontifical Council for Culture and the Pontifical Council for Interreligious Dialogue (PCC & PCID) have found that the 'New Age shares many of the values espoused by enterprise culture and the prosperity Gospel and also by the consumer culture' (2003:4). Thus, the prosperity gospel is featured in the New Age as well. It seems to this student that Africans have turned to prosperity theology, Latin Americans have turned to liberation theology (Kim, 2012), westerners are turning to New Age (Drane, 1999; Frost, 2001). This shift is from below; thus, people turn to a particular tradition or movement if it serves their interests.

Based on insights from the field study and relevant literature, the argument of this researcher is in agreement with Anderson's view mentioned above that the prosperity gospel is to be understood as 'The worse forms of consumer capitalism in Christian guise' (2013:3); however, if LGP could address the criticisms of the prosperity gospel and contextualize this prosperity gospel, they could offer people who have turned to subjective-life spirituality what they are searching for. To contextualize, here, means to make the prosperity gospel relevant in this spiritual revolution context.

The prosperity gospel primarily focuses on attending to the material needs of people. This could explain why people from poorer religions of the world seem to be attracted to the prosperity gospel. As the field research revealed, most of the LGP also subscribe to the prosperity gospel. And also, as indicated in chapter three, some people in the West may not participate in religion because they seem to be already materially prosperous or have other sources from which to receive material help. However, this spiritual revolution and the New Age have revealed that there are other spiritual requirements people in the West seek, which religion can provide, although traditional religious institutions and LGP have so far failed to do so. Therefore, the study argues that the contextualization of the prosperity gospel to meet the needs of people should be considered holistically: needs that include material, social, spiritual, and political.

This study focuses on London Ghanaian Pentecostals. However, there are different branches of Pentecostal groups in Britain. As mentioned in the literature, there are Nigerian Pentecostals, Caribbean Pentecostals, Pentecostals from South African, and Pentecostals from Brazil, to mention but a few. These different Pentecostals are not grouped according to what has become known as the traditional classification of Pentecostalism—Neo Pentecostals, Classical Pentecostals, Charismatic Pentecostals, or Spiritual churches (Anderson, 2010). Rather, the different groups are according to migration pattern; different Pentecostal groups from outside Britain arriving with their unique approach to Pentecostalism, alongside their own culture. For this reason, to talk of British Pentecostal identity, the study argues, is to talk about the various different Pentecostal groups in Britain. Israel Olofinjana also discusses ‘the emerging field of African British theology’ (2020:63). Hence, this African British theology could have an influence on British Pentecostal identity. More than two decades ago, Grace Davie described religion in Britain as ‘a collection of European variants’ (1994:13). This

assertion was based on her description of religious history and the expression of the religious sentiments of individual countries that constitute the United Kingdom (Davie, 1994). With the presence of LGP and other migrants in Britain, henceforth, the description of Britain's religious landscape should include these communities. Thus, within Britain, the religious situation is one of diversity.

The range of different Pentecostal groups in Britain also raises the subject of unity among themselves and with the wider Christian church. Cecil Robeck Jr. writes that 'within the Pentecostal world, the concern for unity extends back to the beginning of the movement'. This was because 'the earliest Pentecostals typically came from other traditions with their theological or belief system already in place' (2018:64). Thus, what divided them were doctrinal differences and their denominationalism. LGP did not explicitly mention unity as a problem they had encountered during their mission engagements. Indeed, the field research found that 58% have working partnership with other British churches. However, from this student's own observation and experience as a Pentecostal clergy in Britain for more than two decades, what seems to divide LGP is not doctrinal differences but, first, competition—the notion that one church is better and doing well than others. Secondly, larger LGP churches feeling superior towards smaller institutions and, sometimes, because the former have the resources to absorb or attract members from the latter. This situation could create mistrust among LGP groups. With regards to the early church, Charles Parham writes that 'Unity did not come through the establishment of "concentration camps" or denominationalism, but rather, through the work of God among those who were baptized by the Holy Ghost into one Body, the glorious, redeemed Church' (cited in Robeck Jr., 2018:65). Following this approach, coming together for the sake of coming together would not bring about unity among LGP, but coming together in the Spirit of Christ to embark on the Great Commission

(Matthew 28:19-20) would foster unity, as all would then begin to see that we need one another. This is because, as discovered in the literature and the field research, the mission field in Britain is significant and very challenging. However, in the words of Jesus, ‘the workers are few’ (Luke 10:2).

Another practice influencing Pentecostal identity in Britain is how some LGP are adopting identities, forms of worship, vestments, and other practices from historic churches in Britain. One of the churches (Church 11), in their documents, describes themselves as Apostolic, Pentecostal, and Evangelical. Another Pentecostal church member (from Church 7) mentioned that, traditionally they have been Pentecostals but in recent times they have been leaning towards a non-denominational assembly. One of the pastors (Missionary 47) said that their church is strong in Pentecostal gifts, dynamic in Evangelical convictions and biblically orthodox. Thus, intentionally, they coalesce three streams of Christianity to form their own identity. This trend is redefining Pentecostal identity in Britain, but at a slow pace. There is a group of clergies headquartered in England (the Apostolic Pastoral Congress, APC) who ‘have ordained more than 150 priests and more than 6 bishops in England’ (Agama, 2015:59). ‘The APC is Pentecostal in expression, but is also episcopal, historic, liturgical and sacramental’ (Agama, 2015:53). In the field research, one pastor said that the APC membership, which is primarily made up of African and Caribbean Pentecostals, is increasing annually. An institution such as the APC contributes to redefining Pentecostal identity in Britain, but, once again, at a slow pace.

The mainstream churches or historic churches have embraced the Pentecostal movement, but have also established their own versions (Anderson, 2010). For example, Catholics have Catholic charismatic renewal (Anderson, 2010). As mentioned above, some Pentecostals are also adopting forms of worship from historic churches, and this

could be a sign of organizational unity in the body of Christ—ecumenism in the Christian religion. In Scripture, Christ prays for his church to be one (John 17:21), a theme St. Paul echoes in Ephesians 4:3-6. If this trend of Pentecostals adopting forms of worship from historic churches continues, Pentecostal identity in Britain could deviate from the established, global Pentecostal identity.

6.3 Dynamics of religious and spiritual changes in Britain

The spiritual revolution is one of the main conceptual frameworks of this thesis. In both the literature and findings from the field research, this concept has generated various themes. To deepen our understanding of this phenomenon in Britain, these themes are critically discussed in this section.

6.3.1 The spiritual revolution concept, accurate diagnosis?

Among other things, the discussion in this section answers the question, is there a spiritual revolution taking place in Britain as articulated by Heelas and Woodhead (2005)? The next section establishes that this concept does not fully capture the dynamics of religious and spiritual changes as experienced by London Ghanaian Pentecostals (LGP). Chapter two also reviewed some criticisms of the spiritual revolution concept articulated by Voas and Bruce (2007). These authors have criticized the sample size of the Kendal study carried out by Heelas and Woodhead (2005) as being too small and unrepresentative. Voas and Bruce (2007) see little chance the spiritual revolution occurring in the foreseeable future while they have also criticized some of the activities Heelas and Woodhead (2005) classified as spiritual in their study at Kendall. With regards to the latter criticism, it could be argued that activities that were previously classified as spiritual are changing in the contemporary era. Hence, Heelas and Woodhead's (2005) classification of, for example, attendance at a yoga class, a massage therapy session or visiting a palm reader's table, as participation in a holistic milieu.

Nevertheless, these criticisms, by Voas and Bruce (2007), and themes identified in the field research raise a question regarding whether the spiritual revolution study by Paul Heelas and Linda Woodhead offers an accurate diagnosis of the dynamics of religious and spiritual changes in Britain; this study argues that among LGP, it does not (see 6.3.2). However, despite what these criticisms against the spiritual revolution claim, the present study is grateful for the work Paul Heelas and Linda Woodhead have carried out in exploring an area which lacks empirical data in a British context. As reviewed in section 2.3, the spiritual revolution concept offers one method of understanding the dynamic changes in religion and spirituality in Britain. Furthermore, findings from the spiritual revolution study are the basis upon which this study is conducted.

6.3.2 Spiritual revolution not happening among London Ghanaian Pentecostals

Heelas and Woodhead (2005) identified the spiritual revolution occurring within the congregational domain- chapels, and churches in Britain. Their study did not take into account what is happening among migrant Pentecostals churches in Britain. Therefore, this study discusses whether the spiritual revolution is also occurring among LGP. Among LGP, if there is a decline in religious life and an increase in subjective-life spirituality which is measured by the extent LGP seek or participate in holistic activities having to do with subjective-life spirituality (Heelas and Woodhead, 2005), then this is indicative of a spiritual revolution. An additional measure to be used is to determine whether the beliefs of people active in the spiritual revolution phenomenon, reviewed in section 2.3 are prevalent among LGP.

Decline or growth in religion is one of the central themes of this spiritual revolution. LGP define life-as religion in terms of membership growth or decline, while they mainly described theirs as static except one person. Hence, Heelas and Woodhead's (2005)

claim that there is decline in religion, one measure of their spiritual revolution thesis, is inaccurate concerning LGP. There was evidence in their stories of what Heelas and Woodhead (2005) call life-as religion, particularly when it comes to obedience to God or their leaders or the Bible. From the field research, 76% of LGP said they have not sought spiritual help outside their churches. This demographic are those who say their churches fulfill their spiritual needs. A further 97% said they have not sought spiritual help outside the Christian faith. In their comments, we understood that LGP are not individually self-centered regarding their spirituality and religious practices instead, they are involved in life-as roles, taking instructions from their leaders, from the bible, and aiming to obey God, which are contrary to what Heelas and Woodhead (2005) call subjective-life spirituality. Thus, in terms of subjective-life spirituality, there is no spiritual revolution among LGP. However, in terms of a decline in religion, as noted above, the situation among them could be described as static. This stagnation of church growth is explained as follows, and this insight could help the church formulate an action.

The field research found that some LGP become less interested in attending church when they come to Britain. The reason offered was that the British social system provides them with their basic needs- housings, jobs, healthcare, education. These needs seem to highlight the differences between what Ghanaian Pentecostals who come to Britain are searching for (basic needs) and what the British people who have turned to spirituality are searching for (subjective-life spirituality). Thus, LGP find it challenging performing missions, even among some of their own people in London, because their basic needs are met. However, there seems to be no evidence in the literature, nor did the field research ascertain that LGP in Britain who have stopped attending church have begun searching for subjective-life spirituality, like the British people active in this spiritual

revolution phenomenon. Perhaps, a future study designed to further understand the religiosity and spirituality of migrant Christians who are not as active in church life as they used to be in their countries of origin, may be necessary to understand whether they are now also searching for subjective-life spirituality.

From these discussions, it can be claimed that the spiritual revolution is not prevalent among LGP. First, they do not subscribe to the beliefs and practices prevalent among people active in this revolution. Secondly, in terms of life-as religion as defined by LGP, there is a stagnation but, as defined by Heelas and Woodhead (2005), they are full of religious life. In terms of subjective-life spirituality, they are able to provide for their members but not people outside their community. The latter could be due to the fact that, in various parts of the globe, western theologies are 'being replaced by Third-World theologies: liberation theology, black theology, contextual theology, minjung theology, African theology, Asian theology, and the like' (Bosch, 2011:4). This means that LGP came to Britain with their own mission theology. The field research identified their mission theology as focusing on the role of the Holy Spirit. Thus, for LGP to reach out to the host society, adopting to western theology of missions be given due consideration. However, one can also argue that as evidenced in the relevant literature, white British churches (with western theology) are struggling to reach out to their own people, and even churches led by ministers born in UK face the same challenges. Hence, even if LGP adopt to western theology of missions, that would not make any difference.

6.3.3 Awareness of changes in the religious and spiritual landscape in Britain

This section discusses the extent of awareness of the changes in religious and spiritual landscapes in Britain among LGP with what is known in literature. From the relevant literature and insights from the field research, it can be said that LGP is a Christian

community in Britain with little understanding of the spiritual and religious dynamic changes the society is undergoing. With regard to the language people active in subjective-life spirituality use, Heelas and Woodhead (2005) write that one is immediately struck by the pervasive use of holistic language: balance, harmony, integration, flow, interaction, being at one, and being centred. Furthermore, terms such as spirituality, spiritism, New Age, yoga, mind-body-spirit, and other terms used to describe contemporary spiritual activities are becoming household names in the UK. Thus, what are considered to be spiritual activities, and even the wider language used to describe them, is changing. Findings from the survey and the interview found that many LGP, with the exception of one pastor (Missionary 46), were unaware of the vocabulary both non-scholars and scholars use to describe this phenomenon of spiritual revolution, nor were they practicing any of the above. Scripture says, 'The preacher sought to find out acceptable words: and *that which was* written *was* upright, *even* words of truth' (Ecclesiastes 12:10, KJV). Words are tools or objects of communication. Without the right use of language, and without speaking with an intimate understanding of the prevailing worldview of the host society, migrant Christian missions will find it a challenge to connect with the people they are serving. As discussed in chapter two, the New Age is gaining popularity. Therefore, Christians could use language by New Agers and apply them to Christian doctrines. Although we could think this way, however in the context of the New Age, Frost writes that: 'Christian language and terminology cuts little ice, for much of it has been borrowed and reinterpreted in the new context' (2001:103). Perhaps, the way forward is for Christians to make a distinction between their doctrines and that of the New Age. Still on the issue of language, for Christians to connect with British people, understanding how contemporary British people's worldview has also been shaped by today's science, and ideals of postmodernity is very

necessary, which the church must not ignore but engage critically. Heather Wraight, Assistant Director, Christian Research, has helpfully summed up the five key elements of post-modernity as: Spirituality without Christianity, Environment without a Creator, Words without meaning, individuality without belonging, the present without a future; ‘All these affect Christianity in one way or another’ (cited in Brierley, 2000:17).

Chigor Chike writes that, ‘The way African Christians in Britain understand Christian doctrines changes over time to reflect their new context’ (2007:123). ‘From this study, I estimate that it takes about twenty years for the influence of Western worldview to become significant’ (Chike, 2007: 123). If Chike is correct, by now LGP should be in a position to engage critically with the British worldview. However, LGP seem to be an exception to Chike’s analysis. The oldest Ghanaian Pentecostal church (Church 1) in London studied in the field research was established in 1989. As such, it has been more than three decades since they started coming to Britain to establish churches. The lack of LGP awareness of the vocabulary both ordinary people and scholars use to describe this spiritual revolution activities is a possible impediment to them meeting the spiritual needs of the British people. Nyanni (2018) found that the second-generation members of Church of Pentecost are using contemporary language in their religious expressions. This study suggests a ministerial training for LGP, among other things, to acquire the language British people use to express their faith and spirituality.

Although LGP seem unfamiliar with the language British people use to express their faith, some do have some level of understanding of the spiritual and religious changes in Britain in their own way. When the study asked the following question: ‘Many people in Britain are changing their practice of faith and many do not go to church like before, are you aware of this? In both the survey and the interview, 63% said they were aware

that British people no longer go to church like they did in the past. 23% said they were unaware; 14% did not answer. However, comparing insights from the relevant literature with LGP awareness of the spiritual revolution phenomenon, the study argues that LGP have little awareness of the religious and spiritual changes taking place in Britain. LGP who said they were aware of the changes in religious and practices described the changes mainly in terms of people no longer interested in attending church services. They see the unchurched as not having any real need for God, mainly, due to a lack of knowledge about God, and because of their own self-sufficiency. However, they also added that during crisis the unchurched, either knowingly or unknowingly, would cry out for spiritual help from God or other supernatural sources, which indicates that they are searching for something. A few LGP mentioned certain expressions people would use, such as 'I don't believe in God', 'I am a god', 'I don't believe in religion'. Scholars have also put forward several diverse views using terms such as: from dwelling to seeking (Wuthnow, 1998), believing without belonging (Davie, 1999), spiritual revolution (Heelas and Woodhead, 2005), from religion to spirituality (Cox, 2009), and spiritual but religious (Williams, 2012). This study is of the view that when people use new expressions to describe their religiosity or spirituality, it is an indication of a search for a new identity in religious and spiritual contexts.

LGP also mentioned the huge degree of confusion in the UK when it comes to defining what spirituality is and how it is practiced. One pastor said: 'People nowadays don't care where it [their spirituality] comes from so far as they could find satisfaction wherever, or however, they go for it' (Missionary 48). Cox (2009) writes that people are breaking down barriers between different religions to seek deep-seated personal meanings from other religions. Why is there such confusion? R. S. Sturch suggests that the term spirituality is used in various senses by different scholars and Christian traditions 'partly

because the spiritual life is itself very complex' (1998:657). Heather Wraight points out that one of the notable features of post-modernity is words without meaning (cited in Brierley, 2000). This notion of words without meaning may encourage individuals to interpret, for example, what it means to be spiritual in their own way. As such, there is a general lack of agreement among scholars and people of faith on the precise definition of spirituality. The view of this study is that spirituality should be defined within a context; every spiritual tradition should define their own spirituality.

6.3.4 Engaging with factors relating to changes in religion and spirituality

In chapter two, the study reviewed direct and indirect contributory factors to the changes in religion and spirituality landscapes in western societies. With regard to the indirect contributors, the church also contributed to the present challenges. LGP did not mention that the church has also contributed to the present crisis in the West. Drane writes that because Christianity is part of the present problem, 'Consequently the only place to find useful spiritual guidance will be in another cultures and worldviews, or within ourselves' (1999:17). However, one can also argue that if in the past, Christianity played a significant role towards the development and success of western society, then it should not be incredible for one to think that in the present context, Christianity can also contribute to addressing the problems westerners face. Although the study makes a case for this way of thinking, it also acknowledges that, contemporarily, Christianity would have to prove that it can do so. What the church can contribute to address the problems westerners face is a question that needs further study. In this regard, the new subjective-life missiology discussed in chapter seven is an action plan this study puts forward to address the problem westerners face in the spiritual and religious landscapes in Britain.

Chapter two also reviewed secularization, consumerism, and religious pluralism as some of the direct contributors to the spiritual revolution phenomenon. With regards to

consumerism, there is a shift from a culture of obligation or duty to a culture of consumption or choice (Davie, 1994). LGP did not mention consumerist culture as a potential reason for the changes in religious and spiritual practices. However, they did mention that most people in Britain have their basic needs met either by the British welfare system or previous generations passing on inheritance to their children, and so the children themselves don't see any need for God other than in difficult times. Therefore, whereas scholarly literature on this subject talks about consumerist attitudes (the encouragement to spend in order to be satisfied) as a contributory factor to the spiritual revolution, LGP see British people as being content in life and only seek help from God in times of crisis. From a scriptural viewpoint, three principles can describe a person who is content in life: peace (Prov 16:7; Isaiah 53:5; 2 Chronicles 17:1-10; 2 Samuel 7:1), satisfaction (Ecclesiastes 3:12-13; 5:18-19), and eternal life (John 3:36; Acts 8:34-39). All these three (peace, satisfaction, and eternal life) are God's gift to humanity. Thus, a content person is at peace with himself, with God, and with his neighbour; he is satisfied with his labour and has eternal life. However, the rise in subjective-life spirituality (Heelas and Woodhead, 2005; Wuthnow, 1998) and alternative spirituality (Lynch, 2007; Partridge, 2006) are indications that most British people are not necessarily content in life as LGP claim.

Chapter two also reviewed that pluralism offers unprecedented freedom for all religions. Pluralism also provides people with different religious and spiritual options to choose from. The field research found that 97% of LGP said they have never sought spiritual help outside Christianity. In contrast, as already mentioned, Harvey Cox (2009) writes that some Christians are breaking barriers between religions to seek spiritual help. Only 3% of Ghanaian Pentecostals who said they have sought help outside the Christian faith fall into this category that Cox (2009) describes. As reviewed in chapter two, the New

Age movement and occulture have become umbrellas for diverse ideas, faith traditions, and spiritualities. The 97% of LGP who have never sought spiritual help outside Christianity means LGP are not active for example, in New Age ideals. In this regard, LGP have not benefited from pluralistic Britain, neither has it disadvantaged them. However, as reviewed in chapter two, pluralistic Britain has provided them with a tolerant space for their missionary activities although some LGP mentioned hostilities towards them.

The literature review established secularization as an overarching social process or force which gives birth to or fosters other contributors to this spiritual revolution. Steve Bruce's (2002) view is that the secularization paradigm in the West is stable and that decline in religion is unabated. However, Adedibu indicates that, 'The growth and proliferation of Black Majority Churches has led to a new epoch in the history of British Christianity' (2012:154). Furthermore, in more recent times, Akomiah-Conteh argues that 'for secularization theory to be applicable to the post-Christendom and the present context, it must also consider and justify decline in other non-traditional forms of Christianity and churches, particularly those which appeared in Britain after 1960' (2019:14). Her research found a phenomenon of new churches in Glasgow in the period 2000–2016 with 'African churches having the largest number and share of new churches in Glasgow. They make up 51% of the entire group, followed by Scottish churches with 35% and Asian churches with 9%' (2019:318). Some scholars have also suggested that, due to their unique characteristics, 'Pentecostalism should be given more attention in the debate on secularization' (Anderson, 2010:1). On the general views of LGP on secularization, 13% said secularization is a good thing; it helps people know about other people and cultures, which gives a better understanding on the most appropriate way to approach people in society. 70% of LGP said secularization was not a good thing; they

see secularization mainly as working against the church, by transforming the church's ideals and hindering its core mission of producing more Christians. Some suggested that the church needs to find new ways of conducting missionary work in such contexts. In another study, Nigerian Pentecostals in Britain 'regard their movement as a significant social force capable of reversing the secularizing tendencies of British society' (Burgess, 2019:251). This demonstrates how formidable Nigerian Pentecostals are in Britain compared to Ghanaian Pentecostals in this regard. Furthermore, if Nigerian Pentecostals are able to reverse secularizing tendencies, then, as mentioned above, this might further be a reason why scholars have also suggested that the Pentecostal phenomenon should be given more attention in the debate on secularization.

The study now aims to establish which of the three varieties of approaches to secularization reviewed in section 2.8.2, might describe LGP. This discussion is necessary because 'Any discussion of religion as a social force must make reference to secularization theory and current debates on post-secular debates' (Burgess, 2019:251). As such, this study also considers the present discussion as a contribution to the secularization debate. Since the spiritual revolution is not taking place among LGP, and the fact that they are able to meet the subjective-life needs of their people but not those of the host society (see section 6.3.2), secularization approach which describes them is the argument against the secularization thesis, what some scholars (e.g., Davie, 2015) call a transformation of religion. With regard to the argument against the secularization thesis (that is, the belief that religion will disappear from modern society), Burgess explains that: 'Outside the walls of the mainline churches, religion seems to flourish in many ways, especially in forms that emphasize individual experience, including the various expressions of Pentecostalism' (2019:252). LGP approach to missions, in this spiritual revolution context, seems to run contrary to the secularization theory in that,

they appear to be flourishing in terms of providing for the spiritual and religious needs of their people.

Following Peter Berger, Christopher Partridge, Steve Bruce, and other scholars' arguments for and against the secularization paradigm and drawing insights from the present field research, this student discusses his views on the secularization debate in British context. Regarding the relationship between modernization and secularization, theologically, the relationship is not really that linear. Rather, modernization can lead to either secularity or strong faith in God (Deut. 8:7-19). Thus, if society becomes modernised, improving human lives, this can either result in people thanking God which builds their faith, or people forsaking God because they don't see their need for God any longer just as some LGP mentioned in the field research. As evidence from the secularization thesis demonstrate, with time, those who abandoned God begin a new spiritual journey, and become spiritual if not religious. Their new found spirituality and or religiosity could be different from their former ones, or it could also be that their new spiritual journey would bring them back to their former spirituality and or religion (e.g., God). Thus, whereas Steve Bruce (2002) believes that secularization is a stable phenomenon, the view of this study is that secularization is a means to an end. In this regard, Partridge is right: 'the processes of disenchantment are unlikely to lead to an absolutely secular condition' (2016:40). Thus, the view of this study on the secularization debate is that society cannot remain secular, and the individual cannot remain secular. Society cannot remain secular; it will have space for religion and spirituality even if different from traditional Christianity. The presence of ancient and contemporary religions, spiritual traditions, secret societies, UFOs, aliens, and celestial beings show how religious and spiritual our world is. Furthermore, theologically, Jesus Christ occupies the whole universe (Ephesians 4:9-10; Colossians 1:15-18), and the

mission of God is not limited to within the church but the whole world (John 3:16). Thus, the view of this student is that religion and spirituality are ubiquitous. Therefore, one can say that human beings, consciously or unconsciously live with God who is both religious and spiritual and he commands humans to be both as well (John 4:23-24; James 1:27).

In the past, for example, in the days of Martin Luther and the reformation, religion and spirituality occurred mainly within the church and much of the work of the church focused on internal affairs. As such, scholars (e.g., Casanova, 1994; Hunter III, 1992) see this inward looking by the church as a contributor to its own demise. In contrast, contemporarily, despite the decline in traditional Christianity, there is a lot of religiosity and spirituality, but mainly outside the church, as the spiritual revolution phenomenon and the New Age reveal. Therefore, contemporary, Christians must focus their missions on issues outside the church. Notable, among them is people's hunger for spiritual things or the turn to self. If society cannot remain secular as argued above, then another argument is that the individual cannot remain secular. This is because, even the conscious atheist will engage in the 'God debate' to convince himself of his belief against the supernatural, which in some sense could be considered a spiritual journey. Human beings also have spirit in them (1 Thessalonians 5:23), and this in some sense makes humans spiritual. This insight also means that secularity is not enough for humans, the spiritual and religious dimensions of life are needed and indeed are being explored in Britain. Thus, there is a spiritual journey humans are embarking, others have believed in God as revealed in scripture, others have also convinced themselves there is no God or the supernatural, others too have found their own god (s), and others too are still searching. Thus, every human being is on a spiritual journey in some sense.

6.3.5 Discourse on the trajectory of changes in religious and spiritual landscapes

Drawing insights from relevant literature and the field research, this section discusses some identified issues with regard to the trajectory of the changes in religious and spiritual landscapes in Britain. From the point of view of an insider (as a clergy), and also as an outsider (an embedded researcher), this section also brings to people's attention some issues concerning both religion and spirituality. The section ends with a discussion about a possible relationship between the trajectory of the changes in religious and spiritual landscapes and the end of this present civilization.

Scholars have observed that the New Age, like some religions in contemporary Western democratic societies also encourages consumerism (Bruce, 2002; Hanegraaff, 2002; Drane, 1999). Drawing on late-modern social theorists, Andrew Dawson 'argues that new religiosities neither wholly affirm nor entirely reject late modern society and might best be regarded as forms of "mystified consumption"' (2011: 309). Chapter two argued that contemporary spirituality and sexuality appear to be a search for self-identity and self-gratification. Thus, the search for self-identity seems to be a core societal challenge. The Christian message on this subject is that human beings can find their identity in God because they are created in his image (Genesis 1:26-28). One can also argue that this trajectory of contemporary spirituality (turn to self) seems to be repeating what happened with late-modern spirituality where according to Ulrich Beck, there was the tendency to 'compel people—for the sake of their own material survival—to make themselves the centre of their own planning and conduct of life' (cited in Dawson, 2011:310). Thus, in late-modern spirituality, the self, pursued materialism. Therefore, now that 'the self' is at the centre of one's spirituality in the present milieu, the individual is likely to become spirituality corrupt.

The New Age is ‘accompanied by a new and superior kind of spiritual consciousness’ which the individual is expected to be in tuned with (Hanegraaff, 2002:250). This new superior spiritual consciousness needs further understanding. LGP see the role of the Holy Spirit as the focus of their mission engagements. Furthermore, the Christian answer for an individual to be in tune with superior spiritual consciousness could mean this; that the individual be born again by God’s Spirit (John 3:3-5), be filled with the Spirit of God (Acts 2:38-39), to worship God in Spirit and in truth (John 4:23-24), and to ‘walk by the Spirit’ (Galatians 5:16). Thus, in a Christian sense, superior spiritual consciousness of an individual means the person must be in tune with the Spirit of God.

As reviewed in chapter two, alternative spirituality and the New Age have revealed that Western culture is now interested and openly engaging in many ways, with the spirit world. Christian theology teaches that any spirit which is not the Spirit of God can be harmful to humans (Mark 5:1-20; Luke 11:24-26; Romans 8:15; 2 Timothy 1:7). Among New Agers, Frost (2001) found that people who engage with harmful spirits or harmful spiritual practices experience harm. Thus, things can go wrong when it comes to spiritual engagements. Unfortunately, ‘Western scholars, particularly in the social sciences, have found the subject of evil spirits and demons in Africa fascinating. They saw beliefs in witchcraft and evil spirits in Africa as superstition that would be removed by Western education’ (Anderson, 2018:127). Thus, among western scholars, there seems to be a gap (both in knowledge and methodology) when it comes to understanding what happens when things go wrong with regard to spiritual engagements. According to scholars (e.g., Anderson, 2018; Onyinah, 2014; Währisch-Oblau, 2011), African Pentecostalism has developed theology of deliverance ministry. Here, New Agers who are mostly Westerners (Bruce, 2002), can learn something from African Pentecostals. Furthermore, since the New Age has come to stay and is even evolving (Drane, 1999), Western

scholars may have to give attention to the downside of spirituality. In view of this, section 7.5.4 attempts a discussion about what happens when things go wrong as people engage with spirituality.

London Ghanaian Pentecostal's spirituality have not been received by the British society. However, Eastern traditions traveling Westwards have been well noted by scholars (Partridge, 2016; Berger, 2002; Drane, 1999; Cox, 1977). This trend should make us explore critically about the emergence of a possible relationship between the rise of world superpowers from the East (China in particular) and the exportation of their form of governance to the West. For example, when Greece became a world super power, its culture, ideals and governance influenced the then civilized world and the same can be said of the Roman empire. Contemporarily, Britain and America have also been exporting their preferred form of governance (democracy) around the globe. In the New Age context, as the West turns to Eastern traditions, cultures, and spiritualities, what needs to be explored is whether the West will also embrace the style of governance from the East, China in particular. On the other hand, it could also be argued that the West is preparing the way for the next world super power, China. This analysis could be an interdisciplinary study between politics and religion. The former analyzing the influence of Eastern politics (e.g., China) on the West and the latter analyzing the influence of Eastern spiritualities and religions on the West.

Insights from some scholars and the New Age indicate the prospect of an emergence of a new Western imperialism and what that could mean for the church and the British society is discussed here. As already mentioned, Eastern traditions, religions, and cultures travel West. This Eastenization of the West brings to mind the scramble for Africa. Scramble for Africa is a term used to describe a period (from 1881-1914) when Britain and other western nations descended on Africa for their material and human

resources; it was a period of new imperialism. In postmodern context, Islamic writer Ziauddin Sardar (1998) also writes that: ‘when western thoughts reaches a dead end, it unreservedly turns towards [other cultures] to appropriate and devour [their] thought and continue on its irrational and grotesquely skewed goal, [which turns out to be] simply a new wave of domination riding on the crest of colonialism and modernity’ (quoted by Drane, 1999:49). Steve Bruce also indicates that: ‘the New Age borrow from Africa, Asia, and indigenous peoples of America and the Antipodes’ (2002:89). John Drane (1999:48) asks the question, ‘Could it be that the New Age is actually a more subtle form of imperialism for a post-colonial world?’ If the New Age is a more subtle form of contemporary imperialism as Drane (1999) and Sardar (1998) argue, then in the first place, the purpose of the ongoing de-colonization efforts in the world (although more needs to be done) is already defeated. However, because of the rise of China, the Easternization of the West (Berger, 2002; Drane, 1999), and biblical prophecies concerning the role of the East in the end times (Isaiah 2:6; 41:2; Daniel 11:44; Ezekiel 43:2; Revelation 16:12), this study argues that the New Age will be dominated by the East and not the West. This argument is even more convincing in the sense that as reviewed in section 2.2, the Age of Aries (the bull) identified with the Father (Judaism) was dominated by Israel-Palestine, the Age of Pisces (the fish) identified with the Son (Christianity) has been dominated by the West, and so, the arrival of the Age of Aquarius-New Age (the water bearer) identified with the Spirit, is likely to shift world domination to somewhere else. Since ‘The exact shape of the New Age is changing’ (Drane, 1999:49), what this paradigm shift in world dominance (whether political or intellectual or spiritual) would mean for the church and the world at large is a question in need of further academic research. For the church, this potential shift in world dominance to the East could be considered a new missional challenge and a potential

research project for students of biblical prophecy.

From the point of view of an insider (as a clergy), and also as an outsider (an embedded researcher), this author brings to the notice of people active in this spiritual revolution some issues in religion and spirituality he considers important. As already mentioned, the field research did not discover beliefs of the people active in this spiritual revolution (see section 2.3) prevalent among LGP. One of the beliefs of people active in the spiritual revolution phenomenon is to be spiritual but not religious (Williams, 2012). In chapter two, this study argues that, from Christian view point, one cannot be spiritual without being religious and one cannot be religious without being spiritual. As Dean Hammer writes: 'One of my biggest challenges in the *God Gene* is to attempt to separate spirituality from religion. This is difficult because religion is founded on spiritual beliefs. Conversely, spiritual beliefs usually are expressed using the language and rituals of religion' (Hamer, 2005:10). Hanegraaff (2002) sees postmodern spirituality as the religion of the self. There is a rich spirituality known to humanity within Christianity (Agama, 2016). Thus, in Christianity context, spirituality is embedded in religion and religion is founded on spiritual beliefs. From what is said above, it is the impression of this student that people can be religious, or people can engage in religious activities without knowing, this is because they have not identified themselves with an established religion. Therefore, the study argues that people should not separate religion and spirituality.

Research has suggested that spiritual people may suffer worse mental health than conventionally religious people, agnostic or atheist people (Castella, 2013). With regard to the rise of people's interest in spirituality, a leader of one of the country's biggest churches warns of a potentially dangerous cult said to be recruiting members in London (Williams, 2016). Here, some dangers of spirituality are mentioned, highlighting some

advantages of religiosity over spirituality. Religion can provide structure and guidance while spirituality is fluid and unstructured. Unguided spirituality is likely to expose people to harm, and this would defeat the very purpose of searching for what gives personal meaning and satisfaction in life in this spiritual revolution context. Religion provides a faith community to belong to; theologically, the gospel calls people to believe in Christ and to belong to Christ's body, the Church (Acts 2:42-47; 1 Peter 2:4-10). Among other things, this faith community, which is called the Church in Christianity, has divine authority and the power to act on the individual's behalf, especially in times of need (see Matthew 18:15-20; Acts 12:1-18). Religion also provides a collection of sacred texts that are useful for imparting wisdom, for teaching, correcting, and training for every good work (Deuteronomy 4:5-8; 2 Timothy 3:14-17). To act justly towards all people (Micah 6:8); to have love for one's self, love for thy neighbour, and love for God (Matthew 22:36-40), and to look after orphans and widows (James 1:27) are all religious concepts. Religion has a dark side as well. For example, the Reformation and church history have taught us that, as a human institution, the church can be unkind and vicious towards its members (Brown and Woodhead, 2016; Liardon, 2008; Ritchter and Francis, 1998). Despite this, this study suggests that, in the context of this spiritual revolution, and from a Christianity view point, one must be both spiritual and religious because both have something to benefit from.

Gordon Lynch describes the trajectory of changes in religious and spiritual landscapes as 'a new phase of progressive religion in the West' (2007:20). He argues that, because Christianity has the capacity to infuse society, the 'current turn to nature may well be replaced by some other new forms of religiosity which gives more weight to transcendence and the call for a higher spiritual authority' (Lynch, 2007:115). In light of this, this study describes the trajectory of contemporary religion and spirituality thus:

from Christianity to secularisation, to occulture, to transcendence, and then to a higher authority. These beliefs are prevalent in contemporary society. LGP are some of the Christian communities who came to Britain with their own mission theology. Their religiosity and spirituality have not been imparted by secularisation that much. Hence, their religiosity and spirituality cannot be described as progressive.

On a different theme, there seems to be a relationship between the trajectory of the changes in religion and spirituality and the end of the present civilization. Historical theology records at least three leading causes of the end of civilization: wickedness as it happened in the days of Noah and the flood (Genesis 6-9), sexual decadence as it happened to Sodom and Gomorrah in the days of Lot (Genesis 19), and the worship of other deities other than the God of the Bible, for example, as it happened to both houses of Israel and Judah (2 Kings 17:7-23; 23:26-27). About the end of the present world, theological prophecy indicates that this will take place as a result of humanity worshipping the **beast**. Revelation 13-14 talks about other than the biblical God. As reviewed in chapter two, the decline in religion indicates that the religious structures that have contributed to shaping Western values, mindset, and society are crumbling. This could mean two things: Firstly, in line with LGP claims, future generations would no longer inherit Judeo-Christian heritages if religious structures continue to crumble. Secondly, great civilizations have become no more (Toynbee and Somervell, 1987). Some religious scholars have linked past civilizations' fall to religion's failure and decay (Gibbon, 2014; Missler, 2012). This means that our civilization could collapse if religious structures falter and fade. Thus, there seems to be a relationship between the role of religion in the rise and fall of society. This relationship needs to be explored further in future studies from historical and biblical perspectives.

About the coming of the New Age, ‘the transition to a new cycle of revolution would necessitate the destruction of civilization, by violent causes such as earthquakes, floods, diseases and the like, resulting in global economic, political and social collapse’ (Hanegraaff, 2002:250). This collapse is due to the fact that the New Age is ‘accompanied by a new and superior kind of spiritual consciousness’, but humanity will resist the change because it is ‘corrupted by materialism’ (Hanegraaff, 2002:250). Here, the study argues that society is also corrupted not just by materialism but also spiritualism. Theologically, humans become corrupt spiritually, first, when we become self-centered in spiritual engagements and secondly, when we do not engage with the right kind of spirit(s). The Spirit of God is called the Holy Spirit, which God wants every human being to experience or possess (Joel 2:28-29; Acts 2:38-39). Thus, arguably, the new and superior kind of spiritual consciousness the New Age expects individuals to be in tune with should be inspired by the Spirit of God. Therefore, theologically, any spiritual engagement by humans outside the Holy Spirit could be considered spiritual corruption (Ephesians 2:1-3).

Chapter two reviewed that theologically, the coming of the thousand-year reign of Christ will be accompanied by an apocalypse because of ‘wickedness’ (Matt. 24:12; 2 Tim 3: 12-13). John Drane, drawing on the impact of globalization on the crisis in Western civilization, the demise of scientific-materialist philosophy, the decline of traditional mainstream Christianity in Europe and North America, and the flaws of the New Age, also concludes that our ‘present civilization is not in a period of change: it is in a state of terminal collapse’ (1999:203). Lynch (2007) writes that moral decline in the West is a root cause of the collapse of our civilization. He discusses four varieties of the demoralization thesis: the liberal revolution of the 1960s, secularisation, capitalism, and dominance of rationality (Lynch, 2007). He considers all these as root causes of

demoralization leading to a collapse of civilization. In the field research, LGP also expressed some concerns about moral decline in Britain. From these insights, the study suggests the need for some action plans to address this potential apocalypse. For example, the New Age should meet people's spiritual needs and encourage them to be spiritually inspired by the Spirit of God. Likewise, the church could encourage people to worship the God of the bible.

6.3.6 Approaches to spirituality and religion: influencing factors

Drawing insights from relevant literature and the field research, this section discusses factors influencing approaches to religion and spirituality: tradition, needs, and life experiences. London Ghanaian Pentecostals continue to hold on to their Pentecostal tradition. For example, some second-generation Ghanaian Pentecostals in Britain are active in Pentecostal churches (Nyanni, 2018). In the first century, St. Paul wrote that the Greek's approach to religion and spirituality demanded wisdom (a rational approach) and the Jews demanded signs (a supernatural approach) (1 Corinthians 1:22). In various parts of the globe, western theologies are 'being replaced by Third-World theologies: liberation theology, black theology, contextual theology, minjung theology, African theology, Asian theology, and the like' (Bosch, 2011:4). However, as reviewed in chapter two, the changes in religious and spiritual practices reveal that people abandon their traditions if their spiritual needs are unmet. In this regard, westerners are also abandoning Christianity and are turning to New Age and alternative spirituality (Partridge, 2016; Lynch, 2007; Drane, 1999; Frost, 2001). Life experiences also influence the type of approach to religion and spirituality people adopt. For example, LGP also mentioned that some of their people no longer participate in religion because the British system meets their needs. It is also the impression of this student that when

people are exposed to different cultures, religions, or higher education, they question and sometimes abandon their religion or spirituality for another or none.

This paragraph outlines some of the approaches to religion and spirituality that emerged from this study, although they are by no means exhaustive. People who seek answers to life's big questions (Spencer, 2006), approach spirituality and religion based on human reason or ingenuity, this is a rational approach. A supernatural approach could be described as one which is based on spiritual power or force beyond scientific or human understanding. For example, LGP's approach to spirituality and religion is based on the Holy Spirit, which falls under the supernatural approach. A fellowship approach involves association with other people of the same interest or belief. For example, contemporary growing interest in bringing religion and the environment together as a contribution to climate issues has led to ecological spirituality (Partridge, 2006). A revelational approach is based on what the Almighty God has made known in the Holy Scriptures. The emergence of alternative spirituality and occulture has shown that there are non-orthodox approaches to spirituality and religion, and Partridge (2016) indicates that these approaches have gained popularity in recent times. In the present context, the study recommends that a combination of different approaches be adopted for a healthy approach to religion and spirituality, especially the revelational approach with other approaches.

6.3.7 Towards contemporary role of religion

In the field study, some LGP expressed the desire to do missions differently in British context. In literature, some scholars, (e.g., Anderson, 2010a), have indicated that the role of religion in the contemporary world remains largely unanswered. Furthermore, the impact of this spiritual revolution as discussed throughout this document means the role of religion in society needs an ongoing conversation. Therefore, what is discussed

in this section is an attempt to contribute to the role of religion contemporarily.

With the decline in traditional Christian religion and the trajectory of subjective life-spirituality (the turn to self), this study suggests that this trend would require a critical review of what religion and spirituality are. Old religions and spiritualities are evolving and new ones are emerging. Some scholars, for example, Hanegraaff (2002) see postmodern spirituality as the religion of the self. Thus, in some sense, there is some religiosity in contemporary spirituality. Sutcliffe and Gilhus (2013) argue that due to the fluid and popular nature of the New Age, it is a very challenging field to understand using traditional models of religious analysis. Scholars such as William Bloom (1991) have done excellent characterization of the New Age, and this seems to give New Agers an identity, religious or spiritual or both. As indicated already, people can be religious without knowing it since they have not identified themselves with an established religion. However, if a broader concept of what it means to be religious is adopted, this could enable new spiritual and religious groups to be identified.

LGP is a religious group who subscribes to the tenets of the Pentecostal movement. In the same way, any group of people characterized by spiritual or religious identity should be identified accordingly. Contemporarily, this would require religion experts and faith practitioners working on what it means to be religious and spiritual. In this regard, Jeremiah (2022) believes that due to the polarisation of views about religion, we should not use the category religion as a descriptor or a catch-all term but as a hybrid prism. Furthermore, Partridge's (2005) expansion of the narrow, technical definition of the term occult to include a vast spectrum of beliefs and practices sourced by Eastern spirituality, Paganism, Spiritualism, Theosophy, alternative science and medicine, popular psychology, and a range of beliefs emanating out of a general interest in the paranormal is certainly a good attempt at reviewing the parameters and what religion and spirituality

are, contemporarily. Thus, Partridge brings these spiritual practices outside institutional religions under one umbrella -occulture. In some sense, this occulture concept by Partridge and other scholars is similar to the role of religious pluralism in a society since both are concerned with the celebration of diversity within spiritual and religious practices respectively.

LGP also indicated that God is not happy with Britain. Scripture tells that, if God is not happy with a society, the people eventually suffer, unless they repent (Isaiah 40:1-2; Hosea 14:1-8). Thus, the blessing and strength of a society in religious context, depends on its righteousness (see Proverbs 14:34). In discussing the rise of superheroes in our modern times, Jordan Peterson (2021) suggests that this phenomenon is a response to the lack of fully functioning religious structures, and he calls for the need to reinstate or reinvigorate these structures within society. However, in response to the 2021 census results, there are calls to disestablish the church's role in schools and parliament, because for the first time, less than half of the population in England and Wales described themselves as Christians (Booth *et al.*, 2022). Thus, in line with Heelas and Woodhead's (2005) findings, decline in traditional Christianity seems unabated. As such, any approach to Christian missions should also encourage people to live righteously, to become religious, and to invite Christians who do not go to church to do so once more. These could eventually, contribute to the re-institution of functioning religious structures in British context.

As mentioned above, the field research found that most LGP become less interested in attending church when they come to Britain. The main reason mentioned by their pastors was that the British system provides them with their basic needs. This attitude at least teaches us two things. The first is the role of religion in a society and in an individual's life. The second is how this attitude can contribute to decline of religion in a society.

The former (the role of religion) shall be discussed here. The latter is discussed in section 7.3.1. The resilience of religion in both developed countries (Berger, 1999) and developing countries (Haar and Ellis, 2006) is plain to see. However, as already mentioned, some scholars, have indicated that the role of religion in the contemporary world remains largely unanswered. Gerrie Ter Haar and Stephen Ellis (2006) have rightly argued for the role of religion in Africa's development with conclusions for the European union for partnership. In section 7.4, this study established that religion provides both prescriptive and non-prescriptive needs. Heelas and Woodhead write: 'Underlying the subjectivization thesis is the Durkheimian principle that people are more likely to be involved with forms of the sacred which are consistent with their ongoing values and beliefs' (2005:78). This study argues further in the following paragraphs that the effective role of religion seems to differ from society to society, from an individual to an individual, and that generally, its role depends on three main things: the problem at hand, the needs of the people, and the interest (aspiration) of the people. In a Latin America context for example, justice for the poor dominates religious, theological, and missionary discussions (Kim, 2012; Gutiérrez, 2003). Due to poverty levels in Africa, as mentioned above, Haar and Ellis (2006) have argued strongly for the role of religion in Africa's development. Poverty is a major problem in Africa, where the needs and interests of the people are to combat the worse effects of poverty. In war zone countries, for example in parts of Nigerian and Sudan, religion plays a crucial dual role: on one hand, as a force for conflict prevention and peace building, but in other cases as the main instigator and impetus behind certain war efforts (Haar and Ellis, 2006).

In this paragraph, discussion about the role of religion shall be limited to Ghanaian immigrants in London due to the dynamic nature of their community. As previously stated, the field research revealed that some LGP become less interested in attending

church when they come to Britain, and the reason given was that the British system provides them with their basic needs-, such as housings, jobs, healthcare, and education. From this insight, one might conversely argue that religion or spirituality becomes important to some people if they do not have avenues that provide for their needs. The secularization theory which holds the view that demand for religion and religious practice become less important to people as they experienced economic development or as the society develops (Tomalin, 2013, Berger, 1999) would seem to be true among some LGP. As mentioned above, back in Ghana (a developing nation), some LGP are committed to church life, out of a desire for their basic needs to be met. Thus, this insight agrees with what Bompani, and Frahm-Arp have noted, that 'rather than being perceived as an anti-modern agent in Africa, religion is rather a vehicle for modernity per-se' (2010:241). From what these authors suggest, it seems that developing countries need religion in order to develop. Therefore, in Africa, people can experience economic development and still be religious because their society has not fully developed yet. From my experience as a minister of the gospel, this can even make people more religious as they attribute their development and prosperity to whoever their God is. One can also argue that, if most Ghanaian Pentecostals in Ghana attend church as a means of receiving their basic needs, then the church is providing essential services to a section of the citizens in Ghana. Haar and Ellis (2006) have also written about how some religious organizations in Africa have taken over responsibilities for welfare services, especially in health care and education where respective governments are struggling. This study suggests that this situation is a call for African governments to focus on improving the living standards of the people. Following our argument above, we can say that the role of religion differs from society to society.

Due to the spiritual revolution and New Age phenomena, we now focus on the effective role of religion in British context. Drane writes that 'In fifteen-century Europe, personal guilt and the need for forgiveness was a major issue for many people, and one reason the Protestant Reformers made such an impact was because they addressed that question so effectively' (1999:188). As reviewed in chapter two, in our present context, the problem of the day for the church to address according to the spiritual revolution and the New Age phenomena is people's hunger for spiritual things. Scripture tells of God's promise to pour out his spirit on people in the last days (Joel 2:28-29). The Day of Pentecost records in Acts 2, marks the beginning of the fulfillment of this promise. The field research found that LGP focus their missions based on the role of the Holy Spirit, however they have been unable to reach out to people outside their community. On the other hand, the New Age movement seems to be satisfying people's hunger for spiritual things (Frost, 2001; Drane, 1999). Spiritual things can sometimes go wrong (e.g., Mark 5: 1-20; 9:14-29). As already mentioned, there are reports (e.g., Rob Frost, 2001 and other media outlets) that some New Agers are hurt spiritually. From God's perspective, scripture also mentions some forbidden spiritual practices (See Deut. 18:9-13) which seem prevalent in New Age circles. Therefore, following Drane's (1999) argument above, this study argues that for the church to make an impact in our present context, it must seek to address the spiritual needs of the people by presenting to them for example, the ministry of the Holy Spirit and also helping them to solve spiritual problems they may have. In post-brexit context, Justin Welby also reminds us that 'To reimagine ourselves today requires a radical effort that must take in a plurality of religions' (2018:10). Brexit is one of the major revolutions which the future of Britain is likely to revolve around. Therefore, LGP and other faith groups must engage with brexit in order to act accordingly.

Religion is a product of society (Berger, 1990), and one of the five major pillars of society, including the economy, the family, law and government, and education (Hill, 2021). The previous section discussed a possible relationship between the trajectory of the changes in religious changes and spiritual landscapes in Britain and the end of the present civilization. This study is of the view that religion could play an effective role in abating this terminal collapse of our civilization. Therefore, as society's approach to religion and spirituality changes, as the spiritual revolution and the New Age reveal, this would require ongoing attention to the study and practice of religion and spirituality. The discussion in this section is a contribution to this task.

6.3.8 The spiritual revolution: what can be done for further understanding

Among other things, this section (6.3) so far has discussed the inadequacy of the spiritual revolution concept to capture the dynamics of religious and spiritual changes among LGPs. In view of this, the discussion in this section aims to explore some of the ways to further understand the dynamics of religious and spiritual changes in Britain. Firstly, in the field research, LGP expressed the desire for academics to share their research findings with them. The publication of academic research on religion and spirituality in an accessible public spaces, not just in academic journals, could help inform churches, faith groups, and the wider public about changes in both the religious and spiritual landscapes of Britain. Secondly, in regard to Heelas and Woodhead's (2005) claim that the spiritual revolution is happening among the congregational domains, this study has established that the spiritual revolution is not occurring among LGP. However, this cannot be said of other faith groups in Britain without evidence. Therefore, by examining whether the spiritual revolution is happening within other faith groups might also help us to further understand the developing changes across the religious and spiritual landscapes of Britain. As mentioned in chapter five, this can be done by other faith

groups using insights from the empirical findings of this study as a template to examine their own self-understanding and responses to the spiritual revolution.

As discussed in section 6.3.2, LGP find it challenging conducting missions even among some of their own people because their individual basic needs, at least as understood by LGP, are often already met. It may be that a further study on the religiosity and spirituality of migrant Christians, who are no longer active in church life as they used to be in their countries of origin, is necessary to understand whether these individuals are now also searching for subjective-life spirituality described by Paul Heelas and Linda Wood. Thirdly, according to Voas and Bruce's (2007) criticism of the spiritual revolution as discussed in section 6.3.1, the result of the Kendal study by Heelas and Woodhead (2005) cannot be generalized. Thus, the spiritual revolution is not happening everywhere in Britain. Their criticism may be a call for the spiritual revolution study to be repeated either at Kendal, where the first study was done, or at another appropriate geographical area in Britain where, in the words of Heelas and Woodhead, 'religious and spiritual activities are clearly visible and most richly in evidence' (2005:8). However, as reviewed in chapter two, other studies have established the changes Heelas and Woodhead (2005) described above.

Finally, with regard to the Christian demographic shift from the global North to the global South, Catto writes that 'scholars are developing fresh theoretical lenses to take better account of contexts and connections in analyses, and further research into the relationship between rhetoric and reality is called for' (2013:31). As such, our understanding of shifts in demographics, especially in a missionary context, remains unfinished, more study is required to further understand this trend. In sociology of religion, 'the general current tendency is to attempt to understand Pentecostalism in the

light of the cultural shift from modernity to late/postmodernity' (Hunt, 2010:180). Therefore, insights concerning LGP perceptions of the spiritual revolution in combination with the literature discussed in this section represents a modest contribution to the ongoing discussion about Pentecostals' engagement with the cultural shift from modernity to postmodernity, which according to Heelas and Woodhead (2005) has also contributed to this spiritual revolution phenomenon.

6.4 Migration and missions

6.4.1 Introduction

LGP are some of the Christians who have migrated through various channels and for different purposes to Britain and are doing missions in a context some scholars describe as reverse mission. At the heart of this section's discussion is the present author's critique of the concept of this reverse mission. He argues in favour of using the term blessed reflex instead of reverse mission to describe the missionary works of migrant Christians in western nations. The establishment of LGP churches (see section 6.4.3) also reveals the inadequacy of the reverse mission concept to describe migrants missionary work. Section 6.4.4 discusses the potential reasons why migrants to Britain apparently lacked success in evangelizing the host society. This study also argues that, though migrant churches have not converted the host society to the Christian faith in large numbers, they have not entirely failed in their mission endeavours as some scholars claim (see section 6.4.4). Despite such criticisms, there is evidence of their contributions to British life which are discussed in section 6.4.5. In the field research, LGP also shared some insights for the future of their missions. In view of this and other related reasons, this section ends with a discussion about the future of Christian missions in Britain.

6.4.2 Decolonizing religion: blessed reflex or reverse mission concept

This section has two main objectives: to discuss which of the two concepts, blessed

reflex and reverse mission adequately describes the missionary work of LGP and other migrant Christians in the West, this then leads to a discussion about the concept of decolonization of religion.

The term blessed reflex is used to describe the presence of non-western Christians in the West to invigorate the Christian faith (Kwiyani, 2017; Ross, 2003; Shenk, 2001). Reverse mission, as defined in chapter one, is the notion that the Europeans and the North Americans took the gospel to Africa at a time when Africans were said to be living in a dark continent (without the gospel); and now that Europeans and the North Americans also seem to be living in dark continents, Africans in these two regions are there to evangelize them. The field research found that LGP in general, did not use the term reverse mission in describing their missionary activities, except one pastor who had undertaken higher theological studies in Britain. This could suggest that the reverse mission concept originated from within academic circles. In this regard, Hanciles is right: 'more often than not, theoretical formulation and formal strategy lag behind actual missionary enterprise' (2004:107). For this reason, the development of missiological and theological insights that are informed by experience or practice should be encouraged. On the other hand, the blessed reflex idea did not originate from within academic circles. Rather, as Harvey Kwiyani writes:

‘as many hundreds of European and North American missionaries left the comfort and the confines of their homelands in the West to serve in what were at the time unevangelised lands, some spoke hopefully of the day when Christians from those unevangelised lands would come to help invigorate Western Christianity. This, they called blessed reflex’ (2017: 41-42).

Thus, the concept of the blessed reflex came into existence by what these missionaries hoped for. Israel Olofinjana (2020) argues that ‘The phenomenon of reserve mission should be rightly situated and understood within the context of reverse migration’ (2020: 56). He bases his argument on Andrew Walls’s (2009) identification of two migratory patterns: Great European Migration into other part of the world (Africa, Asia, Latin America), and the Great Reverse Migration which has brought non-western Christians to western lands. On the other hand, Paul Freiston (2010) argues and concludes that any such reverse mission is not taking place at all. Therefore, this study argues in favour of using the term blessed reflex, as opposed to the concept of the reverse mission, to describe the missionary activities of non-western Christians in the west. Further reasons for this position are discussed in the next paragraph.

Firstly, the presence of non-western Christians in western lands is due to migration, as visitors, students, businesspeople, missionaries, and temporary workers; and ‘Immigrants travel with their religion’ (Hanciles, 2004:97). These Christians invigorate western Christian faith through church attendance, missions, their lifestyle, and with their talents working in various sectors in Britain—their numbers all adding to the Christian population in the UK. Olofinjana, has himself indicated that ‘The goal of reverse mission cannot just be to evangelize and plant churches but to engage in prophetic actions that change structures and affect policies’ (2020:63). The use of the blessed reflex also addresses the narrow way in which critics of the reverse mission have been assessing the missionary work of African Pentecostals (conversion of the host society). The blessed reflex encompasses everything non-western Christians in western nations do to invigorate the Christian faith in western nations.

The spread of the gospel of Jesus Christ started ‘From Jerusalem after Pentecost, the

word [the gospel] also spread to the West' (Kim, 2012:83). From the West, the gospel spread to North America and other parts of the world (Hanciles, 2004). Now, non-western Christians are spreading the gospel to Europe and North America (Burgess, 2020; Kwiyani, 2014; Kim, 2012). If missionary work by Europeans to the Jews, who evangelized the Europeans, is not considered a reverse mission, and if missionary work by Americans to Europeans, who evangelized the Americans, is not considered a reverse mission, then it follows logically that missionary work by the majority world, including LGP to Europeans and North Americans, who evangelized the majority world, cannot be considered a reverse mission. Therefore, one can conclude that in a missionary context, both biblically and historically, there is no such thing as reverse mission.

The term blessed reflex has a strong historical and biblical basis. Scripture says: 'For if the Gentiles have shared in the Jews' spiritual blessings, they owe it to the Jews to share with them their material blessings' (Romans 15:27). If Europeans went to non-western lands to share the gospel with them, then following St Paul's thought above, non-western Christians owe it to western Christians to share with them their blessings. The blessings non-western Christians can share with western Christians are not limited to just their role in converting them (western people), but also their general presence and all they do to invigorate their faith. In a Latin America context where justice for the poor seems to dominate religious, theological, and missionary discussions, Gustavo Gutiérrez argues that 'Commitment to the poor means entering, and in some cases remaining in [that place] ... looking at it as a place of residence not simply of work' (2003:125). Thus, to help the poor, he says, one must not see themselves as an outsider, but someone who identifies with them and is committed to the struggles of the poor. Following on from this thought, another way to look at this discussion with regard to the use of the reverse mission concept or the blessed reflex in Britain, where a search for subjective-life

spirituality is on the rise, is for LGP and other Christian migrants not to perceive themselves as simply migrants on missions in Britain. However, they must see themselves as residents,⁵ as inhabitants of the land, emerging from it every day to live and to conduct their missions. If this were to be the case, then the use of terms such as reverse mission or blessed reflex to describe missionary works of migrant Christians in Europe and North America would no longer be necessary. Furthermore, if this were to be the case, Harvey Kwiyani's (2020) vision for multicultural congregations and denominations in Britain would become a dream come true. This is because, as Christians, we would begin to see ourselves as one true body of Christ irrespective of our individual nationality or ethnicity.

Within a postcolonial context, there is a need for decolonizing the Christian religion, a process involving rethinking, reframing, and reconstructing religion. 'Decolonization is the meaningful and active resistance to the forces of colonialism that perpetuates the subjugation and the exploitation of our minds, bodies, and land' (White, 2017:2). David Bosch writes that 'Colonialism and mission, as a matter of course were interdependent' (2011: 232-233). Regarding our discussion, the reverse mission concept has an element of the colonial imperialist mindset, which needs to be reconstructed in our postcolonial context. In terms of labour, 'In some cases, European countries imported labour from their former colonies' (Kwiyani, 2017:43). In a missionary context, Rebeca Catto (2012) also found that traditional British mission agencies recruit southern missionaries for northern contexts. Furthermore, 'The legacy of the [British] empire has had many effects on British church life especially on those denominations which thrived in imperial times. These churches have inherited links across the globe with which they once had a mother-

⁵ After living in Britain for a certain number of years, the Home Office grants foreigners residence status. See <https://www.gov.uk/guidance/indefinite-leave-to-remain-in-the-uk>

daughter relationship' (Kim, 2012:8). 'Brazilians are active in Spain, and Portugal, for example, and Francophone Africans in France' (Kim, 2012:103). Someone may well argue that this situation is due to language issues. However, Paul Freiston is right to suggest that the reverse mission concept is like 'reversing the direction of colonialism' (2010:155). Jehu Hanciles is also correct: 'Predictably, South to North movements draw on the established links between ex-colonies and ex-colonial states' (Hanciles, 2004: 103). Afrane-Twum also writes that 'the migratory pattern, though voluntary, has greatly been influenced by imperialist ties' (2018:33). The fact that, for example, the British evangelized English-speaking non-western countries does not mean that these countries should also re-evangelize Britain, as encouraged by the reverse mission concept. This attitude, this study argues, is a colonial mindset.

One way to reconstruct the Christian faith from this colonial mindset is not to see the missionary works of non-westerners in western lands as a reverse mission, but rather as blessed reflex or even simply as normal Christian missions. 'In the context of African Christianity, Pentecostalism gained popularity and was accepted by many Ghanaian Christians because it addresses their pneumatological worldview. It therefore became one of the tools for the decolonization of the Western missionaries' mission theology and praxis' (White, 2017:3). In the same way, this study also argues that Ghanaian Pentecostalism could gain popularity in Britain if it could address the spiritual needs of the British people, else like what happened in Africa context, the British people will continue to reject African Pentecostalism. 'In order for Western models of discipleship [and missions] to be decolonized, an outsiders perspective that is not shaped by Enlightenment worldview is necessary' (Olofinjana, 2021:30).

In conclusion, as discussed above, this study argues in favour of using the term blessed

reflex, as opposed to the concept of the reverse mission, to describe the missionary activities of non-western Christians in the west, this is a contribution to decolonization of African Pentecostalism in British context.

6.4.3 Establishment of London Ghanaian churches and membership issues

Reasons why LGP started churches in the UK has no relationship with the concept of the reverse mission. Some were sent to plant churches in the UK, whilst a majority came to the UK to study or for economic reasons and then started new churches on British soil. It is well documented in the relevant scholarly literature that the result of independence in African nations witnessed the formation of more African Pentecostal churches in the 1960s and 1970s, when some Africans came to Britain as students and some as businesspeople (Olofinjana, 2010; Burgess, 2009). The field research found two modalities of church planting among LGP. Those who started their churches in the UK without a mother church back home in Ghana, and those who started their churches in the UK but had their mother churches back home in Ghana. Those who had their mother churches in Ghana appear to have transported their brand of Christianity to a British context, and they seem to be doing well in terms of numerical growth and impact, though mainly among their own people. For example, one church (Church 5) has established forty-nine branches in the UK and over 3000 branches in 94 countries. This church can be considered one of the Ghanaian megachurches in the UK. However, Burgess writes that ‘seven out of twelve megachurches in London were planted by Nigerians’ (2019:244). This demonstrates the strength of Nigerian churches compared to other migrant churches in London and in Europe.

Some scholars (e.g., Freston, 2010a) have examined how the concept of having a mother church back in the homeland has enabled a Brazilian Christian group, The Universal Church of the Kingdom of God (UCKG), to successfully export its brand of Christianity

to form a globally integrated Pentecostal network. Freston (2010a) claims that in terms of numerical growth and public impact, the UCKG are doing well in southern Africa but, in a British context, they are yet to draw in British society into their membership. In Nigerian Pentecostalism within UK context, the Redeemed Christian Church of God (RCCG) is another Christian group with the same missionary approach (exporting its brand of Christianity) and outcome. However, some scholars have criticized this approach to missions, this is discussed further in the following sections.

As mentioned above, migrant churches who have mother churches back home seem to be doing better than those who do not. However, there are some exceptions. For example, Kingsway International Christian Centre (KICC) started in London without a mother church back home in Nigerian but is doing well (Olofinjana, 2010). Trinity Baptist Church, a Ghanaian-based church that also started in London, is likewise doing well (Olofinjana, 2010). But much like the other migrant churches, these churches are also yet to draw in significant numbers of British society into their membership.

6.4.4 Migrants mission failure: unfair assessment

Scholars (Burgess, 2020; Adedibu, 2013; Freston, 2010; Währisch-Oblau, 2011; Hanciles, 2008; Bruce, 2003) have unfairly criticized migrant Christians for not been able to convert host societies in Europe and North America to the Christian faith. This section critically discusses the reasons why these scholars hold this view, which may be of benefit to migrant churches on how they might best proceed with their missional tasks. That being said, this study also argues that the fact that migrant Christians have not been able to convert host societies in greater numbers to the Christian faith does not mean that they have failed in their missionary endeavours; they have not been ‘found wanting’, as Burgess (2020: 208) claims. This seem to be unfair assessments by these scholars, as shall be argued later in this section.

The field research found that LGP churches are mainly made up of Ghanaians with some African nationals. Burgess (2009) also found that the RCCG membership in Britain remains predominantly Yoruba and Nigerian. Catto found British Methodist church that employed a Korean pastor ‘has grown into something of a Korean cultural centre’ (2012: 99). As such, it appears that migrant churches have not yet succeeded to re-evangelize Britain. The paragraphs which follow discuss three reasons for this unsuccessful re-evangelization of the host society. Gleaning insights from the relevant scholarly literature and the perceptions of LGP, these are: a lack of contextualization of their provided services, the historical and contemporary impact of racism, and the lack of a thorough understanding of the subjective spiritual needs of the unchurched in Britain.

On contextualization, Anderson (2003) points out that the Pentecostals generally have a good record when it comes to contextualizing their message and missions. However, LGP spiritualities have not been received by the British society. This means that LGP have not as yet been able to contextualize their missions. In a more recent study, Anderson (2018a) writes that one reason African Pentecostalism is successful is because it has been able to identify social problems like poverty, inequality, sickness, unemployment, and so forth as the works of evil spirits and the spirit world. And while African Traditional religions use African cultural practices (such as the practice of offerings to ancestors), to solve these problems, African Pentecostalism solves these spiritual problems, with the power of the Holy Spirit and Christian Spiritual gifts (Anderson, 2018a). Thus, the Pentecostal movement in African, is relevant in solving social problems attributed to spiritual causes. The study found that LGP have not been able to use their doctrine of the Holy spirit to offer solutions to problems people face in Britain. Thus, Africans and other migrant Pentecostals in Britain are yet to successfully contextualize their message for the benefit of British society. Hence, this is a possible

reason for their inability to attract the host society into their membership. For this reason, with regard to migrant churches, there is the need for re-imagining both their mission and evangelism strategies (Adedibu, 2013). In response to such calls, the next chapter discusses reformed and new approaches to missions in this spiritual revolution context.

The study now discusses the second reason why migrant Christians including LGP have not been able to re-evangelize the host society. As reviewed in chapter three, racism within white British churches historically, led to the formation of Caribbean churches in the United Kingdom. In the field research, LGP did not mention racism as a reason for the establishment of their churches. However, some pastors mentioned the unchurched (from the host society) stereotyping African churches as noisemakers. Perhaps, this noise making during their worship makes these churches unsuitable to the host society. The racism in the church could also be a reason why most white people are not inclined to join black churches. In an American context, in his book *The Elusive Dream: The Power of Race in Interracial Churches*, Korie L. Edwards (2008) argues that for congregations to be racially diverse they must appeal to whites—white members must be comfortable. His conclusion suggests that some white Christians have not adopted to other cultural forms of worship, and neither have they made room for other cultures to worship with them in their churches. One can also argue that if historically, white Christians were racists against black Christians in white churches, then white Christians would presumably not go to black churches. Now, if black churches hardly retain any white British Christians, as the field research and the relevant literature appear to reveal, could this be due to racism in black churches against white British? There seems to be no evidence in the existing literature to support this, as such, this study suggests further research would be required to establish such a conclusion.

A third potential reason for the lack of success in terms of re-evangelizing the host society relates to what LGP provide in their outreach engagements, which appears to be far removed from what British people who desire subjective-life spirituality are seeking. Adedibu who studied the connections between migration and the proliferation of Black Majority Churches (BMCs), concludes that ‘The lack of understanding of the British culture, flawed church-planting strategies, and the operational methods employed by African Pentecostal churches in Britain have severely hampered the BMCs’ missionary endeavours’ (2013:405). His conclusion seems to suggest that if BMCs could better understand British culture, redesign their church planting strategies and operational methods, their missionary efforts would be rewarded. In section 7.7, among other things, this study discusses the need for church training on the issues Adedibu sees as hampering BMCs’ missionary endeavours. However, this study is not in an agreement with the notion that migrant Christians’ understanding of British culture would be a solution to their inability to convert the host society. This is because, as evidenced in the relevant literature, white British churches are struggling to reach out to their own people, and even churches led by ministers born in UK face the same challenges.

As previously referenced, some Pentecostal scholars have unfairly criticized African Pentecostals as reaching out to only their own, indicating that they have failed in their attempts to convert the host nation in large numbers to Christianity. This author argues that it is impossible for migrant missionaries to convert the host nation in large number for the following four reasons. Firstly, during the field research, there was evidence of LGP’s effort to reach out to the host society but have been unsuccessful because it has proved to be a very difficult task. In a different study, one person told Catto that he regarded himself ‘as a missionary reaching out to Britons as well, but that this is an incredibly slow, hard process’ (2012:101). The Western nations who historically sent

missionaries to the rest of the world are now the mission fields, and they are an arduous mission field, the toughest mission field on earth (Hunter III, 1992). LGP mentioned some challenges they encounter when reaching out to white British people. These were: British people's attitudes towards migrants' missions, social movement (secularization) , lack of finance or resources to fund church programs, and moral issues. These challenges are mentioned here to informed policy makers and missionaries for reflection. In a different piece of research, Catto found that other scholars have documented 'a whole range of churches encountering difficulties in reaching out to the unchurched British population' (2012:102). These problems could also be some of the reasons why migrant churches have not been successful in their missionary endeavours. Secondly, the gospel started in Israel as receivers and missionaries (Acts 1:8); then to Europe as receivers and missionaries; then to North America as receivers and missionaries; and now the majority world in proportion are the receivers and missionaries (Burgess, 2020; Catto, 2012; Bosch, 2011). As already argued, if the Europeans could not convert the Jewish people in numbers to the Christian faith, and if the Americans could not convert the Europeans, then it follows logically that missionaries from the majority world, including LGP, would not be able to convert the Europeans and North Americans in numbers. Thirdly, historically, evangelizing Africans would have been impossible for westerners without the work of many indigenous Africans, some of whom had returned from slavery in the Americas and the Caribbean (Agama, 2016). When western missionaries in Ghana struggled to address the worldview of Ghanaians, Ghanaians resorted to (indigenous) Pentecostalism to have their worldview addressed (White and Niemandt, 2014). Damon Adams writing on *Early Pentecostal Stirrings in Tasmania* in Australia notes that 'the eventual growth of the [Pentecostal] movement resulted from the effort of the local people rather than external missionaries' (2016:1). Based on this

evidence, this study argues that, in a missionary context, the best people to reach the host society are members of the host society themselves. However, ‘White British people have not converted to other religions in significant numbers. They have simply abandoned their Judeo-Christian heritage’ (Hill, 2018:98). Western Christians are not doing missions in their own lands (Bosch, 2011). Therefore, the need for re-strategizing missionary endeavours, as mentioned above, should focus on migrant churches intentionally finding ways to engage with white British Christians with the aim to encourage or empower them, in missionary sense, to reach out to their own people. This is not to suggest, of course, that there are no white British Christians in Britain engaging in active missions to their own people. The student has come across serious workers of the Lord who are British. Notable among them are David Garder, Clifford Hill, and Tony Pearce. At the local parishes in London, there are serious evangelism and social action projects by the historic churches like Church of England, the Catholic Church, and the Methodist Church.

Fourthly, as already mentioned, the study also found that LGP are able to provide for the spiritual needs of their people but not people outside their community. Sociological analysis of this findings could mean that LGP have failed in their mission endeavours. However, theologically, this study argues that they have not. Theologically, Christian mission’s success in terms of conversion numbers, spiritual growth, and Christianization of a society, is entirely the work of God (Acts 2: 47; 1 Cor. 3:5-6). And so, if LGP have not been able to provide for the spiritual needs of people outside their community, then it follows logically that, this is the work of God as well. With regard to the wider church, some scholars (e.g., Bass, 2012; Frost, 2003; Bruce, 2002; Drane, 1999) blame the failure of the church for the present western crisis and the rise in alternative spirituality and the New Age. In section 2.7.1, the study also reviewed some of the indirect

contributions of the church to the spiritual revolution. Following the above argument, this study posits that the present Western crisis (collapse) and the rise of alternative spirituality and the New Age are not due to the failure of the church. This argument is even more convincing considering the fact that theologically, the prophets have predicted a great fallen away from the Christian faith in the end times (see Mathew 24: 10; 1 Timothy 4:1). Hence, the decline in traditional Christianity in the West. However, someone may ask, why is Christianity still growing in the global south? This is a question that will continue to attract scholars attention.

6.4.5 Migrants mission and contribution to British life

In the field research, LGP mentioned that they have been engaging in social action projects, sometimes as a form of evangelism. These social action initiatives in many ways serve the British society. Despite the lack of success of migrant churches in converting the host society to the Christian faith as discussed in the previous section, there is ample evidence of their wider contribution to British life. Some scholars (Burgess, 2020, Freston, 2010; Währisch-Oblau, 2011) have also noted that attempts to measure the success of diaspora missions purely in terms of winning over indigenous converts tends to suggest poor results. But ‘the adoption of a broader concept of mission which includes social engagement enables a more nuanced assessment of their achievement’ (Burgess, 2019:245). It has already been argued in section 6.4.2, that the term blessed reflex to be used instead of reverse mission to describe the missionary work of nonwestern Christians in western lands. London Ghanaian Pentecostals’ social action initiatives can be considered a contribution to the blessed reflex concept. ‘The growth and proliferation Black Majority Churches has led to a new epoch in the history of British Christianity’ (Adedibu, 2012:154). As already mentioned, ‘some RCCG parishes, while adhering to the doctrine of prosperity, are redistributing their wealth into

social welfare initiatives in the wider society' (Burgess, 2009:258). 'The function of African migrant churches as social and religious support networks for their own members has been well documented' (Burgess, 2009:256). This has attracted criticisms from some scholars, but we have argued against these assessments in the previous section. In his study, Appiah (2015) found an aspect of missionary success that most Pentecostal scholars normally overlooked: a mission towards themselves and also towards the host community. Thus, one might argue that Christian missions are not only from the missionary society to the host society, but that, the missionary society can also serve their own people where they conduct such missions.

As mentioned above, the field research found not less than 120 Ghanaian Pentecostal churches in London. In the UK, it is estimate that there are only 39,000 congregations left in the country, a quarter drop from 20 years ago (Lee, 2020). Therefore, despite the difficulty faced in counting all LGP, this figure along with the total membership (and all that they do), could well be considered a significant contribution to the blessed reflex notion and to British life. Almost twenty years ago, Hanciles claimed that 'In Britain, African immigrant churches now number up to 3000 congregations' (2003:150). Burgess (2009) found that there were more than 400 parishes of the Redeemed Christian Church of God, a Nigerian Pentecostal church, across Britain. The visible presence of big migrant churches, such as Kingsway International Christian Centre (KICC), Trinity Baptist church, and many others, can also be considered a contribution to the blessed reflex in Britain. One other way the blessed reflex can be seen to be happening is through migrant ministers working in traditional British denominations (Catto, 2012). There is 'a concentration and growing presence of Africans within historic churches' (Olofinjana,

2019: 100-101).⁶ This trend can be termed ‘transfer growth’—that is, Christians from the global south coming to fill mainline historic British churches. In terms of church growth, diaspora churches clearly buck the trend of decline in membership (Burgess, 2018). Indeed, diaspora churches are growing in Britain. The British government has been giving a percentage of its GDP in aid to poorer countries. Thus, ‘Diasporas play a substantial part in the policies of many African countries and contribute to their economies through the provision of remittances’ (Haar and Ellis, 2006:364). These remittances from diasporas can be considered supplementary towards the efforts of the British government in assisting poorer countries. Hence, this study argues that other missionary works by migrant churches, as mentioned above, be taken into consideration when measuring their success and contribution to British life, not just the conversion numbers of members of the host society.

6.4.6 African Pentecostalism: Insights from Africa context for British context

The field research found that a senior pastor is modelling their church according to the theology and mode of operation of Hilsong Church. Davie (2015) also indicates that in a British context, people are attracted to charismatic evangelical churches. As reviewed in chapter three, the contribution of Pentecostalism in Africa towards global Christianity has particular be noted by scholars. This success is something LGP could draw insights from. Thus, the Pentecostal movement in Africa context could have something to share in British context. Allan Anderson (2018a) writes that one reason for the success of Pentecostalism in Africa context is that it has identified a societal problem (the impacts of evil spirits on people's lives) and uses its theology of the Holy Spirit to offer solution to the people. Robert Liardon, in *GOD'S GENERALS: WHY THEY SUCCEEDED AND*

⁶ The presence of Africans in historic churches is not without problems; ‘there have been issues around race and ethnicity’ (Olofinjana, 2019: 109).

WHY SOME FAILED writes that, one of the reasons for the success of Azusa Street revival led by William Seymour in the early twentieth century was because, it solved a societal problem of racial tension through the ministry of the Holy Spirit: ‘At Azusa, blacks, whites, Hispanics, and Europeans all met and worshipped together, crossing formerly impossible cultural lines’ (1996:140). The New Testament also mentions how Jesus was successful because through the anointing of the Holy Spirit, he healed people who were afflicted by evil spirits (Acts 10:38). As reviewed in chapter two, Western society is in a mess (Drane, 1999). This, in some way, has contributed to a rise in people’s interest in the supernatural or spiritual things. However, as discovered in the field research, LGP with their emphasis on the role of the Holy Spirit in missions, so far have not been able to use this theology to help British society. It is the view of this author that, for LGP to be able to reach out to the British people, they should be able to identify a societal problem and use their doctrine of the Holy Spirit to help.

6.4.7 Towards the future of British missions

LGP also shared some insights regarding the future of their missions. In view of this, this section discusses the future of Christian missions in Britain. However, scholarly predictions about the future of the church or religion in general have not always been reliable. For example, as already discussed in this chapter, the secularization thesis has proved unreliable. In more recent times, Steve Bruce has predicted that: ‘Britain in 2030 will be secular society’ (2003:61-62). But what we are observing is not a move towards absolute secular Britain but a multi-religious Britain. This means Bruce’s prediction is unlikely to come to pass. Despite the uncertainty surrounding discussions about the future of religion, this study shall, with a degree of caution, attempt to discuss the future of British Christian missions, drawing insights from the field research and the relevant literature.

In his TEDx talk, Anderson Jeremiah (2022), examines how religion can exist and develop in a modern and changing world. Because most contemporary people do not have time for institutionalised religion, he believes that, among young people, the future of religion looks to be around the values of spirituality. Thus, although some people may not have time for religion or be interested in religion, they still need values, and undoubtedly, religion and spirituality are vital sources. According to Afrane-Twum's (2018) findings, the future of diaspora mission depends largely on the next generation who are also being influenced by Western culture. The needs of young people are discussed in section 7.4.1.4.

LGP's approach to missions can be described as one which is based on the work of the Holy Spirit. This approach to missions is one of the tenets of the Pentecostal movement (Anderson, 2013). Some LGP also mentioned that they are re-strategizing their missions to focus on doing more social action interventions. Chapter two established that, although religion is undoubtedly in decline, Britain has retained an aspect of religiosity—charity work or social action initiatives. Ghanaian Pentecostals also praised the British society for being very charitable. As such, this study is of the opinion that a mission which focuses on social action could play out well in Britain. Such an approach, however, as discussed in section 7.6, would not convert members of the host society to the Christian faith. This is because, as already mentioned, whilst more and more churches and voluntary organizations are getting involved in social action initiatives, there is still a general decline in religiosity. Furthermore, the New Age and the spiritual revolution have revealed that, comparatively, people have spiritual hunger than material hunger. Therefore, if the current approach to mission engagement continues without any reforms, then, as Helen Cameron (2003) predicts, by the year 2050 some people will claim their affiliation to the Church through campaigning organizations or by engaging

in civic governance on behalf of the Church. Section 7.6 outlines that whilst social action initiatives are very important, they do not make Christians—it is evangelism that does. Therefore, these two missionary activities should be at the centre of Christian missions.

Frost's argument that 'The future of the church must be molded to fit the New Age culture in which we find ourselves' (2001:10), first, calls for action and secondly, his argument calls for a discussion about the relationship between Christianity and the New Age. The former is discussed in section 7.3.1, the latter is discussed here. In this regard, the concept of fulfilment theology shall be employed to explore this relationship. The 'fulfilment theology argues that because Christ fulfils the Old Testament he can also be seen as the fulfilment of other scriptures and other faiths' (Spark, 2008:633). Scripture teaches that, in Christ, God is bringing all things, all people 'to create in himself one humanity', all under one head, Christ, and for all to have 'access to the Father by one Spirit' (Ephesians 2:14-18). Thus, Christianity does not fit into, rather it welcomes other faith groups, spiritualities, ideas, and cultures. Further to this position, as reviewed in chapter two, John Drane (1999) revealed that in the past, when the church subscribed to, for example, the ideals of the enlightenment movement, it lost its unique role as a viable source for spiritual help. In the present context, if the church were to fit into the New Age movement as Frost (2001) suggests, just as it happened in the past, the church is likely to forsake its unique identity and mimic the New Age movement thereby losing its uniqueness. When Jesus said, 'I will build my church' (Matthew 16:18), he also gave the church its own spirituality, sacraments, sacred text, institution, meeting place (Matthew 18:20), pathway to bliss (John 14:6), body of beliefs and mission priorities (Matthew 28:19-20). Referring to Frost's argument above, the future of the church could draw lessons from the New Age movement. However, the church does not need to fit into the New Age, the church must be true to itself.

We now discuss Harvey Kwiyani's (2020) multicultural kingdom approach to Christian witness and church life. LGP are some of the Christian communities who came to Britain with their own mission theology and have been unsuccessful in offering their spirituality to the British people. However, scholars such as Babatunde Adedibu (2012) and Israel Olofinjana (2020) indicate the contribution of black theology to Christianity in Britain. Black theology focuses on 'racism, social deprivation, assimilation challenges', and re-Christianization of Britain (Adedibu, 2012:128). The study has indicated in chapter seven that it is impossible for Britain to become a Christian nation again. In the context of the dynamic changes in religion and spirituality, the view of this study is that black theology in the British landscape will become obsolete unless it also focuses on racial justice in other contexts. Britain is now a multi-cultural, multi-ethnic, secular, and multi-religious society. Therefore, a corresponding theology that reflects this new landscape is needed. In this regard, Kwiyani (2020) has rightly argued for a multicultural kingdom in British context. In the field research, the study did not find LGP churches to be multicultural. However, in their stories, they expressed the desire to have a multicultural congregation. Their membership is mainly made up of Ghanaians and a few other migrant nationals. Burgess (2009) also found the same situation among the Nigerian Pentecostal churches he studied. In an American context, multiracial churches tend to mimic white churches in their culture and theology; thus for congregations to be racially diverse, they must appeal to whites and white members must be comfortable (Edwards, 2008). This might suggest that a church led by a non-white would struggle to attract white membership. This could also explain why LGP have not been able to attract white British into their membership. In view of these findings, this study argues that presently, the level of multiculturalism in Britain would not produce the kind of multicultural congregations Kwiyani (2020) proposes. This is something that could

happen in the future as Britain becomes more and more multicultural, both institutionally and in everyday life. At that point, there could be great success achieved by a multicultural approach to Christian missions.

Based on insights from relevant literature and the field research, the study now discusses that, the future of missions in Britain should also focus on brexit, racial justice, and post-pandemic contexts. As already mentioned, in post-brexit context, Welby reminds us that ‘To reimagine ourselves today requires a radical effort that must take in a plurality of religions’ (2018:10). Brexit is one of the major revolutions which the future of Britain is likely to revolve around. Therefore, Christian missions must endeavour to engage with brexit in order to act accordingly.

In section 7.4.1.5.2, the study discusses racial justice as one of the non-prescriptive needs of people, contemporarily. In this section, the study discusses this subject as a theme future missions in Britain could focus on as well. In the field study, stereotyping and racial discrimination against some LGP were also mentioned as a missionary challenge. Race is also absent from the New Age because ‘racial and ethnic minorities are patently under-represented among New Age consumers...almost all the popular New Age teachers and therapists are white, as is almost of their audience and their market’ (Bruce, 2002:89). Edwards (2008) argues that for congregations to be racially diverse, they must appeal to whites, thus, white members must be comfortable. His conclusion suggests that some white Christians have not adopted to other cultural forms of worship, and neither have they made room for other cultures to worship with them in their churches. Recently, the fight against racism has attracted support from almost every aspect of society, both nationally and globally. The Black Lives Matter Movement championed this in the wake of the death of George Floyd in May 2020, a black American man killed by a white police officer during an arrest in Minneapolis, Minnesota, USA. In the British context,

Black British theologians have all been voicing out ‘for the Church in the UK to take the concerns of racial justice seriously’ (Olofinjana, 2021:35). This student adds that, racial justice should not only be for black people as Black and African theology seem to encourage, but for other people groups as well.

Now, if there is racism in the church, as alluded to in this chapter, then the church would do well to follow the ways of God, who reconciles all people in Christ Jesus (Galatians 3:28). The setting up of an Anti-Racism Taskforce by the Church of England to ensure greater racial equality is a noble example (The Church of England, 2020). However, a report by The Commission on Race and Ethnic Disparities said that the UK no longer has a system rigged against people from ethnic minorities and that family structure and social class had a bigger impact than race on how people’s lives turned out (BBC NEWS, 2021). There have been mixed reactions to this report, with the Labour leader, Sir Kier Starmer, saying the Race report mentioned above is reluctant to accept structural issues (Neilan and Diver, 2021). Theologically, justice is one of the weightier matters of God’s law alongside ‘mercy and faithfulness’ (Matthew 23:23). Therefore, pursuing social and economic justice and caring for the poor, minorities, and the needy must be at the heart of what we do. Unfortunately, although a force to be reckoned with, London Ghanaian Pentecostals see themselves as being narrowly defined within British society. The problem of racism in particular is both a national and global issue. This is because racism seems to be everywhere: in the church, in education, in government, at the work place, and in the wider society. Thus, this is a problem that requires the input of all stakeholders: governments, religious bodies, global and local bodies, and people’s movements in order to tackle.

The study attempted to capture the thoughts of LGP pastors and church members about the Covid-19 pandemic (see section 5.5). In summary, from the voices of LGP, the

Covid-19 pandemic has affected church attendance, discipleship, and spiritual formation. The impact of the Covid-19 Pandemic on the life of the church and society is an ongoing conversation among LGP and deserves an in-depth study way forward. In *THE POST-PANDEMIC CHURCH*, Clifford Hill, prophetically writes that ‘God is equipping the Post-Pandemic Church to preserve the gospel in the days that may become increasingly hostile to Christianity when some form of underground church may be required’ (2021:17). The future of this ‘New church may bypass the professional clergy and produce a new community of believers’ (Hill, 2021:17). Theologically, this new community of believers could be referred to as the remnant (Romans 9:27). In the context of religious decline, this study discusses the purity, public admiration and persecution of these remnant believers in section 7.3.2.

With regard to the future of missions in Britain, subjective life (the turn to self) drives the dynamic changes in religious and spiritual landscapes (Lynch, 2007; Partridge, 2005; Heelas and Wood, 2005). This theme, however, is not considered in Kwiyani's (2020) multicultural kingdom approach to the theology and practice of Christian witness and church life mentioned above nor the theology of LGP. This is a gap the study discusses in the whole of chapter seven under the title, *Subjective-life missiology*. This is a missiology which focuses on meeting the needs of people who cherish subjective-life spirituality sensitively and effectively. Figuratively, this could mean that people active in this spiritual revolution represent a mission field. However, as this study has outlined so far, the church has not yet been able to reach out to these people.

This chapter has synthesized and discussed the thesis's three main conceptual frameworks: spiritual revolution, Pentecostalism, and the reverse mission based upon insights gleaned from the field research and the relevant scholarly literature. With regard to the spiritual revolution concept, this study has argued that the concept does not

adequately describe the changes in both the religious and spiritual landscapes in Britain. The study has suggested ways by which these changes might be better understood. It has also argued for the use of the term blessed reflex to describe the missionary work of migrant Christians, as opposed to the notion of the reverse mission. From what has been discussed in this chapter, this study concludes that the church should reflect carefully on the issue of subjective-life spirituality in their missiology, which is what the next chapter will go on to discuss.

7 SUBJECTIVE-LIFE MISSIONS

7.1 Introduction

A twin question that has guided this study is the Church's perception about the spiritual revolution and what the Church can possibly do in response to it. In this respect, chapter five presented empirical findings about the perception of the spiritual revolution among London Ghanaian Pentecostals (LGP) and how they conduct missions in a reverse mission context. Drawing insights from the research findings (chapter five) and the literature review (chapters two and three), the previous chapter further synthesized and discussed the thesis's three main conceptual frameworks: spiritual revolution, Pentecostalism, and the reverse mission. In line with the chosen action research methodology, this chapter discusses the second question, what the Church can possibly do in their missions in this spiritual revolution context. The chapter discusses a new and unique missiology which focuses on engaging with subjective-life needs. This thesis considers this discussion a corresponding missiology in the context of this spiritual revolution, where a search for subjective-life spirituality is on the rise but which the Church, from this study's findings, has not yet been able to address adequately. Furthermore, the study considers this approach to missions a modest contribution to the spiritual revolution debate in sociology of religion and also an original contribution to the theology and practice of Christian missions.

Details of this missiology are discussed in the next section. This is followed by a discussion on how this missiology addresses the impact of the spiritual revolution in section 7.3. Understanding the needs of people who cherish subjective-life spirituality is very important with regard to the missiology under discussion. This is discussed in section 7.4. A discussion on frameworks for meeting subjective-life needs sensitively and effectively is the focus of section 7.5. The chapter then discusses three main

methods, found in the field study and in Scripture, for meeting the needs of subjective-life in section 7.6. Section 7.7 is a discussion on ministerial training and Christian education for Christian missions in the present spiritual revolution context. The chapter ends with an acknowledgement of some of the limitations of this new proposed missiology.

7.2 Defining Subjective-life missiology

This section defines what subjective-life missiology is, discusses its significance, and biblical basis. Heelas and Woodhead (2005) define subjective-life spirituality as life lived in deep connection with unique experiences of oneself. Therefore, what is meant by subjective-life missiology in this study, is an approach to the study and practice of Christian missions which focuses on meeting subjective-life needs as a primary objective. The study also refers to this missiology as person-centred missiology. Thus subjective-life missiology and person-centred missiology are used interchangeably throughout this document.

In different ways and with different reasons, in the field research, LGP expressed the need for new ways of carrying out missions in this spiritual revolution context. For example, one minister asked: 'Will the study bring new knowledge to light that will help Christians to be able to witness very well?' In the relevant scholarly literature, other Christian groups and denominations have also expressed the same concern. They mentioned that their methods or ways of doing missions are not effective. Peter Berger's (1999) observation on the resurgence of religion and the spiritual revolution phenomenon study by Heelas and Woodhead (2005) have highlighted the need for religious people to reform their institutions to match contemporary demands in religiosity and spirituality. Engaging with these concerns, the question is, which method or approach to studying and carrying out missions would be appropriate? In response to

these concerns and drawing insights from both the secondary literature and the field study, this study argues that the Church should be intentional about addressing subjective-life needs in their missions. The significance of subjective-life missiology is further justified by the fact that in recent decades there has been a noticeable turn, which is fast becoming the defining cultural development of contemporary western societies, where self-understanding and socio-cultural arrangements have been shifting in a person-centred direction (the turn to self) (Partridge, 2006, Heelas and Woodhead, 2005, Drane, 1999). This approach to life seems to be an attempt, in contemporary times, to address personal and societal spiritual needs. The field research found that LGP have not been able to meet subjective-life needs among the host society. Heelas and Woodhead (2005) also found that the Church is yet to fully engage with this person-centred approach to life. Therefore, there is a need to address this gap. Hence, a discussion on this new subjective-life missiology.

There is a biblical basis for a mission which focuses on meeting the needs of subjective-life. Biblical basis for subjective-life missiology is discussed here. In the field research, LGP supported most of their answers using the Bible as source of authority. Scholars of Pentecostalism have also indicated that the movement in general sees the Bible as their supreme source of authority (Anderson, 2013; Adedibu, 2012). Jordan Patterson (2021) says the Bible is the precondition for the manifestation of truth. What then, is the biblical basis for subjective-life missiology? The Christian religion teaches that love is the greatest of all graces (1 Corinthians 13:13), and that this love is towards God, self, and one's neighbour (Matthew 22:34-40). Here, the individual must also experience love, which can be subjective. In the Old Testament, the daughters of a man called Zelophehad had their subjective-life needs met in an unusual way. In the book of Numbers chapter 27, scripture records that their father died without leaving a son to inherit him. And

according to the Israelites law at the time, their father's property would go to another qualified family. The daughters approached Moses asking that their father's property be given to them. Scripture says Moses brought the case before God and God said what the daughters of Zelophehad were saying was right: they should be granted their father's inheritance. God then made it a new law: 'if a man dies and leaves no son, give his inheritance to his daughter' (Numbers 27:8). Sometimes, people's rights can be overlooked in a society, and this can be addressed through a mission which focuses on meeting people's subjective needs. The New Testament records Jesus meeting subjective needs before engaging in non-subjective needs (John 5:1-14; John 6; John 11:1-44). In one incident, Jesus asked a blind man: 'What do you want me to do for you? Lord, I want to see, he replied. Jesus said to him, "Receive your sight; your faith has healed you" (Luke 18:40-42). The man wanted his sight to be restored and here, Jesus did that for him. However, in some cases, Jesus did not grant the (personal) wishes of the people who came to him but rather corrected their error thinking (Matthew 12:38-42; Luke 12:13-21). Luke's gospel (12:13-21) records that someone went to Jesus and said: "Teacher, tell my brother to divide the inheritance with me". Jesus taught him to be on his 'guard against all kinds of greed; life does not consist in an abundance of possessions'. Jesus used the occasion to tell the story of the rich fool; a man who was rich materially, but God demanded his life prematurely because the man was not rich towards God. The above discussions are some biblical basis for subjective-life missiology in the context of this spiritual revolution.

There are other contemporary approaches to Christian missions. However, what this study discusses in this chapter is unique. The previous chapter described LGP missions as focusing on the role of the Holy Spirit, which is a Pentecostal feature. The chapter also discussed Harvey Kwiyani's (2020) multicultural missiology. Scholars have also

observed that churches which focus on meeting subjective needs are faring better than those that do not (Heelas and Woodhead, 2005; Hunter III, 1996). However, these churches have been criticized for not being Christocentric enough, but as having adopted a man-centred focus (Hunter III, 1996). In Scripture, Jesus tells his disciples not to worry about life's necessities, but that they should seek God's kingdom first, and all these shall be added to them as well (Luke 12:22-34). Heelas and Woodhead (2005) have indicated that: 'for those who cherish subjective-life, the sacrifice of desires for the sake of an external institution ... will be experienced as disruptive, undermining and damaging' (2005:4). From what Heelas and Woodhead (2005) say, Jesus' teachings on seeking God's kingdom first is likely to be rejected by people who cherish subjective-life. In view of this, section 7.5 is a discussion on a framework to address this criticism under subjective-life missiology. With this framework, subjective needs can be met effectively, and what the Church perceives as objective needs could also be offered sensitively. Among other things, this study considers this framework discussed in section 7.5 for meeting subjective-life needs sensitively and effectively to be a key difference between the subjective-life missiology discussed here and other approaches to missions.

7.3 Addressing the impact of changes in religion and spirituality

Gleaning insights from relevant literature and the field research, this study argues that any new approach to missions should include addressing the impact of the dynamic changes in religion and spirituality. Therefore, in this section, four main impacts are addressed here. These are: New Age movement ideals, decline in religion, religious growth, and role of religion in society. Addressing the needs of the people turning to religion and spirituality are discussed in sections 7.4, 7.5, and 7.6.

7.3.1 Engaging with the New Age

As reviewed in chapter two, the New Age seems to provide a new religion and spirituality for most Westerners. In chapter two, we looked at a call by some scholars and even the Catholic church for action in response to the New Age. However, analysis of findings from the field research, revealed that LGP made no mention of the New Age. This could indicate that they are not aware of the phenomenon. However, the call for action as mentioned above, means this new subjective-life missiology must engage with ideals and beliefs of the New Age. Rob Frost argues that “The future of the church must be moulded to fit the New Age culture in which we find ourselves” (2001:10). He discusses at least nine main emphasis of the New Age which he believes the church must be moulded to fit in: richer spirituality, Wholeness, Healing, Mysticism, Green Spirituality, a Sense of the supernatural, ‘New Understanding of Myself’, Destiny, a New Age Christianity (Frost, 2001). A closer look at the New Age reveals that it is indeed in some sense replacing the role of Christianity, as it welcomes and accommodates other cultures, ideas, spiritualities. Within the New Age, ‘Christian language and terminology cuts little ice, for much of it has been borrowed and reinterpreted in the new context’ (Frost; 2001:103). In this regard, perhaps, the way forward is for Christians to critically make a distinction between their doctrines and that of the New Age. The Catholic Church also offers some insights for action: ‘If the Church is not to be accused of being deaf to people's longings, her members need to do two things: to root themselves ever more firmly in the fundamentals of their faith, and to understand the often-silent cry in people's hearts, which leads them elsewhere if they are not satisfied by the Church’ (PCC & PCID, 2003:6). First, Christians must study and be firm in their faith else, they can possibly be influenced by and attracted to the New Age movement. And secondly, Christians must endeavour to understand and help with the spiritual hunger of people turning to religion and spirituality. In this regard, the

discussion in this chapter could be very helpful.

Scripture-based explanation of issues surrounding New Age beliefs and practices is a subject in need of exploration. A New Age belief and practice comes from UFO religions of the 1950s (Partridge, 2003). These UFOs are flying objects in the sky in which there are no orthodox scientific explanations. The UFO religion believes there are civilizations and alien beings on other planets more intelligent than humans who are willing to help humanity (Daniken, 2019; Partridge, 2003). In fact, historians such as Erich Von Daniken (2019) writes to encourage humans to embrace these UFOs or what he calls extraterrestrials or alien beings. On the other hand, in *Our Hunted Planet*, John Keel brings to our attention that these alien beings ‘are our benefactors and our enemies. They educate us and they torment us’ (2005:90). There are claims that Hindu scriptures and the Christian Bible contain accounts of UFOs (Daniken, 2019; Partridge, 2003). However, scholars have established that a large part of the UFO community is not interested in religious explanations of their phenomenon (Partridge, 2003). Therefore, a systematic interpretation of issues surrounding UFOs deserves attention.

As reviewed in chapter two, there is a belief among the New Age that the present age of Pisces (Christian Age) is due to be replaced by the New Age of Aquarius early in the third Millennium. Cox (2009) has indicated that Christianity is in the Age of the Spirit. In the context of this discussion, the field research revealed that LGP missionary endeavour focuses on the role of the Holy Spirit. Thus, they lean towards the Age of the Spirit. However, as mentioned, they seem to be unaware of the New Age and neither have they been able to attract people outside their community to the Christian faith in numbers. In addressing the impact of the changes in religious landscapes including the New Age, the present author argues that, with regard to the history of the church, all the three eras Cox (2009) identifies must be considered simultaneously: First, the Age of

Faith as reviewed in chapter two, will bring explosive growth to abate decline in religion; the Age of Belief will teach people about the doctrines of Christianity, an action the Catholics consider very important in engaging with the New Age; and the Age of Spirit, focusing on God's promise to pour out His Spirit upon people in the last days (Joel 2:28-29) shall indeed satisfy the spiritual hunger of people.

7.3.2 Decline in religion: its purity, remnant, and persecution

Decline in traditional religion, is a central theme of the changes taking place in western societies. LGP defines religious decline as a drop in the number of people who participate in church services. They see evangelism and social action initiatives as methods to abate decline in religion. LGP mentioned that some of their members do not attend church services since arriving in Britain, because their needs are met. This attitude also contributes to religious decline in Britain. When religion declines in a society, it becomes pure and produces what is called in Christian theology 'remnant' people (Romans 9:27; 11:5) who are admired but with time are persecuted. Thus, LGP who still attend church subsequent to arrival in Britain can be considered to be a remnant. The same can be said of other people in various religious institutions who still adhere to religion in this spiritual revolution context.

There seems to be a relationship between religious decline and religious purity. Gokcekus and Ekici studied the relationship between religion and corruption and concluded that 'The more religious a society is, the higher the corruption, regardless of the affiliation' (2020:563). Religion in the Roman era tells that when religion becomes powerful, it can become a tool for cruelty and decadence by its followers, especially by the leaders (Hurtado, 2016; Cox, 2009; Missler, 2006). Thus, one can say that, the less religious a society is, the less corrupt it becomes. Thus, religion in a weakened state becomes pure and true to itself. This purity of religion can also be achieved when it

encourages sound moral and ethical behaviour (James 1:27). ‘There is almost no disagreement that all the religions in the world encourage moral and ethical behaviour of individuals’ (Gokcekus, and Ekici, 2020:565). Secondly, religion also becomes pure when it rids itself of any outside ideals and practices which produces fewer followers. For example, Jesus cleansing the temple (see Matthew 21:12-17). Thus, religion becomes pure when it is said to be true to itself which then produces the remnant, fewer followers.

Religious persecution has risen in many regions across the globe. LGP also mentioned hostilities towards them in their mission engagements. Therefore, this section attempts to discuss the subject of religious persecution. When Jesus cleansed the temple, he was met with hostility (Matthew 21:12-17). When there was a discipline in the early Church, Luke records that, 'No one else dared join them, even though they were highly regarded by the people' (Acts 5:13). When religion becomes pure, this state of purity makes its followers in the eyes of outsiders, as Hurtado writes, 'different, odd, and objectionable' (2016:15). Referring to the Jewish religious community in the first century, St Paul writes that 'So too, at the present time there is a remnant chosen by grace' (Romans 11:5). Thus, it is the sovereign work of God to preserve some religious people in a society where religion is in decline. This means that there would always be religious people in Britain and that some scholars' prediction (see section 2.2) that religion will bottom out in Britain is likely to fail. The remnant people, due to their numerical disadvantage, in most cases suffer persecution (Cox, 2009; Stone, 2007). This perhaps explains why in regions where for example, Christians are a minority, persecution is common. Now that religion is in a declined state in Britain, the topic of religious persecution deserves special attention as a way forward.

7.3.2 What type of religious growth then?

Church growth has been a major topic in Britain for decades, especially in the context of this spiritual revolution. If religion is at its best when in decline (as discussed in the previous section), then what type of religious growth can be pursued? This is the focus of this section. LGP mainly sees church growth as the number of new people joining their churches. Grace Davie is of a different view: “an unwillingness to attend a religious institution on a regular basis … does not necessarily mean a parallel abdication in religious belief” (2002:410). However, LGP understanding of church growth resonates with what scripture tends to call church growth: ‘the Lord added to their number daily those who were being saved’ (Acts 2:46-47, NIV). The Old Testament also acknowledges that salvation of people which brings growth is of the Lord (Psalm 3:8; Isaiah 59:1). Thus, church growth is the work of God the Father. Therefore, one can also argue that God the Father is responsible for a decline in religion in this spiritual revolution phenomenon. Three reasons are considered here. Firstly, it could be that people are no longer seeking God in order for him to save them or to add them to the Church for growth. Secondly, it could be that, although God is willing to save, however, people are resisting the saving influence of the Holy Spirit (Acts 7:51). Thirdly, it could be that the Church itself is not doing something right for God to add to the church those being saved. This third view could suggest that church growth is dependent on the Church. However, as mentioned above, church growth is by God the Father. Therefore, this study upholds the first two views as potential reasons for decline in church growth.

From a scriptural viewpoint, there is another aspect of church growth which one pastor mentioned in the interview: ‘church growth could also mean members growing in their knowledge of the Lord’ (Missionary 48); members growing to becoming like Jesus in terms of his faith in the Father and in his service to humanity (Mark 10:45; John 15). It

was these two types of growth that the disciples of Jesus experienced in the first century, where God added to their number daily those being saved (Acts 2:42-47). These types of church growth are necessary for the Church to arrest the decline in religion in post-Christian and post-secular Britain. In other research, Akomiah-Conteh found that ‘new theories of growth and revitalization are beginning to emerge. This growth has been largely attributed to the formation and development of new churches and Christian groups’ (2019:12). These new churches are found in the City of Glasgow. In the past decades, the City of London has also witnessed the formation of new churches, by migrants (Rogers, 2013).

Some LGP also mentioned ‘revival’ as a solution to decline in Christianity. Some said they were praying for revival to happen in Britain. In the past, evangelical revival brought tremendous growth to British churches and new religious groups were established (Liardon, 2008; Ditchfield, 2003). In the present religious climate, Heelas and Woodhead (2005) mentioned the possibility of a revival to abate the decline in religion. Steve Bruce also writes that there have been many revivals in Britain, ‘but a recurrence in any Western country of anything on the scale of John Wesley’s Methodist revivals most certainly will have an impact on the secularisation paradigm’ (2002:41). Clifford Hill says God has promised Britain a revival:⁷ ‘Suddenly, for the first time in 30 years, I began hearing the Lord speaking about revival in Britain’ (2018: 337). And what was the message? A year ago, we heard the Lord speaking to our ministry, ‘Find my sheep: search for those who feel lost and lonely: feed my sheep’ (2018:337). Sheep

⁷ The question is, how does one know that the Lord is speaking to him? Pentecostals answer such a question by saying that there is a spiritual gift (gift of the Spirit) which engages in spiritual communication (Anderson, 2013). As already mentioned, Ghanaian Pentecostals also cited this gift of the Spirit as vital in Christian missions.

are God's people. So, the message is, feed my people with the word of God, look for those who are lost and lonely, and this will bring about revival.

Scripture tells that, righteousness exalts a nation or makes a nation great (Proverbs 14:34). London Ghanaian Pentecostals' view of Britain is that it is not focusing on righteousness, the nation has rejected God. The separation of church and state, aggressive secularism, and the decline in religion could further be reasons for one to believe that Britain has rejected God. Based on these reasons, this study argues that Britain may not experience great revivals that could transform or re-Christianize the society. 'Indeed, I explicitly avoid the term 'revival' because I do not believe 'religion' is being or is likely to be revived' (Partridge, 2006:9). Therefore, in this student's opinion, it is almost impossible for Britain to become a Christianized society once again. The revival Hill (2018) talks about could be experienced by individuals and small groups, but nothing like the scale of the Welsh revival or Azusa Street revival, when the impact on the people was so great, when many churches were filled, and when many new churches were started as the revival spread to other parts of the world. Even though this study argues against the likelihood of massive revivals happening, he believes that if God were to respond to the prayers, repentance, and humbleness of individuals and groups, and were to revive them (see 2 Chronicles 7:14), the decline in religion could be abated. In conclusion, what type of religious growth is appropriate if decline in religion produces a religion that is true to itself? From what is discussed in this section, this study postulates that religious growth should be the sovereign work of God who adds to his people daily those who are being saved.

7.4 Understanding needs of subjective-life spirituality

The study found that LGP are able to provide for the spiritual needs of their members but have not been able to provide for the spiritual needs of people outside their community. The spiritual revolution has revealed that people are now taking more control of what will give them satisfaction especially when it comes to their spirituality and health instead of accommodating what other people or religion will instruct them to believe. Thus, what people think is good for themselves mainly comes from within. In the light of this, the student believes that spiritual needs should be understood from within the individual's subjective needs and also from outside of themselves. Hence, this study discusses that spiritual needs should be grouped into two main categories: prescriptive and non-prescriptive needs. In this study, prescriptive needs are defined as those needs recommended either in scriptures or by a faith group. Non-prescriptive needs are defined as those needs coming from the individual's own desires, what Heelas and Woodhead (2005) term subjective-life spirituality. From these definitions, we can also say that spirituality is usually concerned with non-prescriptive needs while religion is concerned with providing prescriptive needs. This section also discusses a fulfilment theology: it argues that, in Christ, all God's promises with regard to human needs have been fulfilled.

7.4.1 Non-prescriptive needs: voices of the people

This section brings together the non-prescriptive needs of people, as perceived by LGP, and what the unchurched are searching for as set out in the relevant secondary literature. These needs have been grouped as follows, though are by no means exhaustive: six big questions people seek answers to, worship in sacred buildings and retreat places, the

needs of young people, the needs of contemporary movements (environmental concerns, sexuality, racial issues), and the needs of church dissenters.

7.4.1.1 Answers to six big questions

In one interview, a junior pastor said that people who do not go to church have many unanswered questions on their minds which, if answered, could make them believe in the existence of God or go to church. The literature review found ‘six particular areas of interest, big questions to which the unchurched wanted answers: destiny, purpose, the universe, God, spiritual realm, and suffering’ (Spencer, 2006:17). The aim of this section is not to provide answers to these questions but to discuss frameworks for such conversation from theology, science, voices from LGP, and other sources. In the field research, LGP answers to the above questions differed from individual to individual, although in some cases there was a common trending answer. Heather Wraight argues that one of the key features of post-modernity is words without meaning (cited in Brierley, 2000). This notion means that an individual makes sense of a word as it seems appropriate to him or her. Therefore, there is a need for faith groups to find frameworks which could provide consistent answers to people’s questions.

In chapter two, the study added one further element to the Pentecostal identity of the full gospel—Jesus the great teacher. This study argues that Jesus could provide answers to people’s questions. The sources of Jesus’ teachings could be found throughout the New Testament. Christian doctrine, which is a body of Christian beliefs, could also be a source for providing answers to people’s questions. ‘Paul Tillich in the 1960s led the way into correlation, offering theology a way of speaking into modern debates by identifying contemporary human needs and preoccupations and then finding the theology which could interact with the language used in those debates’ (cited in Ballard

and Pritchard, 2006:130). Following Tillich's method, faith groups can find a theology which could provide answers to people's questions. Tillich's method is not without weakness. Issues he engaged with in his day now seem outdated (Ballard and Pritchard, 2006). Contemporary scholars such as David Tracy (2002), in his book *The Analogical Imagination*, have come up with a revised version of the correlational model called the critical correlational method for theological reflection, which can be useful. The second weakness with Tillich's method is that the individual providing the answer (e.g., the theologian) would be intimately engaged in the interpretive process in the dialogue, which then raises issues of objectivity. As mentioned, the field research found inconsistencies in the answers LGP gave to the six big questions. In other words, the answers were influenced by their individual biases. Issues of objectivity and the present author's positionality within this study, as both an insider (a Pentecostal practitioner) and an outsider (an academic), have been discussed in chapter four.

Science plays a critical role in our understanding of the universe and in solving problems. Therefore, in discussing frameworks for addressing questions people are seeking answers to, views from the scientific community be given due consideration. Stephen Hawking encourages us to ask the big questions of life and wrote this himself: 'I have sought to answer some of the great questions' (2018:4). There are other renowned scientists such as Richard Dawkins, David Berlinski, who also engage with the biggest questions facing humankind. In providing frameworks to discuss answers to life's big questions, this study adopts a broader approach to include voices from other academic disciplines, religious people, and non-religious people. With regard to the relationship between science and theology, John Polkinghorne writes: "Science and theology are both concerned with the search for truth" ... 'they complement each other rather than contrast one another' ... 'the two disciplines focus on different dimensions of truth" (cited in Oord,

2010:61). With regard to dimensions, LGP answers to these questions were subjective. And I believe other people would have given subjective answers to these questions as well. Theology makes bold statements about these big questions. For example: 'In the beginning God created the heavens and the earth' (Genesis 1:1), 'anyone who comes to him [God] must believe that he exists and that he rewards those who earnestly seek him' (Hebrews 11:6). Conversely, from the scientific community's perspective, Hawking says: 'We are close to some of these answers, but we are not there yet' (Hawking, 2018:4). Hawking adds: 'Our picture of the universe has changed a great deal in the last fifty years, and I'm happy if I have made a contribution' (Hawking, 2018:4). Thus, comparatively, scientific knowledge is evolving, flexible, while theological knowledge is standard, canonical. About theological knowledge, Jordan Patterson says the Bible is the precondition for the manifestation of truth... because it has provided a structure for much of our current cultural understanding, the Bible was the first book and acted as a base upon which other texts depend, roughly speaking we have a bedrock of agreement, and that is the Bible (cited by Valencia, 2022). Thus, whereas science can change its position on reality upon new research findings, theology, historically and contemporarily, changes position on reality, based on new interpretation of sacred text about the subject under consideration. And so, what do we make of people's knowledge, theological knowledge, and scientific knowledge? In the context of this discussion, they offer different perspectives on life's big questions, sometimes they complement each other, sometimes they contrast each other.

7.4.1.2. Growing interest in the spiritual or the transcendental

With regard to non-prescriptive needs, many people in the west are now interested in spiritual or transcendental or supernatural experiences. Stephen Bevans (1992), in *Models of Contextual Theology*, uses the transcendental model to recognize a person's

experience not based on scripture or tradition but directly with God. Sjödin writes that ‘empirical studies show beliefs in the paranormal to be widespread among Swedes’; ‘Swedes believe in Aliens but not in God being common’ (2003:203). ‘Millions of Americans also reportedly believe in miracles. They have come close to dying and have experienced the presence of some divine force, or they have experienced the presence of God in their lives’ (Wuthnow, 1998:122). In a British context, David Hay (2002) in his study on the spirituality of the unchurched found an increase in the number of people happily reporting spiritual experiences, such as transcendent providence or the presence of the sacred in nature. In view of these accounts, this study emphasises the importance of meeting these spiritual needs in person-centred missions. Here, the study also suggests ways in which these needs can be met. First, there must be a deliberate attempt to teach people that there are such things as transcendental experiences. Secondly, spiritual leaders with experience in such practices or encounters could offer lessons for people who are interested in transcendental experiences. ‘Theresa of Avila stressed how essential it is to have a guide—prudent, learned, and experienced in prayer’ (Gibbard, 1986:576). In the Bible, the prophet Eli taught the young boy Samuel how to respond to the voice of God (1 Samuel 3). St Paul helped some people in the city of Ephesus to understand and to receive the Holy Spirit (Acts 19:1-6). The third way these supernatural needs could be met is for spiritual leaders to provide literature explaining the various transcendental experiences for people to access. The field research also found LGP to have a good understanding of meeting spiritual needs. Some even described how one can hear the voice of the Holy Spirit. However, as already discussed, LGP have not been able to utilize this experience in meeting the spiritual needs of the unchurched.

7.4.1.3 Worship in sacred buildings

Grace Davie writes that ‘In the current period the actively religious are disproportionately drawn to two kinds of religious organisation: charismatic evangelical churches on the one hand and cathedrals or city-centre churches on the other’ (2015:8). For people of faith and none, places of worship are said to have played a key role in the recovery from the Coronavirus pandemic, according to recent research (Dyas, 2021), as they were able to play their usual role as crisis centres and places of comfort. LGP mentioned that finding an ideal and adequate place for church meetings was a common challenge. The literature review also discovered the same situation (Rogers, 2013). If some people are attracted to churches because of their building, and if LGP find it difficult to afford such buildings, especially in a city like London, what should they do? Davie (2015) also mentioned that in a British context, people are attracted to charismatic evangelical churches. These churches, according to Anderson’s (2010) classification of Pentecostals, are a different brand of Pentecostals. This means that if LGP find it difficult to own cathedrals or places of worship, their Pentecostal expression could attract people to their churches. The field research, however, did not find this to be the case so far. Large proportions of current religious activity occur outside the church—many and varied forms of the spiritual are now present in Britain (Davie, 2015). Within the New Age, there are reports that prayer groups are being established all over the country (Frost, 2001). Unfortunately, LGP have not yet had their share of this harvest. Perhaps they can learn from Charismatic evangelical churches and the New Agers in the United Kingdom and reform accordingly.

7.4.1.4 Needs of young people

This study refers to Millennials (those born between 1982-2004) and Generation Z (1994-2015) as young people. They are the generations most shaped by postmodernity

and they make up the largest proportion of the unchurched in Britain (Burgess, 2018). This section discusses the impact of the spiritual revolution on young people. This is followed by a discussion on the importance of listening to the voices of young people with regard to their needs in a person-centred missiology. As mentioned in chapter two, to some extent, the impact of the spiritual revolution on people seeking solutions to their subjective-life needs have contributed to the growing social disorder and violence among young people in the city of London. Some LGP identified some of the challenges young people face and mentioned that these were the result of their abandonment of God. However, scholars of religious changes (e.g., Wuthnow, 1998) see social disorder and violence among young people as a result of many seeking help to their problems, which various institutions, and the Church in particular, have not been able to support them with. The study suggests these two perceptions should not be seen as conflicting, but rather as complementary and that both should be carefully considered in addressing the impact of the spiritual revolution. Therefore, this study suggests that the problem of youth violence needs to be examined from a wide variety of perspectives—social, cultural, and religious.

Listening to the voices of young people with regard to their needs in a person-centred missiology is now discussed here. In one interview, a pastor said: ‘Once that generation is over, the situation is dire, and we need something like this [thesis] to help us actually find what we need to do’ (Missionary 42). This pastor thinks reaching out to the younger generation, who are the future of the church, is very important and he hopes the outcome of this thesis could help the Church to do so. According to Afrane-Twum’s (2018) findings, diaspora mission depends largely on the next generation who are also being influenced by Western culture. In the context of this spiritual revolution, Linda Woodhead (2013) found that the greater percentage of those who considered themselves

to be of no religion are young people. Therefore, this study argues that if the rise in subjective-life spirituality and the decline in religion continues, then Christianity in Britain, in its present form could disappear, as the future of religion is likely to be dominated by the present generation of young people many who see themselves as having no religion, unless a majority of these young people later convert to Christianity. The study also argued in chapter two that, in a post-Christian era, these young people may not experience the direct benefits of religion as they are not pursuing it.

The field research found that LGP churches have not been able to engage with these young people: ‘second/third generation immigrants are disengaged and put off by the Ghanaian and African church’ (Missionary 6). Afrane-Twum recommends that ‘African immigrant churches should be equipping their next generation for the work of the ministry in Britain’ (2018:22). In our field research, a young lady (Missionary 40) mentioned certain areas that young people might need help with, such as dealing with anxiety, mental health issues, how they might overcome certain life challenges, or even just help with the basics of life. Heelas and Woodhead found, even within congregations with tendencies towards subjective-life spirituality, older people were more comfortable with structured and patterned ways of proceedings, but ‘emphasis on subjective-life were being made by younger people outside the context of the main worship service (e.g., by setting up small spiritual groups)’ (Heelas and Woodhead, 2005: 22). In another research, Nyanni found that First Generation [FG] members of the Church of Pentecost ‘emphasis is usually centred on breaking demonic strongholds, whilst the SG [second generation] generally call on the Holy Spirit to guide them through their daily lives and to give them the spirit of excellence to excel in their endeavours. For the FG, the oppressor is witchcraft and evil spirits, whilst the SG turns to rationalise and find reasons why things are not working’ (2018:311). In view of these findings, this study suggests

that the church should have a mission agenda to address their young people's needs, as this could help them live well and thus could get them interested in religion.

It is important to mention that the church has been making an effort in missions to help young people. One minister interviewed appeared to be on the right track: 'We are building the church and [will] leave it for the next generation' (Missionary 23). There must be social initiatives to include a Youth Club' (Burgess, 2018). As the study discusses in section 7.6, social action projects alone would not convert people to the Christian faith. Therefore, social action projects must go hand in hand with evangelism, so that whereas social action initiatives are providing for the subjective spiritual needs of young people, evangelism could encourage them to convert to Christianity. Although the study argues for social action programs and evangelism to go hand in hand, as a way of reaching out to young people, this study also acknowledges that provisions should be made for young people who are only interested in receiving social help from the church, but do not wish to be converted or become part of the Christian faith. The three frameworks discussed in section 7.5 could be used to address such a situation. Furthermore, regarding how the church could reach out to young people, Heather Preston (2020) reports that a church in the United States has asked its over 60s to worship at a sister congregation whilst it shifts its focus to welcome younger people. While this move could enable the church to focus on young people, this is also likely to attract criticism. Furthermore, according to the Christian Bible, the older people in the church have a duty to teach and set examples to the young people (Titus 2:3-5). Therefore, young people may miss out on this sharing of knowledge and experience if they are separated from the older church members.

7.4.1.5 Needs of contemporary movements - sexuality, environmental issues, racial issues

From this research, London Ghanaian Pentecostals are becoming a recognizable religious group in Britain. People who identify themselves with the same needs, ideology, and life aspirations often come together to form a movement to pursue their common interest. This section discusses the needs of three such groups.

7.4.1.5.1 Sexuality preference

Just as people are searching for subjective-life spirituality in this spiritual context (Heelas and Woodhead, 2005), there is also a phenomenon whereby people are seeking to express their sexuality in a person-centred way (Richard, 2006). This study discusses this need, the church's responses, and way forward. LGP mentioned how God is happy with Britain when it comes to, for example, charity initiatives, but also indicated that the legalization of homosexuality and the redefining of marriage in Britain are some things God is not happy with. Brown and Woodhead (2016) discuss how the Church of England lost membership because, 'in their struggle against the breakdown of patriarchal authority, the conservative evangelicals resisted feminism, resisted divorce, and anathematized homosexuality' (2016:38). From the field research, it would appear that, LGP also have a similar stance on these issues. As mentioned above, they see these trends as contrary to what the Bible says and as a moral challenge to British society. In this author's opinion, it seems they are repeating what the Church of England did in the past, which resulted in a loss of membership as already reviewed in chapter two. Unfortunately, LGP do not seem to have a framework to address sexuality and other contentious contemporary issues sensitively and effectively. From what is said above, it is the view of this student that first, the subject of sexuality preferences is going to be an ongoing conversation for decades to come, within various ethnic, religious, national, and regional jurisdictions across the globe. Secondly, sociologically, our understanding and

practice with regard to sexual preferences will keep evolving. Thirdly, theologically, a bone of contention will be over the interpretation of scripture on the subject under consideration. And fourthly, as mentioned in chapter two, based on insights from the changes in religious and spiritual landscapes across Western nations, the Church as a human institution does not have the moral, financial, numerical, and political strength not to give in to the demands of people groups seeking alternative sexual and marriage expressions. Hence, the Church of England's historic vote to approve blessings for same-sex couples, as reviewed in chapter two. Now that alternative sexuality and marriage expressions have been enshrined into British law, the way forward, in this student's view, is to explore how society can implement these laws effectively and sensitively and to understand their impact on people and culture.

7.4.1.5.2 Racial justice

In this section, the study discusses racial justice as one of the non-prescriptive needs of people contemporarily. In section 6.4.7, the study discussed this subject as a theme future missions in Britain could focus on as well. The field research revealed the issue of race as one of the possible reasons LGP have not been able to attract white British into their membership. The majority of LGP identified the attitude of British people towards them, especially during evangelism, as a big challenge. From his personal observations, this author believes racial justice is a need that a minority group of people desire to be addressed. This is because, as discussed in section 7.3.2, minorities oftentimes, due to their numerical disadvantage, are neglected, persecuted, and suffer injustice. As previously mentioned, in recent times, the fight against racism has attracted support from almost every aspect of the society, nationally and globally. The setting up of Anti-Racism Task Force by the Church of England to ensure greater racial equality is a noble example way forward (The Church of England, 2020). As religion continues to decline

in Britain, religious people would become a minority and they are likely to suffer injustice just as some other minorities have been experiencing.

From what is said above, pursuing social, religious, and economic justice, and to care for the poor, minorities, and the needy must be at the heart of what we do as a civilization. This is because, for example, if a broader concept of what poverty means is adopted to generally include anything we lack to live well, (economic, social, political, spiritual, religious, health, skills, imagination, knowledge, joy, peace, righteousness ...) not limiting what poverty is to lack of sufficient money, then we are all poor. Hence, justice for the poor for example, is justice for the whole of humanity not just for a racial or a minority group or an individual. In the Christian scripture, Jesus's invitation for people to come to him for true riches is good news to the poor- to all of us (Revelation 3:16-18; Luke 4:18-19; 2 Cor 8:9).

7.4.1.5.3 Climate concerns

Climate change is a concern for the future of Britain which we must critically engage with. In the field research, LGP did not mention climate issues because the field research did not ask any direct questions about the climate. Discussion about the climate was not part of the research questions. However, a casual look at global and national policies, international and national movements demonstrate how climate problems have become something for which frantic efforts are now being made in search of solutions. The truth is that whatever happens to the environment affects us all. Therefore, those concerned about the environment are serving us all.

At the 2021 United Nations Climate Change Conference in Glasgow dubbed COP26, Christians from different Christian organizations made their presence felt. One Christian campaigner said that a lot of us are driven by our faith with our climate action, looking

after God's creation and ultimately, this is a justice issue (Birrel, 2021). The British Prime Minister at the time spoke on the urgency of the climate crisis, describing the world as being at one minute to midnight (Rowlatt, 2021), in the race to tackle global warming from reaching a critical point. Rev Franklin Graham, responding to the Prime Minister's comment, said that he believes we're one minute to midnight - not regarding climate change, but on God's clock, when God will bring judgement on those who have rejected him and his son, Jesus Christ (Preston, 2021). Global warming, thus, 'the sun became black as sackcloth of hair' (Revelations 6:12), and other events in world history such as wars, persecutions, pestilences, and famines are described by Jesus Christ as signs of his second coming and the end of the world (Matthew 24:3). Thus, religion gives another layer of interpretation of reality about the times. And this could be considered one of the roles of religion contemporarily. Hence, the need for a well-functioning religious structure in our society.

Contemporarily, another form of spirituality is ecological spirituality (Partridge, 2006). However, there is an apparent skepticism regarding whether people's interest in ecology is considered spiritual, religious or non (Partridge, 2006). However, our concern here is the contribution this growing interest in ecology at personal level makes towards climate issues. Long ago, the prophet Isaiah spoke about God's concern for the environment (Isaiah 24: 5-6). This concern was raised because in the book of Genesis human beings were given the task of cultivating the earth and to take care of it (Genesis 2:15). Therefore, if the environment is under duress, then humanity is to be blamed. In view of what is said above, the Church could fashion a response to climate challenges the world faces. 'A recent and welcome development has been the growth of eco-congregations, local churches or church groups signing up to be environmentally responsible for their day-to-day work as individuals and as communities' (Williams, 2012:183). In addition

to these, as part of her missions, the Church could use her prophetic voice to speak about environmental issues in her mission engagements as the world seeks solutions to climate problems.

7.4.1.6 The needs of church dissenters

The field research found that retaining church members was a problem among LGP. In view of this, missionary engagements could consider the needs of church dissenters. Church dissenters are Christians who left the church or stopped going to church. Anderson Jeremiah (2022) indicates that because most contemporary people do not have time for institutionalised religion, the future of religion looks to be around values of spirituality. A study by Carl Dudley (1979) concluded that unless church members receive three things: esteem, recognition, and a sense of belonging, they may not be happy to stay and may leave the church. Philip Ritchter and Leslie J. Francis (1998) conducted a study about church leavers in Britain and assessed eight different theories as to why people leave churches: loss of faith; changes in social conditions; differences in stages of faith development; changes in the church member's life, such as changing jobs, moving house, getting married, caring for ageing parents, or responding to the needs of their children, some which may involve relocation. The fifth reason involves parents not being able to transmit their Christian faith to their children; the sixth reason is that the church members find the commitment to belong to a church too high. The seventh reason was failing to meet the expectations of the church members who leave; and the eighth, the failure of the church to offer its members a sense of belonging, love, acceptance, or of being wanted. These reasons why people leave the church are stated here so they might be considered in person-centred missions.

This section has discussed understanding the needs of people active in this spiritual revolution by listening to their voices. This is something significant to be considered in any new or reformed approach to Christians missions.

7.4.2 Prescriptive needs: voices from above

This study defines prescriptive needs as those needs recommended in either scriptures or by a faith group. In the field research, LGP mainly cited biblical material as their source of authority. Cameron *et al.* (2013) use four theological voices as a tool to recognize, categorize, and describe the different and complex voices in theology. These are: normative theology (scriptures, the Creeds, official church teachings, the Liturgies); formal theology (the theology of theologians, dialogue with other disciplines); espoused theology (the theology embedded within a group's articulation of its beliefs); and operant theology (theology within the actual practices of a group) (Cameron *et al.*, 2013). All of these could be sources of prescriptive needs. Since the 'Christian faith is not imported but emerges out of local experience' (Kim, 2012:47), it is important we mention here that the prescriptive needs discussed in this section should not be foreign or static model but must emerge out of local experience.

Some of the spiritual needs of LGP mentioned in the research, which they prescribe to the unchurched are: healing, financial breakthrough, revival, being constantly filled and led by the Holy. However, the spiritual needs of Pentecostals in general seem to be the same everywhere: deliverance from demonic operations, healing, material poverty, working of miracles, use of spiritual gifts (Asamoah-Gyadu, 2015); what is now viewed 'as emblematic of the charismatic renewal and its Pentecostal antecedents' (Muir, 2019: 165). Some of these prescriptive needs from a scriptural viewpoint are as follows: the need for people to bear the image of God (Genesis 1:27; Ephesians 5:1), which has been

distorted because of the fall (Romans 3:23), but which can be remade in Christ Jesus (2 Corinthians 5:17-18). The union of marriage between a man and a woman (Genesis 2:18-25), which contemporary society offers diverse definitions within the context of a sexuality revolution; the need for atonement for the human soul (Leviticus 17:11), which the New Testament teaches that Christ Jesus is the atoning sacrifice for the whole world (Mark 10:45; 1 John 2:1). The reception of the gift of the Holy Spirit, among other benefits, gives people power, love, self-discipline, and other spiritual gifts (Genesis 2:7; Joel 2:28-29; Acts 2:38-39). The need for people to belong to the Church (Acts 2:41; 1 Corinthians 12:13; Hebrews 10:24-25); the invitation for people to be part of the New Heaven and Earth (Revelation 21). These prescriptive needs, although not exhaustive, from a scriptural point of view are believed to be gifts from God to every human being who believes in Jesus Christ. It must be mentioned here that different faith groups or denominations, or religions will have different prescriptive needs.

7.4.3 Human needs, Jesus Christ, and fulfilment theology

As already mentioned, LGP mainly focused on providing prescriptive needs in their evangelistic and outreach activities. Among other Christian groups, the same situation was discovered in relevant literature. To broaden our understanding of the needs of people active in this spiritual revolution, this study discusses a fulfilment theology. ‘The closely related subject of fulfilment theology argues that because Christ fulfils the Old Testament he can also be seen as the fulfilment of other scriptures and other faiths’ (Sparks, 2008: 633). This thesis uses the concept of fulfilment theology differently from other scholars such as Jean Daniélou, Karl Rahner and Jacques Dupuis.⁸ In doing so, a

⁸ For a discussion on fulfilment theology by these scholars, see Sparks, A. (2008), *The Fulfilment Theology of Jean Daniélou, Karl Rahner and Jacques Dupuis*.

typology of fulfilment theology within the context of this spiritual revolution emerges from this study.

In this thesis, the main argument of this fulfilment theology is that, in Christ, all God's promises with regard to human needs have been fulfilled (Luke 4:16-21; 2 Corinthians 1:20). This could explain why 'all Christian spirituality takes the life and teachings of Jesus Christ as their fundamental starting point' (Sheldrake, 2013:17). In section 3.1.4.1, this study proposed an emphasis on Jesus as the great teacher, as an additional theme to the full gospel, which is a central teaching in Pentecostalism. This fulfilment theology discussed here, is another expression of the notion that in Jesus Christ, God's kingdom has come upon humanity (Luke 11:20). Thus, in the context of this spiritual revolution, whatever people are searching for, prescriptive or non-prescriptive could be found in Christ.

Generally, the New Age movement has revealed the spiritual hunger of many people: 'The hunger for the spiritual has become a mainstream need' (Frost, 2001:22). As reviewed in chapter two, this spiritual hunger has been acknowledged within methodism and Catholicism as well. Scripturally, this spiritual hunger could also explain why 'some will depart from the Christian faith and follow other spirits' (1 Timothy 4:1). The prophet Joel also foretold that God would pour out his Spirit on all people, his sons and daughters will prophesy (Joel 2:28). Thus, one can argue that God foreknew that people shall be spiritually hungry as the New Age movement has revealed. Therefore, he made provision for people's spiritual hunger to be satisfied in Christ Jesus. Thus, Jesus' exaltation in John's gospel is good news indeed: 'Let anyone who is thirsty come to me and drink. By this he meant the Spirit, whom those who believed in him were later to receive' (John 7:37-39).

The discussion in this paragraph could be titled *Finding the biblical Christ among New Agers*. New Agers see themselves as being on a spiritual journey, they keep searching because they believe there is more (Frost, 2001; Drane, 1999). As reviewed in chapter two, the New Age expects individuals to be in tune with a new and superior kind of spiritual consciousness. This determination echoes the words of Jesus: ‘Ask and it will be given to you; seek and you will find; knock and the door will be opened to you’ (Matthew 7:7). In the context of the New Age, Rob Frost (2001) writes about a woman who found Jesus Christ after several spiritual practices. *Premier Christianity*⁹ also writes about a woman who found Christ in her quest to experience the supernatural. The same news outlet¹⁰ also reports how the poet and author Paul Kingsnorth, as a young man, he tried atheist phase, but couldn’t shake the need to worship something. This led him to Wicca and Zen Buddhism, but he was still not satisfied. Finally, he tried Christianity, and everything clicked. These people did not find Christ in the church, but as New Agers. In both cases, after finding Christ, they went to church to be instructed further on what they must do. Thus, the church is still relevant as a community to belong, to worship, to receive instructions about God, and to serve other people. However, it is too early for one to conclude that the New Age could provide pathway(s) for people to encounter the biblical Jesus Christ. Perhaps, a study may be required to understand this trend of finding Christ among New Agers.

Two issues need to be highlighted with regard to this fulfilment theology. As the spiritual revolution has revealed, not all people who cherish subjective-life will believe in Jesus.

⁹ For full details visit https://www.premierchristianity.com/from-witchcraft-and-idol-worship-to-christian-evangelist/13209.article?utm_source=Premier%20Christian%20Media&utm_medium=email&utm_campaign=13249451_Voice%20of%20hope%2006.06.2022&dm_i=16DQ,7VZCB,61AZWC,W7QZS,1

¹⁰ <https://www.thebigconversation.show/videos/season-4/episode-2-conversion-culture-and-the-cross-are-we-ready-to-believe-in-god-again/>

Vincent Donovan, writing about his mission to the Masai people in East Africa, makes a crucial point, he says we do ‘violence to Christianity’ if we don’t ‘recognise as church’ the response of other people to the gospel ‘as strange as it might seem to us’ (2015:68). Thus, it could be that some people may claim to believe in Jesus but will not want to belong to the Christian faith. In most situations, Jesus met the subjective-life needs of the people before inviting them to receive his prescription (e.g., Luke 5:1-11; John 6:1-71). Faith groups could follow Jesus’ model. Another important tension which needs to be highlighted is that not every need (prescriptive or non-prescriptive) can be experienced by everyone who goes to Christ in this present world (Luke 9:27; 11:2; John 14:1-3; 1 Corinthians 15:26). Thus, here, God’s kingdom can be referred to as a reality still to come fully. This understanding could help people who come to Christ for help to manage their expectations.

7.5 Frameworks for meeting needs sensitively and effectively

7.5.1. Introduction

This section discusses new approaches in mission context to meeting subjective-life needs sensitively and effectively for reasons discussed in here. London Ghanaian Pentecostals (LGP) mentioned hostilities towards their missions; they mentioned verbal abuse, general suspicion, and other unkind attitudes towards them. Bryan Stone has also observed that: ‘For many people in our [western] world, both Christian and non-Christian, evangelism is neither welcomed nor warranted’ (2007:9-10). This situation raises the question: how can the church or other religious groups conduct their missions to meet people’s needs in such context? ‘The pastoral effectiveness of the Church in the Third Millennium depends to a great extent on the preparation of effective communicators of the Gospel message’ (PCC & PCID, 20037). Furthermore, some views held by the Church on various contemporary issues are likely to attract criticism.

For example, the general view expressed by LGP on contemporary sexuality and redefinition of marriage is that this displeases God, who is not happy with Britain as a result. This view could create scenarios where certain subjective-life needs of individuals, with regard to their sexuality and the union of marriage, may not be honoured or tolerated by LGP and other religious groups. And this situation may not go down well with people who cherish diversity in sexuality. This prompts another question; how might the church handle such a situation? The challenge, therefore, is to find reformed and new ways of meeting needs sensitively and effectively, in the contexts described above, and this is the aim of this section.

Section 2.8 discussed some similarities between contemporary spirituality and sexuality. The basic similarities between these phenomena are the different ways in which people express their spirituality and sexuality respectively. The section (2.8) also critically discussed how Mark Yarhouse's (2015) three frameworks for discussing Christian perspectives on gender issues sensitively and effectively can be used in Christians missions. These frameworks are integrity, diversity, and disability frameworks. 'Action research involves exploratory engagement with a wide range of existing knowledge drawn from psychology, philosophy, sociology and other fields of social science' (Somekh, 2005:8). In view of this, and for reasons discussed in chapter two, this study critically applies Mark Yarhouse's frameworks as an attempt to meet the needs of people active in this spiritual revolution both sensitively and effectively.

7.5.2 Integrity framework: celebrating exclusivity of spiritual needs

London Ghanaian Pentecostal's spirituality have not been received by the British society. The view of this study is that this does not mean they should abandon their spirituality. What is needed is a framework to express their spirituality and also the new

alternative spirituality British people are embracing. The Bible records that, Pharaoh told the Israelites to make their sacrifices in Egypt (Exodus 8:25). Moses' response to Pharaoh, emphasises that the Egyptians will find Jewish sacrifices detestable and offensive (Exodus 8:26). Therefore, to avoid this situation, the Jews needed their own space to make their sacrifices to their God. In the contexts of occulture and religious pluralism, the focus is mainly on the celebration of diversity of spirituality and religion respectively. However, in some contexts, for example as described above, the pursuit of exclusive spiritual needs is a central tenet. In Christianity, Jesus describes himself as the truth (John 14:6), who came to 'testify to the truth' (John 18:37). Therefore, the integrity framework for meeting spiritual needs is especially needed in contexts where the pursuit of truth or exclusivity is paramount. The study defines the integrity framework as that which meets people's spiritual needs and where the truthfulness of the Christian faith ought to be maintained without compromise. The content of the Christian gospel must not be changed (Galatians 5:8; Revelation 22:18). Thus, with this integrity framework, the focus of missionary activities is not just on providing the subjective-life needs of the people, but also what the church considers important as written in the scriptures or as recommended by the faith group.

For one to be sensitive and effective in Christian missions, the integrity framework can best be used in situations where the people present are all of the same faith or are disposed to believe the same thing. Thus, using the integrity framework this way would make new Christians, and could also be useful to build up, correct, and strengthen already Christians. To maintain the truthfulness of the Christian message (the gospel), demands that the one receiving the gospel 'turn around and renounce the whole direction of his life' (Newbigin, 1990:5). Thus, using the integrity framework to meet people's needs has the tendency to question and, in some cases, condemn one's subjective-life.

However, in this spiritual revolution context, subjective-life is important to seekers of spirituality, and this approach may be counter-productive. Furthermore, in our society that celebrates diversity and promotes tolerance, it can be a challenge in some situations to talk about what is good and what is not from a particular faith perspective. Therefore, using the integrity framework to meet people's needs may not be welcomed in some quarters. This can be viewed as a criticism or weakness of the integrity framework under discussion. Therefore, in the context of diversity and pluralism, there is the need for another framework which is able to accommodate and celebrate the diverse subjective-life needs of all people. For these reasons, the study adopts Yarhouse's (2015) diversity framework, which will be discussed in the next section.

7.5.3 Diversity framework: celebrating diversity of spiritual needs

With this diversity framework, the focus of missionary activities is not only on providing what the religious group considers to be vital but also on meeting diversity of subjective-life needs. Unlike the integrity framework discussed above, this diversity framework sees all needs as equal, valid, and important, and places emphasis on personal value, worth, and dignity. Therefore, at the heart of this framework is the view that people's subjective needs must be understood from within their own contexts, experiences, or cultures. In the context of this spiritual revolution, 'the sacred is experienced in intimate relationships with subjective-lives' (Heelas and Woodhead, 2005:10). Thus, this diversity framework is likely to be popular. This framework can be used in scenarios such as interfaith meetings, inter-religious gatherings, occulture, and religious pluralism contexts. In these contexts, if one's role is to be a focus of unity, then this framework is appropriate. However, in Christianity, unity in the name of Christ means, 'being like-minded, having the same love, being one in spirit and of one mind' (Philippians 2:2).

There is a universal exaltation of diversity, and due to its eclectic approach, the New Age has enjoyed enormous success in this atmosphere (Frost, 2001; Drane, 1999). The aim of using the diversity framework with this missiology under discussion would be to meet the diverse spiritual needs of people. The hope is that this framework will also enjoy success.

It should be noted, however, that the diversity framework alone would not be suitable for making new Christians. To make new Christians would require that the gospel be shared (Romans 10:13-15), which, as mentioned above, may offend some people, thereby defeating the purpose of the diversity framework. With this in mind, section 7.5.5 discusses the use of more than one framework to achieve multiple objectives in Christian missions in a sensitive and effective manner. The diversity framework can be used in conjunction with the integrity framework to meet diverse needs, and at the same time get people to join the Christian faith in a sensitive and effective way. The approach is, to begin with, the diversity framework followed by the integrity framework and to explain the justification, the nature and the purpose of the latter to the audience. In doing so, the diverse needs of the people would have been offered first, and then those who want to become Christians could then participate in a conversation using the integrity framework. Invitations could also be given to people who do not want to be Christians to join in the discussion using the integrity framework. With this arrangement, this study hopes both the prescriptive and non-prescriptive needs of people could be offered or met. In this spiritual revolution context, the diversity framework is likely to be popular. However, as discussed in the next section, there is a need for a third framework for meeting needs in a sensitive and effective way.

7.5.4 Disability framework: acknowledging the downside of spiritual needs

In the field research, LGP mentioned that in times of crisis the unchurched call upon God for help. Anne Richard writes that: ‘Another interesting phenomenon for us is the fact that people are more, rather than less, aware that there is something profoundly wrong with the world’ (2006:65). ‘Here we learn about the flip side of the consumerist, self-interested and self-fulfilling culture. People are hurt, dumped, cheated on, deserted’ (Richards, 2006:57). Thus, Richards mentions some of the true-life tragedies and problems that come with subjective-life desires. Scripture tells that spiritual things can sometimes go wrong (e.g., Mark 5: 1-20; 9:14-29). As already mentioned, there are reports (e.g., by Rob Frost, 2001 and other media outlets) that some New Agers are hurt spiritually. Paul Tillich’s correlation method also ‘acknowledges that the task of living in a pluralistic and fallen world will generate questions, anxieties, and challenges to which the gospel must be seen to respond’ (cited in Graham *et al.*, 2005:139). Taking what is said above into account, it seems credible to suggest that not all subjective-life needs would benefit those who are seeking them. Hence, the main purpose of the disability framework discussed in this section is to acknowledge and engage with the downside of subjective-life or subjective spiritual needs. The section also attempts a discussion about what happens when things go wrong as people engage with the supernatural.

In terms of this study, disability means a condition which limits an individual’s ability to do something. In section 6.3.5 and in the contexts of the New Age and contemporary spirituality, the study highlighted that things do go wrong with regard to spiritual engagements. In this regard, Partridge writes that ‘Neal Milner... has analysed the contemporary resurgence of exorcism within the Church of England, and that there is ‘an official revival of a theology that accepts the existence of poltergeists, ghosts, and

the devil' (2006:217). In addition to this effort, the study suggests two actions: First, New Agers could learn something from African Pentecostals who, according to scholars (e.g., Anderson, 2018), have developed deliverance theology, and prominently practice deliverance ministry. And secondly, there is the need for Western scholars to research on issues regarding what happens when things go wrong spiritually or when people encounter harmful spirits. Sources of suffering and hurt can be multifold. This study uses the term 'Natural level expressions' to describe the situation, whereby everyone or everything is allowed to freely express themselves, and this approach to life can breed evil and suffering. John Polkinghorne (1989) calls this natural level expression, the free-process-defence. He considers this a source of physical evil, and the free-will-defence as a source of moral evil. Thus, people can suffer harm as a result of external processes or as a result of personal choices.

In chapter two, the study reviewed that many people are turning to the New Age because, for example, of how the church has contributed to the problems in the West. In this regard, Drane writes that 'Christians have done plenty for which they now bear corporate guilt, and repentance will often be the most appropriate way to deal with it' (1999:177-178). In addition to this act of repentance Drane recommends, Christians could also explain to people that they are not perfect yet, they have weaknesses as well. For example, during the field research, LGP revealed their frustration and inability to reach out to the British people. Indeed, it is obvious that the church is made up of imperfect humans. Some people have rightly asked this question for which Drane (1999:194) writes: 'Why do so many Christians suffer from a low sense of self-esteem, overburdened with a sense of guilt and feelings of personal worthlessness?' The study contends that despite Christians' imperfections and weaknesses, in obedience to Christ's commandments, they are coming forward to share the gospel of salvation and to help

people. According to Yarhouse, ‘The disability framework reminds us to demonstrate great compassion and empathy’ (2015:123). The way to do this, this study suggests, is to remind ourselves that we are limited in our perceptions and what we can do; we all have disabilities in different forms. As scripture says: ‘we have all fallen short of God’s glory’ (Romans 3:23). Therefore, to treat someone with compassion is to treat yourself with compassion. The disability framework can be used to meet the needs of people who are suffering due to the subjective-life choices they have made, or for any other reason, but with compassion and with the aim to offer meaning and pathways to solving perceived problems.

From what has been discussed above, this study acknowledges that using this framework alone would not result in the making of new Christians. However, this framework could be used in conjunction with the integrity framework for this purpose. This can be done by starting with the disability framework and then following up with the use of the integrity framework but being mindful to give justification for the use of the latter, explaining the nature and purpose of this integrity framework. In doing so, the diverse needs of sufferers would have been offered to be met first, and then those who wish to become Christians could then participate in a dialogue by means of the integrity framework. Where appropriate, invitations could also be given to those who do not want to become Christians to join in the discussion using the integrity framework. With this arrangement, this study believes people who have been hurt because of their subjective-life choices, or for any other reason, could be helped in both sensitive and effective manner.

This study has discussed three frameworks for meeting needs sensitively and effectively.

The next section throws more lights on how these frameworks can be used together to achieve multiple objectives in Christian missions.

7.5.5 Integrated approach to meeting spiritual needs

In this section, the study discusses the use of more than one of the frameworks discussed above to meet spiritual needs in different settings. Whichever frameworks one chooses to use will depend on the situation at hand, the spiritual needs of the people, and the justification for the use of such frameworks. In terms of this study, using more than one framework in a particular setting is termed either an integrated or eclectic approach. The practical use of these frameworks can be in the context of meeting an individual's needs during evangelism, social action initiatives, church services, or other relevant settings. These three frameworks for meeting the spiritual needs of people, as discussed above, are not without weaknesses. These are discussed in section 7.8.

7.6 Methods of meeting needs of subjective-life

As part of our discussion on a missiology that focuses on the needs of subjective-life, this section discusses three main methods which both the field research and Christian literature agree to be an appropriate means of meeting needs in Christian missions. These are: evangelism, social action initiatives, and Christian fellowship. As discussed in section 7.6.2, this study defines evangelism as the proclamation of the gospel message with the aim of meeting the spiritual needs of people and the society to which they belong. Social action initiatives are defined as meeting the physical needs of the individual and or society. Christian fellowship is what takes place when Christians meet together in the name of the Lord (Matthew 18:20; 1 Corinthians 5:4). How to use these

three methods to meet subjective-life needs in a sensitive and effective manner through the frameworks outlined in section 7.5 will be discussed in the following three sections.

There is an argument concerning the relationship between evangelism and social action. Some scholars have either advocated for evangelism to be at the centre of Christian missions (e.g., Bosch, 2011; Robert *et al*, 1997)¹¹ or for social action to be the central focus. In the field research, one pastor claimed that ‘social action could be a tool for evangelism’ (Missionary 42). In researching Nigeria Pentecostals in Britain, Burgess reports that: ‘In the survey, a significant number of pastors (57%) said their churches engaged in social ministry as a means of evangelism’ (2009:260). As such, and with regard to subjective-life missiology, this study argues that evangelism and social action should both be at the heart of Christian missions. William Abraham writes: ‘There can be a ministry of social action without that having to lead to evangelism’; but ‘evangelism must lead to social action’ (1989:183). What this means is that the Church is able to offer social help to people or to the wider society without evangelizing (sharing the gospel); but the sharing of the gospel must lead to offering help to people or to society. Thus, Abraham seems to reject the idea that social action can be a form of evangelism. In biblical terms, for Christ, the salvation of the human soul is the greatest gift, which those who share the gospel must offer to people (Matthew 16:26). In the current climate of spiritual revolution, this approach is likely to boost church membership and to halt the dwindling of the Christian faith. The position of this study is that social action initiatives alone cannot make Christians, but evangelism can. However, in Matthew 25:31-46, Christ also warns, with the threat of eternal consequences, against Christians who neglect to provide social help to people. Tying salvation of the human soul through evangelism

¹¹ These authors are of the view that evangelism remains the church’s primary task, but it generates or leads to social involvement.

and good works through social action initiatives is popular among scholars and church men (e.g., Bosch, 2011; Henry, 1987; McGavran, 1973). ‘Billy Graham spoke for many evangelicals when he included social dimension within evangelism’ (quoted in Bosch, 2011:414). With this in mind, the position of this study is that evangelism, whether in the context of Christian fellowship or in the public space, should include social action, and social action in the same context should include evangelism. However, this should be done sensitively and effectively by employing the frameworks discussed in section 7.5. In this way, Christ’s call for Christians to make more Christians, and at the same time to offer social help to people, could be carried out.

7.6.1 Social action initiatives

This section discusses social action as a means to meet people’s needs. This is because, from the field research, social action initiatives are also evident among LGP. Some mentioned plans to do even more in future missions. Burgess (2020) has also documented Nigerian Pentecostals’ social action initiatives. In the past Pentecostals were not particularly keen on social action initiates, but this attitude is changing (Burgess, 2009). One minister the study interviewed said: ‘the indigenes of this country, be it black or white are very big on charitable work’ (Missionary 44). As already mentioned above, in LGP opinion, God is happy with Britain when it comes to charitable work. For example, they mentioned how the gift aid scheme run by HMRC, whereby HMRC supports taxpayers’ contributions on gifts for charitable purposes, has helped with church finances. The proliferation of social action initiatives in almost every aspect of British life seems to be an answer to the rallying cry of a former Archbishop of Canterbury, William Temple (1976), who strongly encouraged British society to get involved in social service projects. He made this appeal at a time when the great majority

of social service work was undertaken by Christians in line with their faith (Temple, 1976). Thus, in Britain, the church has taught the society about doing charity work and now secular agencies and other faith groups are offering the social services the church used to offer. What this means is that people will hardly come to God or to the church for their social needs. In defending the secularisation debate, Steve Bruce argues ‘that the decline in the social significance of religion in turn, reduces the number of religious people interested in religion’ (Bruce, 2022:41). In terms of the subjective-life missiology currently under discussion, using social action initiatives as a means of meeting needs would be a welcome approach to missionary work within British society. However, based on the above insight, the church must now find innovative approaches towards social action initiatives.

In using social action initiatives to meet subjective-life needs, there are two issues which need to be considered. Chris Baker writes: ‘while secularist agencies were very happy to accept the physical contributions of these churches, they were unwilling or uncomfortable engaging with the reasons why these material contributions were being offered’ (2013:3). In other words, the non-churched and even secularists are willing to accept social contributions from the church but are unwilling to engage with or accept the motivations that might be behind such charitable acts. In scripture, there is a similar example: St. John relates how Jesus miraculously fed over five thousand people with bread and fish; however, the people then rejected Jesus when he started teaching and demanded that they accept his message to become his followers (John 6). This attitude can discourage Christian ministries from participating in social action projects. Secondly, there is also a tendency for Christian ministries to abandon the task of trying to recruit disciples and to focus mainly on providing social services. This problem could potentially be tackled by employing the frameworks discussed in section 7.5.

7.6.2 Evangelism

LGP perceived evangelism as a means of meeting people's spiritual needs in this spiritual revolution context. The topic of evangelism is very dear to them with regard to their mission engagements. The discussion in this section is centred on what exactly evangelism is, the importance of placing it at the centre of Christian missions, and reformed and new ways of conducting evangelism. As already mentioned, LGP did not give a common definition of evangelism, except to say that it involves the sharing of the gospel. Also, there seems to be disagreement among theologians and Christians alike regarding the definition of evangelism (Hill, 2018). Stone writes that 'To evangelize means literally to offer good news or a welcome message' (2007:9). Therefore, this study defines evangelism as the proclamation of the gospel message with the aim to meet the spiritual needs of both people and society.

The study now discusses the importance of taking evangelism seriously within Christian missions. This is because 'All Pentecostal mission strategy places evangelism as its highest priority' (Anderson, 2003:7). There are wider calls for both the study and practice of evangelism to be taken more seriously (Stones, 2007; Green, 2003; Abraham, 1998). Some scholars have predicted the end of the Christian faith in Britain: 'Three decades from now, Christianity in Britain will have largely disappeared'; 'So the last word: Britain in 2030 will be a secular society' (Bruce, 2003:60-62). As previously stated, social action initiatives, although popular in Britain, do not produce Christians. Evangelism, on the other hand, does. Akomiah-Conteh, found that 'The overarching reason for the creation of new churches in Glasgow in 2000 – 2016 is evangelism (2019:322). Christian theology teaches that eternal life is obtained through faith and the atoning work of Christ Jesus (1 Corinthians 15:3; Colossians 1:22-23), though notably

not without social action initiatives (see Matthew 25:31-46). Billy Graham says: ‘Some of the greatest social movements of history have come about as the result of men being converted to Christ’ (quoted in Bosch, 2011:414). In view of these reasons, this study suggests that evangelism should be taken seriously in Christian missions, so that ultimately more people will become Christians. This position is supported by missiologists such as Dana Robert: ‘Evangelism, the heart of the mission, is to share the Good News that Jesus himself bore that God so loved the world that he gave his only Son, so that everyone who believes in him … may have eternal life’ (Robert *et al.*, 1997:5). Using the heart with body as a metaphor, Robert *et al.* (1997) stresses the centrality of Jesus Christ in missions and evangelism as the heart—without the heart there would be no supply of blood to other parts of the body. Thus, without evangelism there would be no Christians to carry out missions. However, a new study found that less than half of Christians in Britain think sharing their faith is important (Drew, 2022). Thus, in Britain, despite the decline in Christianity, motivation for evangelism is not that high among Christians. Although this study argues for the centrality of evangelism in Christian missions, as already mentioned, others have tried to combine evangelism and social action initiatives as best as possible. This study reiterates that this subjective-life missiology under discussion should make room for evangelism to feature prominently without neglecting social action initiatives.

LGP indicated that they have not been successful in their evangelistic endeavours to convert the British into their membership. In view of this, the study now attempts to discuss new ways of conducting evangelism in the context of this spiritual revolution. During evangelism, a message is shared which is called the gospel. The message of the gospel has two main parts: the objective component of the gospel message, and the subjective-life component of the gospel message. The objective component is the person

of Christ (and his works). The Bible says: ‘Christ died for our sins according to the Scriptures’ (1 Corinthians 15:3-8). Thus, the focus of the objective aspect of the gospel is the salvation of the individual. From the point of view of this study, the framework to be used to communicate this message sensitively and effectively is a combination of the integrity framework with either the diversity framework or the disability framework as discussed in section 7.5. The subjective-life component of the gospel message, on other hand, is concerned with how the benefits of Christ’s work are appropriated to an individual or a society according to their needs. And this can be addressed sensitively and effectively during evangelism, either through use of the diversity framework or the disability framework as discussed in section 7.5.

As already mentioned, evangelism is the proclamation of good news. In the Bible, John the Baptist used his prophetic office to address the pressing moral issues of his day in order to restore righteousness in the lives of the people and the society (Luke 3:1-18). In the field research, LGP also identified moral decline in Britain as being a problem. However, as the study has already indicated, there was no evidence LGP were addressing these issues. LGP said God is not happy with Britain. Someone may also ask, is God happy with the church? Among other things, this is a question Jesus addresses in his letters to the seven churches in Asia Minor in the first century (Revelation 2-3). Due to the racism in the church, decline in religion, and the fact that the church has not been able to meet the subjective spiritual needs of people, this study is of the view that God may not be happy with the church. Contemporary church can also do self-examination by engaging in Scripture and reform where necessary.

Some Christian leaders in Britain have also expressed similar moral concerns. Writing from an evangelical perspective, Clifford Hill (2018) mentions how from the 1960s, ‘one

ungodly law after another was passed in our Parliament with hardly a single voice raised in protest from any church leaders' (Hill, 2018:339). Some of these laws that have shaped contemporary debates include: the 1959 Obscene Publication Act; the 1967 Abortion Acts; the 1967 Sexual Offences Acts (amended in 2000); the 1969 Divorce Reform Acts; and the 1993 Sunday Trading Act (Hill, 2018). Justin Welby (2018) called for the denouncing of unjust structures in society—whether political, economic, social, or religious. Carol Glatz (2020) reports Pope Francis as having said that people need prophets to warn them of their sins. These clergy men mentioned above, together with certain LGP, have expressed a need for a prophetic voice to address what seems wrong in contemporary Britain. In the field research, LGP mentioned that they were aware of the prophetic ministry. However, the prophetic ministry does not feature prominently in their missionary activities. This study would add that such a prophetic ministry, along with the general meeting of needs, should be done sensitively and effectively by employing the appropriate frameworks set out in section 7.5.

7.6.3 Christian fellowship

As already mentioned, Christian fellowship is the gathering of Christians, among other things, to worship God and to care for the needs of people. This section discusses three aspects of Christian fellowship in need of reform, which could in time attract the unchurched. These are: place of meeting, what happens during Christian meetings, and Christian leadership more generally.

7.6.3.1 Place of meeting

Both the field research and existing literature agree that Christian gatherings take place in either a church building or any appropriately designated building, or sometimes at people's homes and that people's needs can also be met during such meetings. Finding

adequate places to meet for Christian fellowship was one of the challenges LGP mentioned. This is also a problem other scholars have studied (Rogers, 2015; Burgess, 2009). Solutions to this problem could be multifold; the church could potentially raise funds to purchase suitable buildings, though these are very scarce and expensive in the city of London (Rogers, 2015). Secondly, the Church can organise meetings at conducive places, both in private and in public, relying on Scriptural promises that 'where two or three gathers in my name [Jesus' name], there am I with them' (Matthew 18:20). Thirdly, Ghanaian Pentecostals mentioned the use of social media, radio, and television as means of evangelism and of meeting needs. As already discussed, these platforms offered great help to churches during the Covid-19 pandemic when there was a national lockdown. In discussing what the church can learn from the New Age, Drane writes that 'if New Age people are to hear the Christian message, the one certain thing is that they will not go to church buildings, which means Christians will have to go to where they are' (1999:203). Thus, where New Agers can be found could also be a unique harvest field for Christians. Frost (2001) and other news outlets have also reported that when New Agers find Christ, they go to the church for further instructions about the Christian faith. Thus, Christians should be prepared to minister to New Agers either in the church or outside the church.

7.6.3.2 What happens at Christian meetings

This section focuses on how the church can engage creatively and effectively during Christian fellowship. LGP mentioned the un-churched stereotyping African churches as noisemakers. Some pastors interviewed mentioned that the few white British who visited their churches were perhaps not comfortable and so they left. 'There is not a lot of joy in the church' (Ireland, 2006:75). Could these be reasons why, in a British context, Grace Davie (1994) found that many people claim to believe but not to belong? People may

have different responses to receiving an invitation to a Christian meeting. One psalmist expressed his gratitude this way: ‘I was glad when they said to me, let us go into the house of the LORD’ (Psalm 122:1, NKV). This student is of the opinion that the unchurched will have to learn to adapt to their new church environment should they truly wish to become members.

What happens at Christian meetings is something faith groups should endeavour to get right. The importance of addressing the problem of racism has already been discussed in this and the previous chapters. This study would further suggest that the church must create a friendly atmosphere free from racism or any forms of discrimination. The kind of people expected to attend Christian meetings is also a key factor in determining what takes place. Sheringham (2013) tells how a Brazilian church in London purposely conducts services in Portuguese, creating a familiar atmosphere was considered essential in order to support new migrants from Brazil and to help them cope with the common struggles associated with life in London. It should perhaps be noted, however, that this approach to missions would not help to promote the idea of a multicultural congregation, for which Kwiyani (2020) argues for strongly. The style of freedom in the Spirit that characterizes Pentecostal liturgy has undoubtedly contributed to the appeal of the movement in many different contexts (Anderson, 2003). If LGP have not been able to attract the host society as the field research found, it could be that their meetings need reforms. Therefore, drawing insights from the field research, secondary literature, and the Christian bible, what follows is a discussion about some of the necessary requirements for effective and sensitive Christian meetings.

Firstly, lessons can be learned from churches that seem to attract the unchurched to their services. Heelas and Woodhead (2005) cite strict and conservative churches as an

example. In the research one pastor mentioned Hillsong church as one of such churches that is doing well. Furthermore, Heelas and Woodhead (2005) suggest that churches could organize services to attract people who value subjective-life and those who do not. Thirdly, the reasons why people have left the church could be looked into and necessary reforms carried out. Needs of church dissenters are discussed in section 7.4.1.6. Fourthly, in scripture, lessons can be learned from the early church on how they were able to contain both Jews and Gentiles despite obvious racial tensions (e.g., Acts 6:1-11). Talking to people at the fellowship, in a friendly and unimposing manner, to understand who they are could also help make Christian meetings effective. People who come to Christian meetings can also be encouraged to fill out forms, among other things, and to write down their needs for the church to attend to. During church services, the three frameworks of meeting people's needs in a sensitive and effective way, as discussed in section 7.5, could be applied.

As already mentioned in section 6.4.7, the recent Covid-19 pandemic affected what happens at Christian meetings. First, it forced most churches to move to online and social media platforms for church services with great success in terms of the number of people participating (Mills, 2020). Organizing church services online puts extra strain on church workers and the leaders, some of the pastors interviewed in this study said. This study also found that some church members continue to source for worship opportunities online, including with more distant churches in America or Africa, hence multiple commitments with pastors from across different communities. This poses major difficulties for the discipleship, Christian formation and growth. As there are often many theologies and doctrinal emphasis in these other churches that might not be in sync with the teachings in their local churches. Hence, church attendance in most LGP churches has dropped after the lockdown. A new survey found that 'At least 41 per cent of UK

Christians aged 65 and over said the church leadership failed to offer pastoral support during the pandemic' (Valencia, 2021). Furthermore, 'Churchgoing Christians in the UK think the Church failed to adapt and embrace the use of technology during the pandemic' (Valencia, 2021a). Another 'report suggests that despite their challenges, online worship services are here for the long term as a result of the coronavirus pandemic' (Preston, 2021). From what is said above, the impact of this online church service is yet to be understood well by the Church and this needs in depth academic study.

7.6.3.3 Christian leadership

The field research found that a London Ghanaian Pentecostal church experiencing growth had dynamic leadership. A lady (Missionary 40) who described the growth of her church as phenomenal believed that the senior pastor was the main contributing factor to this. Those churches who described their growth as stagnant (e.g., Missionary 48) mentioned that the relevant leader needs to change the direction of the church. In an older piece of research, John Finney (1992) reported that 17% of Christians studied said that a minister was the main factor for them becoming Christians, and no less than 43% said the minister was an important supporting factor in their faith. On why people left church, Ritcher and Francis said, 'Sometimes people feel let down by the leadership style of their church' (1998:110). Therefore, the role of leadership in meeting subjective spiritual needs of the people is a major factor to be considered in terms of subjective-life missiology.

What qualities should a Christian leader have in order to support church growth and meet the needs of people within this current climate of spiritual revolution? In a Ghanaian context, Peter White found that 'Pentecostals understanding of leadership starts with the kind of spiritual gift one possesses, and how it has been developed. Classical Ghanaian

Pentecostal Churches' understanding of leadership is in the concept of the fivefold ministry' (White, 2015:7-8). The fivefold ministry consists of apostles, prophets, evangelists, pastors and teachers (Ephesians 4:11). In a Brazilian context, Sheringham writes how 'Pastor Marco's personal commitment to God's plan led to the formation of a religious institution in a specific locale in London, and the subsequent expansion of this institution to localities in Brazil' (Sheringham, 2013:77). This Pastor Marco explained that one of the main principles of the church (which was established for migrants) was the model of the biblical family, in which the father figure 'must be an example for people to follow' (Sheringham, 2013:80). Among New Agers, Drane writes that 'today's people are rejecting such images of power over others, in favour of a more relational style of power in partnership with others' (1999:195). Thus, 'A related challenge is how to deal with the church's love of hierarchies' (1999:195). The Christian Bible mentions some good leaders as well: Moses was a faithful leader in God's house (Hebrews 3:2); Abraham was a leader full of faith in God (Genesis 15:6); Jesus came to serve and gave Himself as ransom for many people (Mark 10:45); Stephen was full of God's grace and power (Acts 6:8); Paul was a successful missionary to the gentiles (Acts 9:15); and Peter was a successful missionary to the Jews (Galatians 2:7-8). 'God has throughout the centuries equipped his church [with leadership] richly' (Muir, 2019:167). Depending on the challenges a leader faces, one can learn leadership lessons from these biblical characters, who have exemplified good leadership. One can also learn from contemporary Christian leaders who are experiencing some level of church growth through the use of sound biblical practices.

7.7 Ministerial training and religious education

The previous section discussed three methods of meeting people's spiritual needs in

Christian missions within the context of changing dynamics in religion and spirituality landscape. Gleaning insight from the field research and the relevant literature, this section discusses ministerial training for Christian missions in the British context and the need for the promotion of religious education in British institutions: schools, colleges, and universities.

7.7.1 Ministerial training for Christian missions in British context

In the field study, LGP expressed the need for more training in British culture, urban missions, cross cultural missions, postmodernism, and other contemporary issues affecting the Christian faith and religion more generally. ‘It appears that many pastors and missionaries from Africa, Asia and Latin America lack intercultural training and are therefore not well prepared to deal with the complexities of the context of the mission in postmodern Britain’ (Olofinjana, 2020:56). In Scottish context, Akomiah-Conteh found that ‘African church leaders are the least theologically educated among the three groups of new churches’ (2019: 324). These three groups are Africans, Asian, and White Scottish. Adedibu (2013) also indicates that a lack of understanding of British culture by African Pentecostal churches may have severely hampered their missionary endeavours. Newbigin (1990) sees post-enlightenment culture as a missionary problem, a contributing factor to the difficulties the Christian faith faces. In response to the New Age, the Catholic Pontifical Council for Culture and the Pontifical Council for Interreligious Dialogue (PCC & PCID) have indicated ‘the need to know and understand New Age as a cultural current, … in order to properly assess New Age themes’ (2003:2-3). Section 7.4.1 highlighted some of the needs of British people and society. In the context of this spiritual revolution, this study also sees the need for training for Christians in subjective-life missiology discussed in this chapter. These identified needs and the areas mentioned above should be considered when planning training programmes for

Christian missions in a British context.

The field research found that there is a desire from certain LGP for some kind of theological education outside of their own tradition. However historically, ‘Pentecostals were not very interested in theological education’ (Muir, 2019:163). Some contemporary prophets in Ghana, instead of going to theological institutions, prefer to go to a senior prophet or sacred places to pray for power for ministry (Aryeh, 2018). However, in recent times, some Pentecostals have established Bible schools and theological seminars where they train their ministers (Muir, 2019). Most of the pastors interviewed in the field research have first and second degrees in theology or in a related discipline. Those who received a theological education in the UK seemed to have a better understanding of the religious and spiritual changes in Britain (e.g., Missionary 42 and Missionary 46) compared to those who received their theological education in Ghana. Thus, theological educators in Ghana may have to incorporate European and American contexts into their syllabi as best as possible to help bridge this knowledge gap. This could help equip their students for European and North American missions, which are much needed.

7.7.2 Religious education and services

Section 2.7.1 analysed why Europe seems to be more secular than America. One of the factors discussed was the impact of secularisation on the educational system which in some way made some students less religious or even anti-religious. Indeed, educational institutions are great places of learning, places where the human mind is trained. If, in the past, educational institutions played a significant role in making Europe more secular, then it follows logically that the church should see educational institutions as places where people should be exposed to the Christian faith critically. From this understanding, the study suggests some action plans to help abate decline in religion in

Britain. The suggestion here is different from the church's engagement with people through evangelism as discussed in section 7.6.2.

In the contexts of multicultural, multi-secular, religious diversities and pluralism, this action plan could involve the church promoting Christian education and services as part of religious education in schools, colleges, universities, and other public and private spheres by providing a space and resources for students to come into contact with the gospel message and Christian beliefs. Thus, this Christian education should be robust with elasticity to engage secular, religious pluralism and diversity. Furthermore, in terms of global spread of the gospel, students from, for example, Iraq, North Korea, Libya, Saudi Arabia in UK universities, if exposed to the gospel, could return to their countries of origin to share the Christian faith with their people. Details of these action plans to promote religion at educational institutions would require further research.

This student is aware of the Scripture Unions, chaplaincy centres and pastoral support services in most educational institutions. With regard to Scripture Unions, from his own experience, this student is of the view that they are no more effective and therefore are in need of reforms. Britain is becoming a multi-cultural and multi-religious society; therefore, the Scripture Unions must be restructured to reflect these dynamic changes. A chaplain at one of London's leading higher education colleges has spoken about the work of Christian ministry to struggling young people as student discontent about university courses in England and Wales reaches record levels (Premier News, 2023). Thus, although traditional religious participation in Britain is in decline, chaplaincy services are in high demand at higher educational institutions.

The study has argued in section 7.3.2 that it is impossible for Britain to become a Christianized society once again. It is therefore not expected that Christian ethos would

shape what students are taught although this is possible at some Christian educational institutions. However, in the midst of multicultural, religious diversities and pluralism, what could be done is for the church to set up new Christian groups and to strengthen existing ones in educational institutions. These Christian groups can then help Christian students deepen their Christian knowledge and also provide resources to non-Christian students to learn about the Christian faith.

A report by the UK's national body for the humanities and social sciences found that religious studies and theology could disappear from educational institutions because student numbers are in decline (Sax, 2019). If there is a decline in religion, as reviewed in chapter two, then this would be reflected in the number of religious and theology students as well. On March 6th, 2023, a campaign to attract a new generation of RE teachers kicked off in response to calls by Parliamentarians and faith and belief groups stressing the importance of the subject for preparing students for life in modern Britain (Hallmark, 2023). Thus, the changes in religious and spiritual landscapes have also resulted in a need for more religious educators (RE) as the GCSE subject faces staff shortage. One of the ways to abate this decline could be for religious and theological institutions to revise their syllabi to attract Pentecostals in the UK. Another approach could be to attract more students from the global south to study theology in Britain. Catto (2012) has established that there are Christian personnel from the global south coming to the UK to strengthen British churches. Therefore, it would not be much of a step to create or design academic programmes in order to attract even more students from the global south to study religion and theology in Britain.

Some LGP also mentioned the need for academic institutions to share their research findings with the church on contemporary issues relating to both religion and spirituality.

‘The practitioners are doing their own thing and academia is also doing their own thing. I think we should begin to work together and that will make us an effective force’ (Missionary 44). On a positive note, David Muir (2019) notes that such collaboration already exists within denominations who have their own theological institutions. The problem, however, is that, as revealed in the field research, independent African Pentecostal churches, who do not have their own theological institutions, seem to be in desperate need of such collaboration. This quest for training and collaboration provides opportunities for religious and theological institutions in Britain, who are currently experiencing dwindling student numbers, to create and design courses to attract students from Pentecostal backgrounds.

7.8 Limitations of the new subjective-life missiology

The new subjective-life missiology discussed in this chapter has some notable limitations. These are discussed in this section. In Chapter two, the study discussed how consumerism has contributed to the spiritual revolution. As such, the study points out that this subjective-life missiology is likely to encourage consumerism since it seeks to meet subjective needs. Secondly, in the field research some LGP mentioned that most people in Britain do not perceive a need for God or the Church because they have their needs provided for. Following this thought, one could argue that subjective-life missiology could encourage people to move away from God and the church. Thirdly, loving God, neighbour, and oneself, from Christian viewpoint is the greatest commandment (Matthew 22:36-40). However, for people who cherish subjective-life, the focus is on the self. Thus, subjective-life missiology may not encourage people to love others and God, but only themselves. However, this study also argues that these weaknesses can be addressed if subjective-life needs of people are met sensitively and effectively by applying the frameworks discussed in section 7.5.

These three frameworks for meeting the spiritual needs of people discussed in section 7.5 are not without weaknesses. Firstly, they have not yet been tested; it is unknown whether the implementation of these frameworks would successfully equip Christians to meet the spiritual needs of people as intended. Therefore, these frameworks are subject to modifications. Secondly, these frameworks are based exclusively on insights gleaned from the spiritual revolution phenomenon in the relevant secondary literature and the mission engagements of LGP. This means that these frameworks are not holistic. As such, other frameworks for meeting spiritual needs of people are just as relevant as those discussed above. Hunter III (1992) discusses four different models or frameworks from different Christian leaders in different eras, none of which were mentioned by LGP as part of their missionary strategies. These are: John Wesley's Order of Salvation, Agnes Liu's Triangle Scale, The Target Model, and The Multiple Conversions model. Detailed descriptions of these models are provided in Hunter's book *How To Reach Secular People*. On the reasons why John Wesley developed his Order of Salvation, Hunter writes that 'Wesley also apparently concluded that the two usual models for making Christians were both unproductive for these secular people' (1992:82). These two models were the Anglican reliance upon rites of passage, and an Anabaptist model of sharing the gospel where, once converted, the person is then welcomed into the Church. 'Both strategies, in the words of Donald McGavran should have worked, but did not' (Hunter, 1992:82). The lesson here is that there will always be a need for new ways of doing missions if old ways do not appear to be working. However, existing frameworks for missions which seem not to work should not simply be discarded, but rather can be put together with new ones to form integrated frameworks for future Christian mission engagements.

This study does not consider the new subjective-life missiology to represent the type of

institutional reforms necessary to abate the declining influence of religion in Britain. Such a task would require further study. What is discussed here are reformed and new approaches to Christian missions which could help the church to respond creatively to the changes it faces in the current religious and spiritual landscapes in Britain. With this unique missiology, scholars and church people can perhaps now move the conversation about changes in the religious and spiritual landscapes of Britain on to a discussion about how religious groups can sensitively and effectively provide for the spiritual needs of people turning to religion and spirituality.

8 CONCLUSIONS

8.1 Introduction

This thesis examined London Ghanaian Pentecostals, reverse mission, and the spiritual revolution phenomenon. As discussed in chapter four, the study contains elements of sociology of religion and practical theology. This interdisciplinary approach has enriched this thesis as it draws insights from and makes use of concepts from these two disciplines. Furthermore, this has also produced sociological, missiological, and theological insights, understandings, contributions to knowledge, and conclusions.

The overall thesis contributes to ongoing discussions regarding changes in religious and spiritual landscapes in Western nations. The thesis makes two main original contributions to existing knowledge and scholarship. These are grouped under two chapters: Chapter five provides an empirical analysis of London Ghanaian Pentecostals' perception of this spiritual revolution and the dynamic changes in religious and spiritual landscapes in Britain. Secondly, based on the findings from the field work and relevant literature, chapter seven provides a detailed outline of a new and unique missiology, which focuses on meeting the subjective-life needs of people who are turning to religion and spirituality in a sensitive and effective way. This subjective-life missiology is the overall action this thesis recommends in response to this spiritual revolution. This is an original contribution to the theology and practice of Christian missions. With these two major contributions, the study has achieved the research objectives of the thesis in line with the chosen action research methodology. We now know more about LGP's perception about the spiritual revolution phenomenon and what they can potentially do about it. Thus, these findings contribute to sociological, missiological, religious and theological understandings of the phenomenology of religion in the United Kingdom.

In addition to the two main original contributions stated above, in chapter six, findings from the field research together with insights gleaned from relevant literature provide critical contributions to the spiritual revolution debate, the Pentecostal movement, and the reverse mission concept. The rest of this chapter presents details of these two original contributions, other major findings, arguments, conclusions, and self-reflection.

8.2 London Ghanaian Pentecostals, Spiritual revolution, reverse mission

Following the classification of Pentecostalism by certain scholars, this study identified not less than 120 Ghanaian Pentecostal churches (LGP) currently doing missions in London. It was a challenge for the study to account for every Ghanaian Pentecostal church in London, nor was there any database to access information about them. Therefore, like all religious groups in Britain, LGP data should be captured and stored for access.

The field research discovered two modalities of missionary work among LGP. Those purposely sent from Ghana to do missions in the United Kingdom, and those who came for academic studies or for greener pastures but ended up doing missions. In terms of numerical growth and social action initiatives, the former have been doing better than the latter. The study therefore suggests that Ghanaian churches back in Ghana should intentionally train and send missionaries to Britain and other western nations where Christianity is in decline. Ghanaian Pentecostals in London did not describe their mission as either a success or a failure, but they did indicate that there is stagnation in terms of church growth, except for one person who described her church growth as phenomenal which she attributed to the dynamic role of the leader. The study found that most of their missionary activities happened among themselves, although the desire for a multicultural congregation was evident from their stories and various documentation.

In this regard, taking into account lessons learned from history and the missionary work of Europeans outside of their own continent, the study argues that the best people to reach out to the British society are people from the society themselves. However, this is not to suggest that there are no British Christians in Britain actively engaging in missions to their own people.

Evidence from relevant literature indicates that the spiritual revolution phenomenon is one of the spiritual and religious changes in Western society. Due to the impact of modernisation, the West is undergoing secularisation and de-secularisation; the society is more spiritual than before, and new and alternative spiritualities are emerging. The Easternization of the West has been noted by some scholars. The shift in missions from the global south to the north is well documented. This is the socio, religious, and spiritual landscapes LGP are doing missions. The study identified LGP as a religious community doing missions in Britain with little awareness of the spiritual revolution phenomenon and the socio, religious, and spiritual landscapes. LGP are not aware of the language scholars and the British people use to describe their faith and spirituality. LGP perception about the changes in religious and spiritual landscapes in Britain is that the un-churched, due to the fact that they have their material needs provided for, do not see their need for God. However, in times of difficulty, they seek God or help from other spiritual sources. LGP approach to missions is mainly through evangelism (the sharing of the gospel message). However, some LGP consider social action initiatives as a means to share the gospel as well. Following these findings, the study argues that evangelism and social action initiatives should be at the heart of Christian missions.

The study found that LGP can provide for their members' spiritual needs but not for people outside their community. First, LGP as a migrant Christian community, have

found themselves in a society that is secularizing and de-secularizing, de-enchanting and re-enchanting; a society that is religious and spiritual than before, however, they have little understanding of these dynamic change. Secondly, the study found that LGP are some of the Christian communities who came to Britain with their own mission theology. As a result, they have been unsuccessful in offering their spirituality to the British people. Unlike the Pentecostal movement in Africa, LGP have not been able to use the doctrine of the Holy spirit to offer solutions to problems people face in Britain. For LGP to reach out to the host society successfully, the study suggests that they may have to critically engage with the trajectory of the new religiosity and spirituality in Britain (see section 6.3.5). Furthermore, adopting a broader approach to understand the needs of people active in this spiritual revolution, the needs of people of other religions, the needs of people in the New Age community, and the needs of non-religious people should be given the due consideration in their mission endeavours.

In the relevant Christian and scholarly literature, the study also found that the wider church community has not been able to provide for the subjective-life needs of people outside their community. These individuals now exist outside the church, moving from one religion to another, from one spiritual tradition to another, many have turned to the New Age in search of subjective spiritual needs and redefining their religious and spiritual identities. Scripture tells about God's promise to pour out his Spirit on people in the last days. Thus, God foreknew there would be a spiritual hunger in such a time like this, hence the promise. Providing for the spiritual needs of people who turn to religion and spirituality is a task the church and other religious groups need to embark on seriously; they could do this by allowing themselves for the Holy Spirit to make them pragmatic to meet the spiritual hunger of people.

The field research found that LGP are carrying out missions in Britain in a context some

scholars refer to as reverse mission. However, in general, LGP did not use the term reverse mission to describe their missionary activities with the exception of one pastor who had undertaken higher theological studies in Britain. The study established that, both in biblical and historical terms, there is no such thing as reverse mission. Secondly, the reverse mission concept has an element of colonial mindset which needs to be reconstructed in our postcolonial context. The study argues that using the term blessed reflex to describe the missionary work of migrants in Europe and North America has a strong historical and biblical basis and provides a broader umbrella term than the notion of reverse mission. Therefore, the study recommends that migrant missionary work in these regions be described as blessed reflex or simply, missions as opposed to reverse mission. The study further argues that it is impossible for migrant missionaries to convert the host nation in large numbers. This understanding could contribute to addressing the unfair criticisms by some scholars regarding migrant churches inability to convert the host society to the Christian faith.

8.3 Pentecostalism: Africa context, British context, criticisms, and contributions

Contributions from the Pentecostal movement in Africa as the present headquarters of Christianity towards global Christianity has particularly been noted by scholars. The question this study asks, which needs further exploration is, how faithful is African Pentecostalism in spreading the gospel around the globe? The study also found that one of the reasons for the success of Pentecostalism in Africa context is that it has identified a societal problem (the impacts of evil spirits on the lives of people) and uses its theology of the Holy Spirit to offer help. Following this example, this study is of the view that LGP can be more successful if they are able to identify a problem in British society and use their theology of the Holy Spirit to offer help. The subjective-life missiology

discussed in chapter seven by this study is a contribution towards solving people's spiritual needs in the British context.

The study researched LGP missionary activities. Some scholars have also documented other missionary activities by other African Pentecostals in the British context. LGP are able to meet the spiritual needs of their members. However, as already mentioned, they have not been able to meet the spiritual needs of the unchurched. The existing literature also reveals other migrant Christians facing similar challenges. In the wider diasporic context, this study identified three main reasons why this might be the case. These are: the lack of contextualization of their provided services, the historical and contemporary impact of racism, and the lack of a thorough understanding of the subjective-life needs of the unchurched in Britain. This study recommends that migrant churches reflect on these reasons and address them in their mission endeavours.

LGP have religious identity- Pentecostal identity. The study found that British Pentecostalism is changing due to the presence of different Pentecostal groups with their unique brand of Pentecostalism alongside the cultures of different home countries, which includes LGP. Therefore, the study has established that to speak of British Pentecostal identity is to talk about the many different Pentecostal groups in Britain, which also raises the subject of unity among these different Pentecostal groups and the wider Christian Church. The study also found that some LGP are adopting forms of worship, vestments, and other practices from historic churches in Britain. This practice seems to further redefine Pentecostal identity in Britain. Further research may be required to fully understand the extent and effects of this new trend. Furthermore, in both the relevant literature and the field research, the study found that the prosperity gospel, globally is becoming a Pentecostal identity but with criticisms. Scholars have also written about

the prosperity-oriented wing of the New Age. In this regard, based on insights from the field study and relevant literature, the argument of this researcher is in agreement with Anderson's view, that the prosperity gospel is to be understood as 'The worse forms of consumer capitalism in Christian guise' (2013:3); however, if LGP could address the criticisms of the prosperity gospel and contextualise this prosperity gospel, they could offer people who have turned to subjective-life spirituality what they are searching for.

The inability of African migrant churches to convert the host society has also attracted some criticisms. This study argues against these criticisms for the following reasons. Firstly, in a mission context, converting a host society by foreign missionaries is challenging, even more so when the host society struggles to convert its people to the Christian faith, hence the decline in traditional religion in Britain. Secondly, if Europeans were unable to convert the Jewish people who evangelized them, and if the Americans were unable to convert the Europeans who evangelized them, then it follows logically that missionaries from the majority world, which includes LGP, would struggle to convert Europeans and North Americans in numbers. Finally, based on the evidence discussed in chapter six, in a missionary context, the people best placed to reach out to the host society are members of the host society themselves. Thus, it is the British people who are best placed to convert themselves, migrant missionaries, at best, could act as catalysts. Despite the criticism by some scholars regarding migrant churches inability to convert the host society, this study has uncovered evidence that migrant churches make valuable contributions to British life. London Ghanaian Pentecostals' social action initiatives can be considered a contribution to British life. Other scholars have established that migrant churches also provide support networks for their members. This study concludes that missionary works, such as that mentioned above by migrant churches, be considered when measuring their success and contribution to British life,

not just their conversion numbers of members of the host society.

8.4 Empirical analysis of the spiritual revolution among London Ghanaian Pentecostals: A major contribution of this thesis

The study found that, in the existing literature, there has yet to be an academic study to understand the perception of African Pentecostals in Britain of this spiritual revolution. Therefore, Chapter five offers unique empirical insights and contributes to our understanding of how LGP, a migrant religious group is responding to the needs of people in search of subjective-life spirituality. This is a notable original contribution to knowledge. Although the study has achieved this objective, as stated above, it also acknowledges its limitation. In the first instance, the sample (Ghanaian Pentecostals in London) is not necessarily representative of all religious groups in London. In fact, it is not even a representative sample of diaspora churches in London. This is a notable deficiency. Therefore, the perception of London Ghanaian Pentecostals about the spiritual revolution cannot be generalized to represent that of the church in Britain or that of diaspora churches in London. However, Lincoln and Guba (1985) offer practical ways in which the results of action research can be generalized, a notion they term transferability. The researcher would need to refrain from making any sweeping or hasty generalizations, but rather should encourage others to make use of the results as best as they see fit in their own settings (Lincoln and Guba, 1985). Following Lincoln and Guba's example, the empirical findings of this study could provide insights for other churches or religious groups to examine their own perception about the spiritual revolution.

8.5 The inadequacy of the spiritual revolution concept and ways to further understand the phenomenon

The authors of the spiritual revolution claim, Heelas (2002) and Heelas and Woodhead (2005) indicate that the spiritual revolution is happening among the congregational

domains. However, their study did not take into account what is happening among migrant Pentecostals churches in Britain. Using the measures set out by the authors and beliefs prevalent among people currently active in the spiritual revolution, this study found that the phenomenon does not appear to be occurring among London Ghanaian Pentecostals. Therefore, it can be said that the spiritual revolution as a concept does not adequately capture the dynamics of religious and spiritual changes evident amongst London Ghanaian Pentecostals. In the relevant literature, other scholars have also criticized the spiritual revolution claim. Among other issues, they point out that subjective-life spirituality overtaking life as religion is an exaggeration, and that the phenomenon itself would not be permanent. From these findings, this study concludes that the spiritual revolution claim put forward by Heelas and Woodhead (2005) may need reviewing if other studies find the same or similar situation just mentioned. It should be acknowledged, however, that, despite criticisms against the spiritual revolution claim, Heelas and Woodhead's study does provide great insights supported with empirical evidence into the dynamics of spiritual and religious changes in Britain. Their study is the basis upon which this thesis has been conducted.

8.6 Theological education: United Kingdom and Ghana contexts

The study found that LGP who received a theological education in the United Kingdom seemed to have a better understanding of the religious and spiritual changes in Britain compared to those who received their theological education in Ghana. The study also found that the changes in religious and spiritual landscapes have also resulted in a need for more religious educators (RE) in Britain as the GCSE subject faces staff shortage. Thus, theological educators in Ghana and Africa in general may have to incorporate European and American contexts into their syllabi as best as possible to help bridge this knowledge gap. This could help prepare their students for European and North American

missions, which is much needed.

Some LGP, especially from independent African Pentecostal churches also mentioned the need for academic institutions to share their research findings with the church on contemporary issues relating to both religion and spirituality. Thus, this desire calls for some kind of collaboration between the church and theological institutions. This collaboration is even more urgent since the field research also found that there is a desire from certain LGP for some kind of theological education outside of their own tradition. This quest for training and collaboration could provide opportunities for religious and theological institutions in Britain, who are currently experiencing dwindling student numbers, to create and design courses to attract students from, for example, Pentecostal backgrounds.

The study also argues that, if in the past, educational institutions played a significant role in making Europe more secular, as reviewed in chapter two, then it follows logically that the church should see educational institutions as places where people should be exposed to the Christian faith critically. From this understanding, the study suggests some action plans to help abate decline in religion in Britain. In the contexts of multicultural, secular, religious diversities and pluralism, this action plan could involve the church promoting Christian education and services as part of religious education and services in schools, colleges, universities, and other public and private spheres by providing a space and resources for students to come into contact with the gospel message and Christian beliefs. Thus, this Christian education and services should be robust with elasticity to engage religious pluralism and diversity.

8.7 Subjective-life missiology: meeting the needs of people who turn to religion and spirituality, a major contribution of this thesis

The second objective of the chosen methodology (action research) was to discuss

improved and new ways of doing Christian missions in the context of this spiritual revolution. This was necessary because, in both the existing literature and the field research, this need was clearly identified. A critical question was, what should this new way of doing Christian missions focus on? Since the study found that LGP and the church in general have been unable to meet the subjective spiritual needs of people outside their community, a discussion about a new and unique missiology (subjective-life missiology) which addresses this gap was necessary (see chapter 7). This is the overall action plan discussed by this thesis. This is the overall action plan discussed in this thesis. As such, the general question about what the church can do in response to this spiritual revolution has been engaged critically.

Furthermore, since the field research found that LGP mainly offer spiritual needs recommended by them, and so, have not been able to provide for the spiritual needs of people outside their community, this student believes that spiritual needs should be understood from within the individual's subjective desires and also from outside of themselves. Hence, this study discusses that spiritual needs should be grouped into two main categories: prescriptive and non-prescriptive needs. The former refers to spiritual needs recommended in Scripture or by faith a group. The latter refers to those spiritual needs from the individual's own subjective desires. The church should offer both prescriptive and non-prescriptive spiritual needs.

Meeting spiritual needs of people effectively and sensitively was a concern identified by this study as well. In response, the study discussed three frameworks: integrity framework which offers prescriptive needs where the truthfulness of a faith tradition ought to be maintained without compromise. Diversity framework sees all diverse spiritual needs as equal, valid, important, and to be celebrated. The disability framework

focuses on acknowledging and engaging with the downside of subjective spiritual needs.

The proposed new subjective-life missiology contributes to the spiritual revolution debate in sociology of religion; it is also an original contribution to the theology and practice of Christian missions. This subjective-life missiology could also help the church respond creatively to the changes in the religious and spiritual landscapes of Britain in particular. However, the study does not consider this new approach to missions to represent the kind of reforms that are necessary to abate the declining influence of religion in Britain. Such a task would require further study. Furthermore, this subjective-life missiology is untested; it is unknown whether upon implementation these frameworks would adequately equip religious groups to meet the subjective-life needs of people as intended. These frameworks are based solely on the insights gleaned from the spiritual revolution phenomenon and the mission endeavours of Ghanaian Pentecostals in London. This means that this subjective-life missiology is not holistic, it is subject to modifications. Hence, other approaches to missions are just as relevant as that which has been proposed in this study. The study also recommends that mission approaches which seem not to be working should not simply be discarded, but rather can be put together with this subjective-life missiology to form integrated frameworks for Christian missions.

8.8 The spiritual revolution and the New Age: failure of modernization and secularisation?

Chapter two discussed secularisation as the single overarching social process or force which gives birth to or foster other contributors to this spiritual revolution. On the general views of LGP on secularisation, 13% said secularisation is a good thing; it helps people know about other people and cultures, which gives a better understanding of the most appropriate way to approach people in the society. 70% said secularisation is not a

good thing; they see secularisation mainly as working against the church. Since the spiritual revolution is not taking place among LGP as the field study established, and the fact that they are able to meet the subjective-life needs of their people but not those of the host society, secularization approach which describes LGP is the argument against the secularization thesis (the belief that religion will disappear from modern society).

Following Peter Berger, Christopher Partridge, and other scholars' views on the resurgence of religion and the secularisation debate, this study posits that secularization, driven by modernization could not make the society secular nor the people non-spiritual or non-religious. The spiritual revolution and the New Age phenomena have also revealed the same thing. Therefore, the study argues that secularity is a temporal condition, and that in some sense, everyone seems to be on a spiritual journey, driven by subjective life, to either believe in the supernatural or to reject believe in the supernatural or God. Even the conscious atheist seems to search for reasons not to believe in the supernatural or God. Furthermore, with the emergence of the New Age and alternative spirituality, Britain today is more religious and spiritual than ever before. However, in the West, whereas in the past, religiosity and spirituality were mainly found within the church, contemporary, these are found outside the church. Therefore, Christians should focus their mission engagements on issues outside the church. The study also found that 97% of LGP have never sought spiritual help outside Christianity, which means LGP are not active in the changes in religious and spiritual landscapes in Britain. In this regard, LGP have not benefited from pluralistic Britain and other emerging spiritualities nor have they disadvantaged them.

Scripture-based explanations about issues surrounding New Age beliefs and practices are subjects that need exploration. Some of the New Age beliefs and practices come from UFO religions of the 1950s. According to relevant literature, UFO religion believes

there are civilizations and alien beings on other planets more superior than humans who are willing to help humanity. However, some scholars have established that a large part of the UFO community is not interested in religious explanations of their phenomenon. And there are also claims in literature that Hindu scriptures and the Christian Bible contain accounts of UFOs. Hence, a systematic interpretation of issues surrounding UFOs deserves attention, as this could help human beings understand this phenomenon better.

8.9 Religion: role, decline, purity, persecution, and growth

Some scholars have indicated that the role of religion in the contemporary world remains largely unanswered. With the decline in traditional Christian religion and the trajectory of subjective life-spirituality (the turn to self) or the subjectivization in the modern world, this study suggests the need for a review of what religion and spirituality are. This is even more necessary because insights from relevant literature indicate that old religions and spiritualities are evolving and new ones are emerging which need to be identified. Thus, people can be religious without knowing it since they have not identified themselves with established religions. LGP are a religious group who subscribe to the tenets of the Pentecostal movement. In the same way, any group of people characterized by spiritual or religious identity, should be identified. Contemporarily, this would require religion experts to keep working on the parameters and what it means to be religious and or spiritual.

London Ghanaian Pentecostals continue to hold on to their Pentecostal tradition. However, as reviewed in chapter two, the changes in religious and spiritual practices revealed that some people abandon their traditions if their spiritual needs are unmet. In this regard, the study also discussed factors influencing approaches to religion and spirituality: tradition, needs, and life experiences. Some approaches to religion and

spirituality emerged from this study. Although they are not exhaustive, they include a rational approach which is based on human reason or ingenuity; a supernatural approach could be described as one which is based on spiritual power or force beyond scientific or human understanding. LGP's approach to spirituality and religion is based on the Holy Spirit, which falls under the supernatural approach. A fellowship approach involves association with other people of the same interest or belief. Finally, a revelational approach is based on what the Almighty God has made known in the Holy Scriptures. In the present context, the study recommends that a combination of different approaches be adopted for a healthy approach to religion and spirituality.

Furthermore, this study argues that the role of religion seems to differ from society to society, from an individual to an individual, and that generally, it depends on three main things: the problem at hand, the needs of the people, and the interest (aspiration) of the people. The study also found a relationship between the role of religion in the rise and fall of a society with some religious scholars linking the fall of past civilizations to the failure and decay of religion. The study recommends that this relationship needs to be explored further from historic and biblical perspectives.

Relevant literature reveals that some people consider themselves spiritual but not religious. This author argues that, in Christianity, spirituality is embedded in religion and religion is founded on spiritual beliefs. Secondly, religion without spirituality is not fulfilling, and spirituality without religion can be precarious. Even though religion has a dark side as well, for example, as the Reformation and church history have shown, this study suggests that, in the context of this spiritual revolution, and from a Christianity viewpoint, one must be both spiritual and religious because both have something to benefit from.

Decline in the Christian religion in Britain is a central theme in this spiritual revolution discussion. LGP are not experiencing a decline but what can be described as stagnation. They consider evangelism and social action as methods to abate decline in religion. Drawing insights from the research findings and relevant literature, this study establishes that when religion declines in a society, it becomes pure and produces remnant people who are admired but with time are persecuted. Thus, the study establishes a relationship between religious decline, its purity, and persecution. Now that the Christian religion is declining in Britain, for this and other reasons, the topic of religious persecution deserves special attention. If decline in religion produces a religion that is true to itself, as mentioned above, what kind of religious growth is appropriate? This study argues that religious growth should be the sovereign work of God who adds to his people daily those who are being saved.

8.10 Contemporary spirituality, sexuality, self-identity, self-gratification, and fulfilment theology

Chapter two also established that there are both spiritual revolution and sexual revolution. LGP's understanding of contemporary religiosity and spirituality is that they see the un-churched as not having a need for God. However, they mentioned that during times of crisis the un-churched do cry out for spiritual help either from God or from other supernatural sources which indicates that they are searching for something spiritual. Scholars have also put forward several diverse views about religious and spiritual changes under such terms as: believing without belonging (Davie, 1994), spiritual revolution (Heelas and Woodhead, 2005), Age of the Spirit (Cox, 2009), and spiritual but not religious (Williams, 2012). This study argues that when people use new and various expressions to describe either their religiosity or spirituality, this could be an indication of a search for a new identity in religious and spirituality contexts.

During the field study, LGP expressed their views about contemporary sexuality in Britain. From their stories, it appears that LGP do not have a framework to address contemporary sexuality sensitively and effectively. Based on insights from the changes in religious and spiritual landscapes across Western nations, as reviewed in chapter two, the Church, as a human institution does not have the numerical and political strength not to give in to the demands of people groups seeking alternative sexual and marriage expressions. Hence, the Church of England's historic vote to approve blessings for same-sex couples, as reviewed in chapter two. Now that alternative sexuality and marriage expressions have been enshrined into British law, the way forward, in this student's view, is to explore how society can implement these laws effectively and sensitively and to understand their impact on people and culture. As reviewed in chapter two, this study is of the view that contemporary spirituality and sexuality appear to be a search for self-identity and self-gratification.

The trajectory of contemporary spirituality in the West also raises some concerns. With regard to the turn to self, the study argues that contemporary spirituality is likely to repeat the mistakes of late-modern spirituality, since both focus on gratifying the self, which leads to consumerism and the corruption of the self. In addressing these concerns mentioned above, this study has put forward a typology of fulfilment theology within the context of the spiritual revolution, with the argument that, in Christ, all of God's promises to humanity have been fulfilled. Thus, from theological perspective, and in the context of this spiritual revolution, whatever people are searching for, subjective or objective, self-identity or self-gratification can be found in Christ.

8.11 Western culture, the prospect of new imperialism, and potential apocalypse of our society

Western society is undergoing changes as the spiritual revolution reveals. Some scholars (e.g., Drane 1999; Sardar, 1998) debate the prospect of an emergence of a new Western imperialism. However, due to Easternization of the West and biblical prophecies concerning the role of the East in the end times, this study argues that the contemporary world, is likely to be dominated by the East not the West. What this paradigm shift in world dominance (whether political, intellectual or spiritual) would mean for the church and the world at large is a question in need of further academic research.

Eschatology and the belief about impending apocalypse influence the missions of the Pentecostal movement. However, the study did not find this doctrine featuring in LGP stories. Insights from relevant literature and scripture indicate a potential collapse of our present civilization. At least five factors have been identified: the herald of the New Age, the thousand-year reign of God's kingdom by Christ, the failure of our scientific endeavours, moral decline in the West, and lack of proper functioning religious structures. These findings are very concerning. This is because great civilizations have come and are no more, and so the present civilization is likely to fall as well. In view of this, the study also discusses a possible relationship between the trajectory of the changes in religious and spiritual landscapes, and the end of the present western civilization. Theology records at least three main causes of the end of a civilization: wickedness, sexual decadence, and the worship of deities other than the worship of the biblical God. With regard to the end of the present world, theological prophecy indicates that this will take place as a result of humanity worshipping the beasts in Revelation 13 and 14 other than the biblical God. Therefore, the decline in traditional Christian religion revealed by the spiritual revolution phenomenon may point to the end of this world. It needs to be noted here that evolution of the rise and decline of civilization in human history are enormously complicated. However, gleaning insights from the field study and relevant

literature, this thesis suggests some action plans to address this potential apocalypse.

First, the New Age should not just meet people's spiritual needs but could encourage them to be spiritually in tuned with the Spirit of God. The church, during its evangelistic engagements, could encourage people to worship the God of the bible. The study concludes that religion could play an effective role to abate this potential collapse of our civilization. However what religion, the church in particular could do will indeed need further research.

8.12 Looking ahead

To date, scholars have mainly focused on recent changes across the religious and spiritual landscapes of Britain. The new and unique subjective-life missiology proposed by this thesis could now move the conversation about changes in religious and spiritual landscapes of Britain on to a discussion about how religious groups can sensitively and effectively provide for the spiritual needs of people turning to religion and spirituality. This conversation could also contribute to the wider question about the contemporary role of religion in the modern world.

The study found that LGP find it a challenge to conduct missions even among some of their own people because their individual basic needs, at least as understood by LGP, are often already met. It may be that a further study on the religiosity and spirituality of migrant Christians, who are no longer active in church life as they used to be in their countries of origin, is necessary to understand whether these individuals are now also searching for subjective-life spirituality.

The study also found that, most Western people are interested and are openly engaging in the supernatural or the spiritual world. There is evidence in literature and in Scripture that things can go wrong when it comes to spiritual engagements; people can be hurt,

harm, and suffer from harmful spirits. African Pentecostalism has developed a theology of deliverance and deliverance ministry. However, among western scholars, it seems an in-depth research work is needed when it comes to understanding the downside of spirituality. In view of this, this study, using Mark Yarhouse's (2015) disability framework attempts a discussion about understanding the down side of spiritual engagements. However, this author believes more conversation is needed in this area.

As part of the field research, some young London Ghanaian Pentecostals were interviewed who shared some of their own personal insights. They are the generations most shaped by postmodernity. Furthermore, if the rise in subjective-life spirituality and the decline in religion continues, then religion in its present form would cease to exist, as the future of religion is likely to be dominated by the present young people who overwhelmingly see themselves as having no religion. However, the study could not have thorough conversation with these young people using the three data collection methods employed. The study therefore recommends that a different research, using focus group data collection method be employed to study the perceptions of young people and their attitudes towards the dynamics of religious and spiritual changes in Britain.

As already mentioned, this study highlighted the inadequacy of the spiritual revolution concept to fully capture the dynamics of religious and spiritual changes within London Ghanaian Pentecostals. In view of this and other criticisms, this study explored some ways to further understand the dynamics of religious and spiritual changes in Britain. These are: first, the need for further examination of whether the spiritual revolution is happening within other faith groups. And secondly, the spiritual revolution study should be repeated either at Kendal town in England, where the first study was conducted, or at another appropriate geographical location in Britain.

Predictions about the future of the church or religion in general have not been entirely reliable, for example, as the secularisation theory demonstrates. Despite this, the study has, with some degree of caution, identified some modalities for the future of Christian missions in Britain. Anderson Jeremiah (2022) believes that, among young people, the future of religion looks to be around the values of spirituality. The second relates to London Ghanaian Pentecostals' approach to missions and their future intentions, which they wish to focus more on social action initiatives. The third is how, in historical terms, missions have been conducted, whereby it was the host society who evangelized their people; the sending missionaries only acting as catalysts. The fourth comes from some Pentecostal scholars who indicate the contributions of Black theology to British Christianity. However, Britain is becoming a multi-cultural, multi-ethnic, secular, and multi-religious society. Therefore, the view of this researcher is that black theology in the British landscape is too inward-looking and could become obsolete unless it also focuses on racial justice in other contexts. Harvey Kwiyani (2020) has rightly argued and proposed a multicultural kingdom approach to Christian theology, witness, and church life. Based on insights from relevant literature and the field research, the study discusses that the future of missions in Britain should also focus on brexit, racial justice, and post coronavirus-pandemic contexts. Finally, one of the factors that drives the dynamic changes in religious and spiritual landscapes in Britain, is subjective life. Therefore, the unique subjective-life missiology proposed by this study is a novel contribution to the role of religion in contemporary Western society.

The study discussed that the spiritual revolution is a phenomenon within the broader umbrella of the New Age. Viewing history as divided into spiritual ages, New Agers claim that the Christian era is coming to an end and that now we are in the Aquarius era - the New Age. Relevant literature revealed that, the Catholics and Methodists are

engaging with and are responding to the New Age; LGP needs to do the same. In view of this, the study recommends that Christian missions should not neglect to engage with the New Age critically; they could do this by offering, for example, scripture-based explanations of New Age beliefs and practices.

In conclusion, relevant literature indicate that Africa has become the headquarters of Christianity. However, as mission endeavours of LGP demonstrate, this paradigm shift in missions has not as yet made significant impact on Western life. The West, for example, is embracing Easternization and the New Age, and is rejecting Christianity. LGP as a religious community doing missions in Britain has little awareness of the spiritual revolution phenomenon. With regard to their mission endeavours, they are able to provide for their members' spiritual needs but not for people outside their community. Therefore, more needs to be done in terms of Africans engaging in global missions.

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APPENDICES

Appendix 1: Participant Information Sheet

Dear in the Lord,

There is a research study going on at Lancaster University about Ghanaian Pentecostals' understanding of the changes in the religious and spiritual landscapes in Britain. I am approaching you to ask you to take part in this study. This is because, as a member of a Ghanaian church in the UK, sharing your experience, insights, and suggestions will help the study understand how your religious community is doing missions in Britain and to come up with effective ways of sharing the gospel in the UK. The information on this sheet explains something about the above research. Thank you for reading this information.

What is the study about?

Scholars have observed that many people are changing how they practice faith, from church attendance to worshipping God privately or worshipping God their way. In some cases, these people do not worship God at all, or they prefer to seek help from other religions. This phenomenon is called spiritual revolution by scholars, and it is a contributing factor to a decline in church attendance in Britain. Scholars have also observed that the Pentecostal movement is growing in some parts of the world but not in Britain and Europe. Globalisation and immigration have brought some African Pentecostals/Charismatics to Britain. Still, in terms of missions, their impact is not being felt like their counterparts in other parts of the world. As an African Pentecostal clergy Bishop in the United Kingdom and a doctoral student in religious study, I am concerned about this situation. Therefore, the present study, using Ghanaian

Pentecostal/Charismatic churches and their members in London as a case study, examines the above situation and how they do missions.

What will I be asked to do if I take part?

If you are a church member and you want to fill out a questionnaire, participating in the study will mean investing about 10-15 minutes of your time, you will also sign a consent form attached to this document. You are free to decline or omit to answer any question(s) you find intrusive or uncomfortable. You are also welcome to withdraw from the study at any time before or during the filling out of the questionnaire; in that case, you can destroy the questionnaire or return it to me to be destroyed. You also have up to 2 weeks following the submission of the completed questionnaire to withdraw from the research by notifying me via the details provided; in that case, your data will be destroyed. However, once the submitted questionnaire has been anonymized and analysed after two weeks, it is often impossible to extract participants' data, so withdrawal becomes impossible.

To respect the confidentiality of your church, it is expected that any information you disclose about your church during the study will remain confidential to the church and this study and that you will not discuss the information with or in front of anyone who was not involved in the study unless you have the relevant permission.

What are the possible benefits of taking part?

This study will allow you to share your experience of sharing the gospel with people. This could encourage other church members to be involved in sharing the gospel. Your insight will also help the study develop effective ways of doing missions in Britain.

Do I have to take part?

It's completely up to you to decide whether or not to take part. Your participation is

voluntary. But we will be pleased if you accept to take part.

What if I change my mind?

As stated above, if you change your mind, you are free to withdraw at any time before or during your participation or up to two weeks following the completion of your participation; in all these cases, any written or recorded data will be destroyed. However, once your data has been anonymised and analysed after the two weeks of your participation, it is often impossible to extract a specific participant's data, so withdrawal becomes impossible.

What are the possible disadvantages and risks of taking part?

There will likely be no major disadvantage in participating in the study. But for security reasons, I will make sure your data is protected and will remain confidential.

How will you use the information I have shared, and what will happen to the results of the research study?

I will use the information you have shared with me only in the following ways: for research purposes only. This will include my PhD thesis and other publications, for example, journal articles. I may also present the results of my study at academic and practitioner conferences. When writing up the findings from this study, I would reproduce some of the views and ideas you shared with me. I will only use anonymised quotes so that although I will use your exact words, your name or the name of your church will not appear in any report, articles, or presentations.

How will my data be stored?

Your data will be stored in encrypted files (that is no-one other than me, the researcher, will be able to access) and on password-protected computers. I will store

hard copies of any data securely in locked cabinets in my office. I will keep data that can identify you separately from non-personal information (e.g., your views on a specific topic). Following Lancaster University guidelines, I will keep the data secure for a minimum of ten years.

If you have any queries or if you are unhappy with anything that happens concerning your participation or my conduct in the study, please contact:

Myself: Anthony B. Atwam (PhD Student) Lancaster University Department: Politics, Philosophy and Religion Lancaster LA1 4YL Tel: +44 7939146889 Email: a.atwam@lancaster.ac.uk	Or my Supervisor Dr Anderson Jeremiah Lancaster University Department: Politics, Philosophy and Religion Lancaster LA1 4YL Tel: +44 (0)1524 592415 Email: a.jeremiah@lancaster.ac.uk
Or my Head of Department, Dr Patrick Bishop, Lancaster University Department: Politics, Philosophy and Religion Tel: +44 (0)1524 594277; Email: p.bishop@lancaster.ac.uk	

This information has been reviewed and approved by the Faculty of Arts and Social Sciences and Lancaster Management School's Research Ethics Committee.

Thank you for your participation in this project.

Appendix 2: Consent Form

Thesis Title: Ghanaian Pentecostals in London, reverse mission, and the spiritual revolution

Name of Researcher: Anthony Bright Atwam

Email: a.atwam@lancaster.ac.uk

Please tick the appropriate box

1. I confirm that I have read and understood the participant information sheet for the above study. I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily	<input type="checkbox"/>
2. I understand that my participation is voluntary and that I am free to withdraw at any time during my participation in this study and within 2 weeks after I took part in the study, without giving any reason. If I withdraw within 2 weeks of taking part in the study, my data will be removed.	<input type="checkbox"/>
3. If I am participating in a group, I understand that as part of the focus group I will take part in, my data is part of the ongoing conversation and cannot be destroyed. I understand that the researcher will try to disregard my views when analyzing the focus group data, but I am aware that this will not always be possible.	<input type="checkbox"/>
4. If I am participating in the focus group, I understand that any information disclosed within the focus group remains confidential to the group, and I will not discuss the focus group with or in front of anyone who was not involved unless I have the relevant person's express permission.	<input type="checkbox"/>
5. I understand that any information given by me may be used in future reports, academic articles, publications or presentations by the researcher/s, but my personal information will not be included, and I will not be identifiable. Fully anonymized data will be offered to Lancaster University's institutional data repository and will be made available to genuine research for re-use (secondary analysis).	<input type="checkbox"/>
6. I understand that my name/my organisation's name will not appear in any reports, articles or presentation without my consent.	<input type="checkbox"/>
7. I understand that any interviews or focus groups will be audio-recorded and transcribed and that data will be protected on encrypted devices and kept secure.	<input type="checkbox"/>

8. I understand that data will be kept according to the University guidelines for a minimum of 10 years after the end of the study.	<input type="checkbox"/>
9. I agree to take part in the above study.	<input type="checkbox"/>

Name of Participant

Date

Signature

I confirm that the participant was given an opportunity to ask questions about the study, and all the questions asked by the participant have been answered correctly and to the best of my ability. I confirm that the individual has not been coerced into giving consent, and the consent has been given freely and voluntarily.

Signature of the Researcher /person taking the consent

A. Atwam_____ Date 20/7/19_____

One copy of this form is given to the participant and the original kept in the files of the researcher at Lancaster University

Appendix 3: Sample Survey Questionnaire

Survey Questionnaire

Response Number.....

(Leave blank)

Please take your time and fill out this questionnaire as best as possible and return it to me using the self-addressed envelope provided. All information you provide is confidential.

Thesis title: London Ghanaian Pentecostals, reverse mission, and the spiritual revolution.

About yourself

Are you a Ghanaian by birth? Yes No

How long have you lived in the United Kingdom? ... (years), or if from birth, tick here

Your age group 16-20 21-25 26-30 31-35 36-40 41-45 46-50 51-55 56-60 60+

Please provide us with your name and your contact number so that we can reach you in case we need further insights from you, but this is optional. We assure you that your details and church will remain confidential.

Name (optional).....

Tel.....

....

Your role in your church

.....

About your church

1. What is the name of the church you attend ...

.....

2. Where is the location of the church you attend.....?

3. Where was your church originally founded? Ghana United Kingdom Other country

4. How old is your church in the UK if known? 0-5yrs 6-10yrs 11-15yrs 16-20yrs 21-25yrs 26-30yrs more than 30yrs I don't know

5. Why was your church founded in the UK?.....?.....
.....

6. What made you start a ministry in the UK or why are you doing ministry in the UK?.....

7. Do you have people in your church who are not Ghanaians? Yes No

8. Roughly, what is the percentage of people in your church who are not Ghana
.....?

9. Roughly, how many people in your church are white British, if you know?.....
.....?

Questions about the spiritual revolution

10. Many people are changing how they practice faith and religion; some call this a spiritual revolution in Britain. Have you heard about it? Yes No

If Yes, what is your view on this spiritual revolution?.....

11. How would you describe the way people who do not go to church practice faith or spirituality in the UK?.....?

12. How is your church responding to people who do not attend church
.....

Subjective -life spiritual needs

13. What do you think are some of the needs of people who do not go to church are seeking ?.....

14. How is your church meeting some of these needs?.....?

15. List some of your Spiritual needs.

16. Is your church meeting your spiritual needs? Yes Not really No

17. Have you sought spiritual help in another church before? Yes No

18. Since you became a Christian, have you sought any spiritual help outside the Christian faith? Yes No

If your answer is No, jump to question 19.

If yes to question 18, what kind of help did you seek?.....

If yes to question 18, where did you seek the spiritual help?.....

Decline in religion

19. Many people do not go to church these days, what do you think are the reasons?.....

20. What is your church doing about the decline in church attendance?.....

21. What is your church doing to bring more people into your church?
.....

Pentecostal theology

1. The Holy Spirit

22. Have you experienced the Holy Spirit baptism? yes No

If no why?.....

23. Do you have any spiritual gifts you use in your church? Yes No

If yes, can you name them?.....

If yes, can you name them?.....

24. What are some of the spiritual things you think people who do not go to church will be interested in receiving from your church during evangelism?

.....

25. What do you think is the role of the Holy Spirit in the life of the church in reaching out to people?

2. The prosperity gospel

26. Have you heard about the prosperity gospel? Yes No

If Yes, what is your view on the prosperity gospel?

.....

27. If Yes, how is your church using this prosperity gospel to meet the needs of people?

28. Do you believe it is the will of God for every Christian to be wealthy and healthy?

Yes No maybe Can you explain your answer a bit more?

.....

British culture

29. What aspect of British culture do you think is a positive contributor to the Christian religion?.....?..

.....

30. How is this positive contributor helping your church to do God's work in Britain?

.....

.....

31. What aspect of British culture do you think is not helping Christians to do God's work?

.....

32. How is your church engaging with this aspect of culture?

.....

The study would like to know your views on secularisation. For this study, secularisation is the transformation of a society from close identification and affiliation with religious values and institutions toward nonreligious values and secular institutions.

33. In your opinion, is secularisation a good thing? Yes No Not sure

34. What else can you say about secularisation

.....

35. Does your church partner with other churches to work together? Yes No

36. If yes to question 35, how does your church partner with other churches?

.....

The State of Britain

37. In your opinion, is God happy with Britain? Yes No I do not know

38. What are some of the things you think Britain is doing that God is happy with?

.....

.....

39. What are some of the things you think Britain is doing that God is not happy with?

.....

.....

Challenges Ghanaian Pentecostals face Challenges London Ghanaian Pentecostals face

40. What are some of the problems your church faces in Britain in doing God's work?

.....
.....

Please write any further comments or suggestions you have in the box below.

The research team and Lancaster University would like to thank you very much for your time and help you have given us.

Anthony Bright Atwam Tel: 07939146889

(Doctoral research student, Lancaster University)

Appendix 4: Semi-Structured Interview Questions

Personal and confidential information

1. Can you tell me something about yourself?
2. How long have you been a Christian / minister in Britain?
3. Which church do you belong to?

On reverse mission

4. Do you have people in your church who are not Ghanaians? Yes No
5. Roughly, what is the percentage of people in your church who are not Ghanaians?
6. Roughly, how many people in your church are white British, if you know?
7. When was your church established in the UK?
8. Why was your church founded in the UK?
9. Why are you doing ministry in the UK?
10. It is a common notion that Africans have come to Britain to witness the British people, what is your view on this?
11. Have you heard about the reverse mission concept? If Yes, what is your view on this concept?

Pentecostal theology

1. The Holy Spirit

12. Have you experienced holy spirit baptism? Yes or No?

If not, why?

13. Do you have any spiritual gifts you use in your church? Yes, No

14. What do you think is the role of the Holy Spirit in the life of the church in reaching out to people?

15. What are some of the spiritual things you think people will be interested in to share during evangelism?

2. The prosperity gospel

16. Have you heard about the prosperity gospel? Yes or No?

17. What is your view of the prosperity gospel?

18. How is your church using this prosperity gospel to meet the needs of people?

Questions about the spiritual revolution

Main Questions	Additional questions	Clarifying questions
Awareness: <i>The study wanted to find if they are aware of the spiritual revolution.</i> 19. Scholars claim there is a spiritual revolution in Britain are you aware?	If yes, in a few words, what is this spiritual revolution?	If yes, what are your views of this spiritual revolution?
20. How would you describe the way the unchurched practice faith or spirituality in the UK?	Follow-up questions here...	Follow-up questions here.
21. How is your church responding to people who do not go to church way of practising faith or spirituality?	Any follow up question here.	

22. Is your church meeting your spiritual needs?	Have you sought help outside your church?	Follow up question here
23. What do you think are the needs of the people in the UK that will cause them to come to church?	Follow up questions here.	
The decline in religion. 24. Many people do not go to church these days. What do you think is the reason?	Any follow up questions here?	What is your church doing about the decline in church attendance?
British culture 25. What aspect of British culture do you think is a positive contributor to Christianity?	How is your church benefiting from this culture?	
26. What aspect of British culture do you think is a negative contributor to the Christianity?	How is your church engaging with this aspect of culture?	
The general state of Britain 27. In your opinion is God happy with Britain? Yes or No?	What are some of the good things in British society?	What are some of the sins in British society?

Challenges Ghanaian Pentecostals face Challenges London Ghanaian Pentecostals face.

28. What are some of the problems your church faces in evangelism?

29. Do you have any question you want to ask me?

30. Thank you very much for your time and what you have shared with me today. God bless you.

The impact of the Covid-19 pandemic on church life.

31. How has the Covid-19 pandemic has affected church attendance?

32. How has the pandemic affected the church members' relationship with God?

Appendix 5: Analysis of church documents

What the research analysed

1. The study analysed the London Ghanaian Pentecostals churches' profile.
2. The study analysed the amount of subjective spirituality in their outreach programs.
3. The study analysed church documents to identify their evangelistic activities.

Sources of church data.

1. Websites and social media platforms.
2. Evangelistic tracts/leaflets.
3. Recorded sermons and sermon notes.
4. Sunday school teaching materials.

Appendix 6: Sample of field data grouped into relevant themes with the help of NVivo software

Please Zoom in to the make image bigger.

The screenshot displays two separate Node lists in the NVivo 12 Plus software interface. The top list is under the heading 'Theological education' and includes nodes such as 'Subjective needs-Needs of outsiders', 'Subjective needs-needs of members', 'Subjective needs-how the church meets those needs', 'State of Britain-Positive things God is happy with', 'State of Britain-Negative thing God is not happy with', 'State of Britain-Is God happy with Britain', 'State of Britain', 'Spiritual revolution-description of people involved', 'Spiritual revolution-churches response', 'Spiritual revolution- why good why not good', 'Spiritual revolution- Members understanding or view', 'Spiritual revolution', 'Subjective needs', 'Needs of Unchurched', 'Needs of Members', 'Decline in religion', and 'What churches do to increase membership'. The bottom list is under the heading 'Decline in religion' and includes nodes such as 'What churches do to increase membership', 'What churches are doing about decline', 'Reasons', 'Awareness', 'Secularisation', 'reverse mission-what can be done', 'Reverse mission-reaching non Ghanaian', 'reverse mission', 'Prosperity Gospel-Members view', 'Prosperity gospel-Is it the will of God for every Christian', 'Prosperity Gospel- usage by the church to meet needs', 'Prosperity', 'Prophetic move', 'Miscellaneous', 'Member Profile', 'Holy Spirit-Spiritual gift', and 'Holy Spirit- Role in the Church'. Both lists include columns for Name, Files, References, Created On, Created By, Modified On, and Modified By.

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Nodes

Name Files References Created On Created By Modified On Modified By

Holy Spirit- Role in evangelism	6	7	21/10/2019 00:32	ABA	25/10/2019 15:57	ABA
Holy Spirit- Outsiders needs	2	2	21/10/2019 00:32	ABA	25/10/2019 13:44	ABA
Holy Spirit- Members experience	2	2	21/10/2019 00:31	ABA	25/10/2019 13:43	ABA
Holy Spirit	1	1	01/10/2019 13:55	ABA	01/10/2019 14:14	ABA
THe role in evangelism	5	6	05/10/2019 13:41	ABA	09/10/2019 15:23	ABA
Spiritual gift	3	3	02/10/2019 20:30	ABA	09/10/2019 22:00	ABA
Outsiders needs	4	5	02/10/2019 20:31	ABA	24/10/2019 12:02	ABA
Holy Spirit's role in church life	4	4	02/10/2019 20:32	ABA	09/10/2019 22:01	ABA
Experienced by Members	2	2	02/10/2019 20:29	ABA	09/10/2019 17:49	ABA
Evangelism	1	2	01/10/2019 13:57	ABA	01/10/2019 14:12	ABA
What Evangelism is	13	25	01/10/2019 14:11	ABA	04/10/2022 21:12	ABA
Ways of doing Evangelism	13	16	02/10/2019 23:27	ABA	04/10/2022 21:12	ABA
Success in evangelism	3	4	23/10/2019 23:51	ABA	24/10/2019 12:30	ABA
frequency	2	2	05/10/2019 15:41	ABA	09/10/2019 15:22	ABA
Evangelism and Social action	4	4	05/10/2019 13:43	ABA	24/10/2019 23:28	ABA
Content of Evangelism	13	16	05/10/2019 14:09	ABA	31/10/2019 11:49	ABA
Challenges in Evangelism	11	12	05/10/2019 13:46	ABA	31/10/2019 11:49	ABA
Ecumenism	6	6	05/10/2019 15:56	ABA	25/10/2019 16:09	ABA

ABA 86 Items

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Nodes

Name Files References Created On Created By Modified On Modified By

Decline in religion-reasons	5	5	21/10/2019 00:19	ABA	25/10/2019 15:55	ABA
Church Profile-Why founded in UK	2	2	25/10/2019 13:36	ABA	25/10/2019 17:17	ABA
Church Profile	3	3	01/10/2019 22:27	ABA	25/10/2019 17:18	ABA
Origin & Why Funded	5	6	01/10/2019 22:31	ABA	09/10/2019 21:55	ABA
Challenges Ghanaian Pentecostals face	3	3	02/10/2019 20:47	ABA	05/12/2022 23:37	ABA
British Culture-Positive contribution and Churche engagement	3	4	21/10/2019 00:38	ABA	25/10/2019 16:08	ABA
British culture-Negative contribution and churches engagement	3	3	21/10/2019 00:37	ABA	25/10/2019 16:08	ABA
British Culture	0	0	02/10/2019 20:39	ABA	25/10/2019 14:41	ABA
Secularization	0	0	02/10/2019 20:42	ABA	02/10/2019 20:42	ABA
Views	5	7	02/10/2019 20:43	ABA	09/10/2019 21:53	ABA
Positive contributor to Christianity	3	3	02/10/2019 20:40	ABA	09/10/2019 17:49	ABA
Churches Engagement	3	3	02/10/2019 20:41	ABA	09/10/2019 17:49	ABA
Negatieve contibutor to Christianity	3	3	02/10/2019 20:40	ABA	09/10/2019 17:49	ABA
Ecumenism	4	4	02/10/2019 20:44	ABA	24/10/2019 12:02	ABA

ABA 86 Items

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