**HOW ARE BLACK DIASPORA PENTECOSTAL CHURCHES GROWING SIGNIFICANTLY IN THE UNITED KINGDOM, PARTICULARLY IN LONDON?**

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**Anbesie Alemayehu Geberesilasie**

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**School of Humanities**

**University of Roehampton**

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# Abstract

The accelerated cross-border migration of millions of people, which is regarded as a definitive feature of globalization, impacts different American and European societies and the church in these countries. In the last five decades, the United Kingdom has experienced a marked increase in the number of both forced and voluntary migrants entering the country. These migrations have experienced an associated increase in the number of African-led Christian churches expanding in the diaspora. This study examines the factors that motivate the growth of black African Pentecostal diaspora churches in the UK. The casualties of the factors causing and accelerating the growth of the Africa Church are assessed and examined.

In particular, the study sought to conceptualize how migration is associated with the increased expansion of black diaspora Pentecostal churches in the UK and the dynamics shaping this growth in London from the UK perspective. Using a desktop research design, the previous literature was evaluated thematically, critically assessing it concerning the study aim.

The findings demonstrated how immigration increases the number of believers in the Pentecostal church bringing about multiculturalism. Moreover, with an increasing number of believers, church growth is eminent. The findings demonstrated how immigration institutes multiculturalism and subsequent its integration to church growth due to expanded socio-religious doctrines that surpassed the dualistic concept of dominant or the host and the immigrants’ culture. In addition, assistance and advocacy have been pointed to facilitate immigration, which influences hospitality, multiculturalism, and, subsequently, church growth. Prayer and worship in Black Diaspora Pentecostal Church interact with individual spirituality, further impacting belongingness, with subsequent effects on church growth. The findings should also be about the combination of factors that indicates ongoing church growth.

*Keywords*: African migrant churches, Diaspora Pentecostal churches, Globalisation and Multiculturalism

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# Chapter One: Introduction

The substantial growth and expansion of Christian presence in the African continent have been suggested to motivate the Christian faith to develop into Africa-led churches and expand into Europe and America in the twentieth century (Adedibu, 2016: 81). The concept of church growth has been understood as the natural by-product of spiritual health and intimacy with God (Moynagh, 2017: 4). According to the gospel of Matthew chapter 9: verse 37-38, the church is construed to belong to Christ, and Christianity is the unique growth plan defining the purpose for every church that is built upon His body. Goodhew (2017: 6) shared the view of Moynagh (2017) that church growth is marked by the introduction and acceptance of a new Christian into God's Kingdom.

In Africa, the developments in church growth were marked by the derivation of African prophets and pastors in the twentieth century who accelerated the expansion of Christianity outside the sub-Sahara Africa. Wan (2011: 4) asserted that the identified changes and developments, in addition to the emergence of charismatic and Pentecostal varieties of Christian faith, are arguably the root of the seismic shifts in the landscape of African Christianity transiting from the dominant era of European Christian church. African-led Pentecostal churches represent an increasingly significant addition to the London religious community. According to Amadi (2016: 3), the first African Diaspora church planting movement was associated with immigration from the 1960s. The churches moved to cater to the spiritual and social needs of the diaspora members. In agreement with this postulation, Adedibu (2019: 21) states that liberalized migration policy, low standards of education, and poor governance at home motivated most African migrant communities to move to London, especially the former British colonies such as Kenya, Nigeria, and Ghana. As a result, some opted to quit while others chose to remain in their original denominations from Africa; however, most migrants joined to form the African-initiated Pentecostal diaspora churches. Markin (2019: 5) concurs with Adedibu (2019), opinion that in the 1980s, African church planting, mainly from Nigeria, escalated due to the rising number of migrants to London searching for education and employment when the home country experienced economic hurdles. During this period, neo-Pentecostal Christianity was highly associated with university graduates and students, which paved the way for the growth of early churches from Nigeria, such as the Redeemed Christian church of God in 1988, New Covenant Church 1986, and the Foursquare Gospel Church in 1985.

The missionary agenda and ambitions fuel the rapid growth of Pentecostal churches to reach out to non-Christians and transformation. The internal organization of the church is designed to mobilize and empower members to engage in ministry and mission. Burgess (2017: 9) agrees with the assertion by John (2018), asserting that the growth of the ADPC is associated with the ability to empower membership. Nyanni (2020: 33) infers that the church plants new branches within closer distances in all black dwelling areas in town to overcome transportation challenges, which greatly hinders church attendance and transforms members into church planters. In support of this argument, Osgood (2017: 110) contends that the church encourages members to plant churches wherever they are, fulfilling the great commission's divine purpose where Jesus ordered his disciples to go out and spread the gospel and recruit more disciples into the Kingdom of God (the gospel of Mathew chapter 28:18-20). The beginning of new churches in London has contributed to the massive growth of Pentecostalism in the society, creating a more conducive environment for the Christian mission by African diasporas.

This dissertation explores the growth of African-led churches and their expansion into Europe, particularly in the UK, focusing on the growth of black diaspora Pentecostal churches in London based on the UK context, examining the factors that shape their accelerated expansion.

## 1.1 What is Church Growth?

Church growth in this context describes key dimensions such as: - a construct where the conversion of more people explained the expansion of churches to disciples of Christ Jesus (Wilson, 2017: 319). The growth of the church has been described to be initiated by the passion towards the Great Commission, enabling more men and women to come to the knowledge of Jesus Christ and transform into responsible members of the church by converting to Christ’s disciples. Cooper (2017: 41) concurred with Wilson (2017: 319) that church growth is characterized by the willingness to attract more people to the church through the passion for God and his Kingdom and Great Commission. Additionally, diverse approaches have been elucidated to demonstrate church growth, including the missional church model, describing missional activities that people are drawn to engage and participate in while they gradually become church membership (Maxwell, 2021: 2). Secondly, a Soul Winning Model, a believer has been explained, together with The Attractive Church within the Great Commission social programs, such as sports programs, music and worship in the contemporary style, and classes, geared towards attracting people from the surrounding community to the church (Cooper, 2017: 42). The passion towards the Great Commission and the missiological church dimension continue to define the growth of Pentecostal Africa Diaspora Churches, especially in London, UK.

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## *1.2 Statistics of Black Pentecostal Diaspora Church Growth*

Currently, the majority of large Christian congregations in Europe have origins from Africa or are managed by people originating from Africa (Pasura, 2012: 26-53). As Britain's capital city, London has played a significant role in the history, emergence, and growth of Black Majority Churches. In the survey of Eppsteiner and Hagan (2016: 50), it was pointed out that there is a high concentration of black churches in London and other cities like Bristol, Manchester, Birmingham, and Liverpool due to several factors. In London, a significant factor is that it is a capital city and therefore, it is well known in the Caribbean and African countries. Again, London is one of the significant entry routes to the United Kingdom due to its advantage of the seaport in the past and its modern airports in the present. Therefore, it is easily accessible to immigrants. Hagan and Straut (2019: 282) support the assertion by Eppsteiner and Hagan (2016), suggesting that as a modern city, London has also attracted many elites since it creates a multicultural environment and work availability to the rural areas and new immigrants can join family and social networks existing in London.

London also plays a unique role in the history and growth of African Pentecostal churches because the first Black Majority Church in Europe was founded in London by Rev Thomas Kwame Brem-Wilson, in 1906. Wilson emigrated from Ghana to Britain in 1901, and in 1906 he founded Summer Road Chapel, an African Pentecostal Church.

In the 1950s, many Caribbean families went to the U.K. after inviting the British government to go and help them rebuild the country after the Second World War devastations. This led to the Caribbean Pentecostal and Holiness Church and Calvary Church of God in Christ in 1948. Greed (2016: 17) states that after the independence of African countries from around 1955 onwards, many African diplomats, tourists, and students traveled to Britain.

According to Fesenmyer (2017:1), Pentecostal churches are leading the current religious trends in the United Kingdom, with the churches having membership tends that are skewed towards Africans or people of African descent. The view is building a continuous debate over the increasing growth of African migrant churches in the United Kingdom. According to Brierley (2018), the latest research into UK Church trends - UK Church Statistic, particularly in 2017 African and Caribbean Pentecostal Churches, a figure growing by 10%. Further, Adedibu (2019: 20) affirmed more than 290 various denominations, with Pentecostal churches accounting for 33.3% of the population and the largest population being particularly black. Kay (2019: 51) explored the perspective of Adedibu (2019), further showing that the many denominations are categorized into ten broad units, including Anglican, Roman Catholic, Baptist, Methodist, Independent, Orthodox, New Churches, Presbyterian, other smaller denominations, and the growing Pentecostal denomination. The change in Christian fractions in London depicts individual portions of interest. For instance, according to Kay, the number of white Christians declined between 2010 and 2019 by 18% (2019: 57). The same study showed an increasing growth of the black Christian population by 32% over the same period. Based on churchgoing as a measure, the picture of London depicted a 5.2% decline in Christian categories between 2010 and 2019 across the entire UK, but a comparable 16% increase in church attendance in London.

However, despite an overall decline of churches in England as per the 2011 census, the black African Christian population has grown hundred percent during that time, leading to a substantial increase in other churches in the recent decades (Rogers, 2016: p. 1). The study of Rogers (2016: 1) in a Being Built Together project researched the factors contributing to the growth of black diaspora Pentecostal churches in London, Borough of Southwark. The study found out that since the 1950s, BMCs were founded on historical backgrounds. Also, it has shown that there are more than 240 African-led churches in Southwark to the south of London, where the majority of residents are people of African Christianity expanding into the world outside of Africa (Rogers, 2016: 1). Furthermore, the study located evidence of this new growth in Old Kent Road in Southwark.

A study by Anderson (2021: 29) shows that BMC's growth occurs within 12% of the entire population in the U.K, especially England and Wales. Therefore, this indicates that the growth of BMC churches is on the rise in the entire United Kingdom. However, this study suggests that the Southwark case might not paint a picture of the BMC's rise in the recent past. Rogers (2016) demonstrated that the population of African immigrants in the UK, particularly the Borough of south London, has tremendously increased with more than 20,000 Christian congregants.

In a study by Brierley (2013: 3), it was demonstrated that the church attendance in London was growing fast, starting from approximately 620,000 to over 720,000 between 2005 and 2012, which depicted an increase of 16%. The tremendous growth is not evidenced elsewhere in the UK; the numbers show church attendance indices to members across all denominations. However, a skewed increase is noted in African-led Pentecostal churches and other smaller denominations of immigrant churches. According to Brierley (2013: 4), church attendance in London constitutes approximately 24% of England Christians categorized into the more prominent churches with a capacity of between 200 and 500 congregants, especially Anglican and Catholic churches demonstrating a moderate growth, and the smaller churches in Outer London which carry approximately 50% of congregants but constitute 22% of England attendees. The African-led Pentecostal churches and those of other immigrants have been described as the fastest-growing.

In the hands of Africans, evangelization and missionary have expanded internationally with the African migrant Christianity at the frontline of the new faith-based initiatives. Researcher concurs, ‘‘Originating from the church's outlook, the concept of “migrant” is enjoying a growing significance in religion studies in the wake of developments associated with the dispersal and growth of African churches in modern Europe, particularly in the UK ‘’ (Gibbons, 2016: 147). The expansion has also been shown to emanate from starting black diaspora churches in black-majority neighbourhoods located a short walking distance from the residential neighbourhood of the congregants. Protagonists of the African diaspora Pentecostal churches argue that their expansion supports the development and survival of Christian beliefs in contemporary UK society (Dufoix, 2018: 13-21; Dorman, 2016: 12).

## *1.3 Research Aim and Objectives*

## This study examines the factors that motivate the growth of the black diaspora Pentecostal churches in the UK, particularly focusing on their accelerated expansion in London.

## We need to ask the question; how do different factors have played a significant role in the growth of Africa Diaspora Pentecostal Churchs in the UK? In order to address these questions, literature tries to describe accordingly.

## The study is based on an analysis of ADPC thriving in the UK from a London context. Since the study is based on previous literature, it evaluated those findings, comparing and contrasting them critically in response to the defined research questions.

## A desktop search was conducted on online databases, especially EBSCO, CADAL, ProQuest, SAGE, and Atla Religion databases, to search for articles published between 2000 and 2021, covering the accelerated span of 21 years expansion of African churches to the diaspora. A search query was developed using definitive keywords, a combination of words, and key pertinent phrases, including “black diaspora Pentecostal churches”, “African diaspora Pentecostal churches”, “African migrant churches”, “expansion of churches in the UK”, and “factors affecting black Pentecostal diaspora church in the UK”. The resulting articles were evaluated consistent with the study objectives, and their findings were assessed thematically.

## The findings help to the understanding of the rationale for the tremendous growth of the Black Diaspora Pentecostal Churchs in the UK.

## While the study underscores the theological foundations for the increased growth of the Black Diaspora Pentecostal Church in London, the findings will assist in explaining the possible religious and social changes that are predominant in the UK society. Further, the finding would assist religious stakeholders and diverse local governments in effectively accommodating the needs of African immigrants in their expansion of diaspora Pentecostal churches through their commitment to UK values and bible-based teachings.

## Lastly, the findings constitute a literary contribution to UK cultural and religious studies, demonstrating the dynamics in the growth of churches in the country. In this regard, the research conclusions serve to integrate religious studies with an international perspective, leading to a better understanding of how transnational migration can lead to religious multiculturalism.

## *1.4 Definition*

Major concepts as used in the present study have been defined. Further, Black diaspora Pentecostal churches are described as branches of African Pentecostal churches in the UK, taking the lead role of reviving Christianity to the UK and the wider Europe using a reverse mission strategy (John, 2018: 4). Missiology defines the study of Christian religious missions, including their purposes and outreach methods (Radcliff, 2020: 170). On the other hand, soteriology regards the study of teachings related to redemption and salvation, particularly the associated personal appropriation (Smith, 2019: 21). Another significant concept is spirituality, which explains people's values, relationships, and life purpose, whose primary concern is caring for people and other living beings (King, 2017: 6). Belongingness explains being a member of a specific social group, such as a church, with a solid attachment to the norms and values of the group and those of other group members (Onebunne and Onwuatuegwu, 2020: 4). In this dissertation, immigration is regarded as the act of moving from own country to a foreign country and establishing a permanent residency (Beckwith, 2017: 12). Lastly, multiculturalism is widely considered based on contemporary religious discourse to reflect the understanding and response to the challenges related to cultural divert with respect to national, ethnic, and religious differences (Chin, 2017: 7).

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## *1.7 Outline of the Dissertation*

This study is organised into nine chapters. The first chapter is the introduction carrying the definition of concepts that build the foundation of the study. Moreover, the chapter outlines the aims and objectives, with research questions to be answered and the significance of undertaking this study. The second chapter examines the project's academic context, analysing mainly the African Pentecostal diaspora churches from an academic context. The chapter has explored the key academic literature review major works analysed on the growth of the church from a broader perspective. The third to six chapters constitute and cover the significant factors of belongingness, social capital, advocacy and assistance, and immigration and multiculturalism, which are influencing Africa’s diaspora Pentecostal church growth. The seventh chapter illustrates hospitality, prayer, and worship in black diaspora Pentecostal church growth featuring hospitality, spirituality, prayer, and worship. The eighth and chapter entail the theological evaluation of church growth, reflecting on the growth factors of African diaspora Pentecostal churches in London. The ninth chapter entails the conclusions made and associated limitations and recommendations.

**Chapter Two: Project in Academic Context**

The chapter presents a review of the literature to identify the multitude of factors contributing to the growth of black diaspora Pentecostal churches in the U.K. The purpose is to identify the similarities and differences in the existing researchers' findings to determine the literature gap to be filled via current research. For the comprehensive review, the chapter covers both the historical explanations and theological reflections that highlighted the attention towards the factors encouraging African diaspora churches to grow significantly in London.

Consequently, a dissertation provides a review of major scholarly works that span the academic context of the growth of African Pentecostal diaspora churches in the UK. In particular, one of the key areas of scholarship includes the wider context of church growth reflecting on the origins. The church growth context is based on the findings of Adedibu (2019: 19-33), who used qualitative approaches in the exploration of African and Caribbean Pentecostalism in the UK. In the study, Adedibu (2019: 21) demonstrated the intertwining origins of Pentecostal churches in the UK historically, practically, and theologically. As such, the study demonstrates the heterogenous perspective of churches diverging from the mainstream in terms of their exegetical traditions, theological affiliations, and cultural attachments reflecting the lived experiences of the African-led Pentecostal church in its expansion to the UK. Adedibu’s (2019) findings are closely linked with the stakeholder church growth research in the context of the current study seeking to answer the current study questions.

In contrast, Markin (2019: 2-38) examined the movement of African-led Pentecostal places of worship in the British religious space. In the works of Markin (2019), the author examined Pentecostalism from the Ghanaian Christianity perspective, dwelling on its mission and expansion outside of the country and continent into the European world. Further, the study explored the post-independence of the Pentecostal church, demonstrating the changes in government policy and social-cultural environment supporting the freedom of worship that led to the budding of an international mission making the basis of the current study. Similarly, the conclusions of Markin (2019) share the perspectives that are being evaluated in the present study by reviewing the reasons for the expansion of African-led churches in the United Kingdom. The study by Nyanni (2020: 32-45) furthered the church growth perspectives citing the untamed migratory flow of people of African descent into Europe, transiting the African-led Pentecostalism into the UK. According to the author, the settlement of the migrants resulted in the planting of more churches dominated by Africans in the diaspora. Characteristically, the Pentecostal churches point to the Holy Spirit as key to their practice, worship, and liturgy, yet marred by generational differences on the relevance of some Christian beliefs and practices. The themes depicted in Nyanni (2020) slightly differed from the current study by presupposing the growth of black majority Pentecostal churches from a generational perspective, which demonstrated the bigger picture of the expansion of Pentecostalism across different generations.

Equally, Sande and Samushonga (2020: 17-31) pointed to migration as the significant factor that suggested the expansion of African Pentecostal churches to the UK. In their qualitative study, Sande and Samushonga (2020) examined the social-political discourse in establishing African-led Pentecostal churches in the UK, forming the milieu for the diminishing indigenous European Christianity. Sande and Samushonga’s (2020) conclusions were particularly significant in the present study identifying the missiological perspectives motivating Pentecostal church growth to Europe. Additionally, examining the scholarly contributions of Ahmed et al. (2020: 1542-1562), Studebaker (2019: 2-8), and Dilger et al. (2018: 1), the review evaluates the expansion and faith, planning, and changing multiculturalism: constructing religious buildings in London's suburbia. Ahmed et al. (2020: 1542-1562) examined the expansion of diaspora churches based on the erection of new church buildings in the London Borough of Ealing, demonstrating local actors' strength and accelerated rooting of social capital networks. These studies led to the conceptualization of the association between the movement of people into the UK and the concomitant growth of African Pentecostal diaspora churches. These tenets posit to elucidate the primary constructs explaining church growth in the geographical way of expansion of black diaspora Pentecostal churches in Europe, especially in London.

Notably, the study by Osgood (2017) espoused factors, such as institutionalized multiculturalism, favourable policies, capacity building, and enhancement of social capital. Similar to the current study, Osgood (2017) demonstrated the growth of black churches in Britain. Another key scholar highlighted in this study is Olofinjana (2018:46), who investigated the factors perspectives of church growth featuring African Christianity in the UK. In the study, Olofinjana (2018) dwelled on the reverse mission phenomenon exemplifying how the people of African descent, representing the former mission fields, are building and expanding Christian missions back in Europe and the West. Olofinjana’s (2018) findings seek to expand on reverse missiology, critically scholar in the present study developed by Africans in church planting. Of importance was the view of Vais (2017:63), who conducted a review on the demographic landscape of the mainstream church and the growth of cultural and religious communities in the diaspora. Diverse factors towards the expansion of African-led churches have been enumerated, including mutual hospitality practices across the multi-ethnic faith-based communities. The findings of Vais (2017) revealed the role of mutual hospitality practices, educational development, inspired leadership, and holistic and renewed worship as key to the accelerated growth of the church in elucidating the potential for the growing black majority diaspora Pentecostal churches in the UK.

Consequently, Existing literature has highlighted many factors shaping international immigration growth worldwide and their association with the growth of diaspora churches across the globe. Among these factors, multiculturalism, sense of belongingness, social capital, advocacy, and assistance have emerged as key themes. An analysis of the perceptions and findings of the global researchers would help investigate the UK perspective more clearly in this project. The generalized factors identified in the preliminary literature would have significant implications on this research.

In addition to the scholarly perspectives of Olofinjana (2018:4), Adedibu (2019: 34-37) reflects on the emergence of British Pentecostalism from the William Seymour Azusa Pentecostal movement that was defined by charismata and glossolalia. The tenets surrounding church growth depict the local identity of the church and its evolution over time in synch to the Pentecostal phenomenon. The scholarships of Olofinjana (2018) and Adedibu (2019) differ from the current study with respect to the scope of church growth, which focuses on African Pentecostalism in London, as opposed to the generalized church growth. Other reflections were drawn from the suppositions of Millhollin (2019:45), who identify the uniqueness of different religious affiliations, especially concerning religious and cultural beliefs. The study explores how the ministry of the hospitality of Christians is upheld with Pentecostal tradition. While Millhollin points to the role of hospitality in the theological and political life of the church and its application in the mitigation of religious and cultural tension, it does not demonstrate the potential for African-led Pentecostal church growth (2019: 45).

Additionally, Millhollin’s (2019) review findings addressed hospitality as a significant factor of consideration in the growth of Pentecostal churches; the results slightly diverge from the current study by singling out one element and analyzing it qualitatively to draw generalized inferences. The review also examines the works of Aihiokhai (2017), **who considered the growth of the church as an approach to seek refugees from Europe away from endless violence and war. Similarly, Aihiokhai’s (2017) study differs from the current study, focusing more on violence as a cause of migration into Europe and the West. The present study isolates the aspects of hospitality as significant towards church growth as reflected in the current study aim. The reviewed perspectives exemplify the** comparative theological approaches demonstrating the foundations for church growth, shed light on the centrality of African-led Pentecostalism, and focus on London.

## *****2.1 Literature Gap*****

Literature considered the possible factors which are reasoning to the growth of black majority Pentecostal churches in Britain, particularly London. Further, the literature demonstrates the outcome of growth and p expansion of the African-led churches in Europe, mainly the UK pointing to the results following their growth, exceptionally, belongingness and social capital of immigrants. Moreover, literature is scarce on the dynamics shaping African Pentecostal diaspora churches' increased growth in the UK. The subsequent chapter explores these factors deliberating on theological and sociological factors implicated in the dynamics leading to the accelerated growth of Africa diaspora Pentecostal churches in the UK.

# Chapter Three: Factors of Belongingness for Black Diaspora Pentecostal Church Growth

This chapter explores the factors enhancing belongingness in the Africa Diaspora Pentecostal Church, giving the various forms of belonging and strategies applied to enhance belongingness. Belongingness defines the feel of support and security as depicted through inclusion, acceptance, and identity as a church member (Asamoah, 2020:217)). Sande and Samushonga (2020: 18) agreed with Asamoah (2020:217) that belongingness explains the context where an individual is able to establish their authentic self to work for the church. As was demonstrated in the gospel of Mathew chapter 19, Jesus said, “Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven...” people find themselves to belong to Christ through the church.

Factors behind the growth of African Pentecostal diaspora churches in London, the UK, as explicit from the historical scholar's focus, is the sense of belongingness in immigration. ‘‘Literature believes that migration reflects the role of religion to encourage a sense of belonging by permitting the disciples to exercise freedom and religious practices necessary for diversification.’’

Current research concurs, ‘‘Pentecostalism is known for its racial, ethnic, cultural, linguistic, and national diversity characterized by multiple languages in the church service and the development of independently initiated congregations’’. Goodhew (2017: 4) points out that Pentecostal churches use spiritual practices such as music and bible study to help members socialize, integrate, and cultivate a sense of belonging to the church members. Furthermore, the church leaders organize the members into fellowship groups according to age and gender, fostering spiritual and social growth. Cazarin (2019: 440) shares Goodhew’s (2017) opinion, reporting that the different member's fellowship group is used to enlighten individuals on their values and responsibilities as married men and the Christian principles. In respect to the traditional African setting, the church establishes the elder group who act in a similar capacity to traditional leaders that represent and discuss matters on behalf of the community. Ugba describes ‘‘these elders are respected members of the church who are not simply admired but referred to as wise worshippers who preach on specific church occasions. Infers that these subgroups uphold Christian values and promote moral codes and social values emanating from the biblical teachings while creating belonging across the religious community (2016: 103)’’.

Previous studies have researched belonging and its vast influence on the church on social activities, including factors influencing migration, mobility, and settlement of people. According to Kumalo and Mujinga (2017:180), belongingness describes an emotional, social attachment indicating interpersonal connection and affection through interaction to influence the behaviour of individuals or groups connected to each other and their social environment. Religion is a powerful tool in establishing a sense of belonging in new immigrants because it involves attributing meaning to relationships developed as well as emotional attachments (Mellis and Schreck, 2016:238). Considering the London lifestyle, Wolffe and Jackson (2017:164) agreed with Mellis and Schreck’s (2016) findings, suggesting that religion influenced the adaption of immigrants to the new way of life, which could be challenging. As such, religion elicits the capability to resolve conflict and friction, enhancing mobility and diversity in the diaspora. Therefore, black diaspora Pentecostal churches use religion to establish morals and influence the behaviour of members to transform them in practical ways.

The stakeholder believes that the church has the responsibility to reform the social and moral ways of the society in host countries; change starts the church community and the behaviour of each worshipper. Krause and Van assert that the pastors’ mission involves making known the Kingdom of God to society through tangible goals that focus on the close and popular domain. Moreover, the church has specifically expressed concern regarding the immigration process and the inequalities experienced by immigrants (2016:85). Asamoah (2020:210-235) supports Krause and Van’s (2016) perception, arguing that pastors explain to members how Christian values minimize the cognitive differences between migrants’ religious culture and the challenges of a new society. The church also attributes value to social connections among the congregation, improving members' self-esteem. Appiah (2019:67-85) infers that spiritual maturity among Pentecostal congregations creates the difference between the church members and other groups and challenges the larger society to transform into a spiritually controlled society. The perception of spiritual maturity gives minority immigrants the appropriate model to deal with host country distress and develop belongingness to the church congregation. Toulis’ (2020: 148-153) findings are in congruence with Appiah (2019), who averts that through civilization, the church is able to reconstruct morals and values of the modern society through an emphasis on the right customs of the host community and African community. ‘Through a change in distinct social values and morals, the church enhances belongingness among the congregation’.

Leaders in the Africa diaspora Pentecostal churches design a social structure and subdivisions which allows the integration of the African and Pentecostal culture. Krause and Van (2016:78) suggested that the African-led social structure accommodates cultural differences, allowing African norms, morals, values, and codes of conduct installed in the church. Through establishing the African-led social system, church leaders and pastors can create belongingness that brings more people to the church. Cazarin (2019:89) agrees with Krause and Van (2016), asserting that the leaders break down the congregation into small groups to enhance integration in the social structure.

The church members learn African Pentecostal values that enable them to preserve when challenged in the host country. The groups also provide spiritual guidance to the members to assume new roles as fathers, mothers, evangelists, missionaries, or elders. In addition, Dilger et al. (2018:48) contend that meaning is attributed to interpersonal relationships to build family-like bonds where the development of a moral community enhances unity among members of different ethnic backgrounds and educational standards. As the members bridge the social differences, they share personal experiences and propose solutions to immigrant challenges; these mutually subsidiary relationships establish a sense of belonging.

Furthermore, Sande and Samushonga (2020: 18) assert that for an individual to belong to a religious community, compromises are required to inform worship practices in the formation of affinity groups, such as prayer groups, choirs, bible study groups, youth groups etc. ‘‘The affinity groups may broadly include migrant groups, who call for more migrants to be accepted and supported while securing the attention of other migrants who share similar challenges’’. Belongingness is a significant factor against the adverse effects of low peer acceptance and high loneliness. If belonging is essential to individual churchgoers, then churches providing more numerous opportunities for fellowship should have tremendous success in attracting and retaining members. Fortunately, the bread of life Ethiopian church in London, whose members have many church friends, may give the newcomers more friendship opportunities.

Dilger et al. (2018: 1) agree with Sande and Samushonga's (2020) findings, concluding that the diverse established fellowship groups provide specialized devotional practices that help each member, irrespective of age and gender, form a communion of spiritual worship and encourage the growth of spiritual skills.

The Pentecostal leaders use these activities to train migrant churchgoers where they are taught how to respond to stress from host countries, other migrants, and locals. Krause and Van (2016: 98) propose that the church members' emotional attachments are brought about by interdependent processes of individualization of specific ideas, roles, and values. Through participation in weekly and daily activities of the church, migrants are exposed to the lost family values, and they rebuild the nature of social security found in kinship as seen in the Kingdom of God. Protestant churches collaborate with the African network to participate in blessing, anointing, and deliverance rituals. Hence, ‘‘the immigrant churches are helping the immigrants as well as the others in the society to strengthen and increase their faith in God alone without any institutional security or political motives suppressing the non-conformists’’.

The concept of belonging as a member of the church has been assessed. The findings demonstrated that belongingness induces church growth as more people seek to establish themselves as members of the Pentecostal church. The view has been enumerated from a biblical standpoint intimating that people attend church services and meetings without neglecting them to warm and encourage one another waiting for the return of Jesus Christ. Consequently, with more people seeking connectedness with Christ, the church keeps on growing. Gain is drawing near.

While, In the final analysis, in examining belongingness as one of the factors affecting the growth of the black African diaspora Pentecostal churches in the UK, this study admits the brevity of the scope of its whole exploration and treatment due to the brevity of the space.  And yet, when in fact, the environment in which the migrants now live, the host culture is seen as more characteristically individualistic and rather unsocialising. The aforementioned authors pointed out that to counter this cultural shock, the leaders and pastors of the black African churches adopted various methods. And in doing so, they created a favourable environment for the existing members of their churches and attracted even unbeliever migrants who gladly chose to belong there. And this caused the growth of the church.

**Chapter Four: Factors of Social Capital for Black Diaspora Pentecostal Church Growth**

The chapter has explored the growth of diaspora Pentecostal churches in London based on the UK context positioning the social role in conjunction with the religious perspective of the churches and identifying the mission of the diaspora Pentecostal churches as it pertains to the church growth. Park & Sharma (2016: 162-177) defines social capital as a combination of the relational boards and networks capable of helping promote social values necessary to offer support and gain. Social capital results from the positive engagement of people, the church, and individuals in the wider society. Rudolph (2018: 8) suggested that the church influence households and families, demonstrating the level of acceptance of Pentecostal churches across African communities in London.

Social capital is accrued when groups of ‘like-minded’ people agree on something. They don’t necessarily have to proclaim their beliefs publicly but, by gathering together in numbers of others outside the church, come to believe that they could use their social capital if they chose to do so.

Swart (2017: 243) points out that decreased social capital is linked to lack of trust in bonds created and overall loss of trust in interpersonal relationships, which help strengthen church communities. Sharma (2016: 354) outlined that social capital encompasses socialization domains that work together to produce cohesion, enhancing coordination in actions taken to pursue a common objective. Fesenmyer (2019: 204) concurs with Sharma (2016: 354), stating that social capital depends on trustworthiness, transfer of information, and values associated with ultimate social capital. In addition, Scott (2018: 35) infers that social capital is a combination of actual or possible resources related to a more durable organization or institutionalized relationships working towards a mutual goal. Therefore, social capital refers to established personal relationships that demonstrate achieving a common goal.

The rising popularity of Black Pentecostal churches in London is linked to the social and spiritual support networks assisting African immigrants to seek the migration process and gain legal admission into London. Immigrants face different challenges, ranging from job loss to financial difficulties and racial segregation (Cartledge, 2019: 191). The role of churches as social support mechanisms is associated with the theories of social capital and the relationship between the London government and religious organizations. According to Yuksek (2017: 688), social capital is the values and resources that contribute to the product of socially developed relationships and ties. Swart (2017: 221) concurs with the perception by Yuksek (2017), inferring that social capital created through voluntary relations promotes social cohesion, strengthening participation in civil society, and balancing rights with responsibilities.

Van Dijk (2020: 174) contends that the Pentecostal churches and individual Christians contribute to social capital through a commitment to human dignity, corporate worship, social justice, and caring for others which is significant in the survival and sustenance of urban life among the Christian community. In concurrence with the view, Fesenmyer (2019) proposes that the Pentecostal churches organize for congregational welfare groups that help tackle financial challenges, hold seminars on business management topics, investment, and immigration issues, as well as an integration team that assists immigrants to settle in the host country. In addition, the church provides contact with religious and social resources for immigrants to offer platforms for communal prayers, Christian fellowship, and worship, which contributes to the adequate social capital required for successful integration. The church has fellowship groups to support the congregants, particularly in men’s associations, women guilds, youth associations, childless couples, single parents, and the business fraternity.

In agreement with this perspective, Park and Sharma (2016: 163) suggested that the church enjoys legitimacy and a high level of trust from the conducted community work, including providing social services, strengthening the Christian community, and creating a perception of governance. ‘‘Promoting social capital is bridging, which involves creating connections between people with less common characteristics and shared interests such as neighbours’’. Kyei et al. (2019: 8) assert that the church can bridge people through faith-based organizations that finance migrants abroad, which is essential for their survival, and offer training opportunities to enhance the skills required to secure employment. Previous studies indicate that social capital enables inclusivity and benefits society due to the ability to bring together people from different groups. John (2018: 356) revealed that an increase in group members improved social capital while reducing income inequality. Nyanni’s (2020: 33) findings concur with John’s (2018: 356) research on the effectiveness of women groups made up of homogenous and heterogeneous members in spreading information. The results indicate that heterogeneous groups can distribute information more effectively than homogenous groups since the heterogeneous group have more social connections enabling them to reach out to more people. Green (2016:45) identifies one challenge of bridging as a source of social capital is that individuals are required to work beyond their close ties and networks in society. Finally, Roberts and Matos (2020: 9) argue that the church has demonstrated the ability to link policy dialogue at the national level with their involvement in migrant policy development. Church actors use these networks to constitute mechanisms to ensure well-informed decisions to recognize the grassroots migrant's interest and communicate the policy down to the lower levels.

The Pentecostal pastors emphasize maintaining social boundaries and rejecting the past to embrace the new family with Pentecostal morals (Stephens, 2020: 69-77). Lipira et al. (2019: 175) concurs that the experiences and success of married congregants are used to develop moral lessons on how to cope with emotional stress. The Church emphasizes the importance of cultivating love, harmony, and peace in Pentecostal families, which improves cohesion in the church.

In this regard, Adogame (2010: 58) addressed the need to contextually understand the social connectivity relationships among new African migrants, between migrant churches, and their initial home. Some of these groups are constantly involved in the organization of local programs but have a global focus and can connect the local churches with the international churches.

In this context, (Spickard & Adogame, 2010: 3) attempted to link the discussion with the logical explanation of social capital development through mega-churches. According to them,

‘‘The centrality of the Bible, ecstatic prayers, healing, prophecy, visions and dreams, elaborate rituals, flexible modes of worship and liturgies, and charismatic leadership shape a particularly African brand of Christianity. They typically embrace a practical theology and a pragmatic approach to life, which endeared them to many Africans".

They further state that African society is different from the European ones based on historical, cultural, religious, social, and linguistic differences. Therefore, it is necessary to transform the immigrant understanding about the massive social change technique to reinvent and transform themselves actively rather than passively receiving global pressure. Social development is also considered a part of faith. Therefore, the mega-churches are actively enhancing religious creativity to help the disciples find their position outside the national boundaries (Spickard & Adogame, 2010: 3).

Park & Sharma (2016: 162-177) confirmed that the churches allow immigrants to maintain connectivity with religious groups necessary for their accessibility to the social resources prevailing in a specific society. With the expansion of churches for immigrants, it is possible to enhance their social integration and help them seek the pre-sales to exercise their local values and norms easily.

Social capital positively impacts the social welfare of church members and immigrants due to the social groups established to minimize poverty and conflicts among church members. Jabir (2017:87) asserts that through cognitive, social capital such as values and norms and structural social capital, which includes social responsibilities and collective actions, the church can implement changes in the broader community. In this regard, Ahmed et al. (2020:67) support Jabir's (2017) findings, alluding that the church can influence policy and decision making by mobilizing the involved parties in public affairs and politics by encouraging them to participate in the electoral process or policy development. In the media, we find examples of American politicians seeking election by gaining endorsements from Black Diaspora Pentecostal Churches. The researcher concurs, ‘through social capital, the church can mobilize community activism and specifically advocate for a more just migration process’. Maiden (2019:45) contends that the church contributes to social capital through transparency and sharing information by providing the information in church services, media, or conducting public hearings, investigations, and workshops where information can be shared.

The chapter has explored the religious perspectives of social capital, linking it to the growth of black diaspora Pentecostal churches in the UK. Essentially, the premise of growth through social capital is demonstrated in people seeking to exploit the available social resources through the church to benefit as individuals or the religious community. The empirical evidence suggests that more people seek social integration in the church, thus becoming members of the religious group. As such, they conform to the Pentecostal church's norms and values, bringing more people to trust in the Lord and people within for social support aiding church growth.

In the discussions so far, churches were depicted as a vital tool of social capital for promoting social developments and cohesion in various communities, particularly in African migrant communities in and around London. The ways and different stages of how churches realised and achieved this was explained and illustrated through church planting movements in London by western Africans – mainly Nigerians.

According to the teachings of Jesus in the gospels, one of the missions and the callings of the church of God of all backgrounds is to become “salt of the earth” and ‘‘light of the world’’ to their surrounding communities (Mathew 5: 13). In and through social capital, black diaspora Pentecostal churches have been obeying Jesus’ teaching. The more social capital a church contributes the bigger the impact it will have on its communities, and that paves the way for effective and fruitful presentations of the gospel in various means and ways. That also has promoted and maintained healthy.

# Chapter Five: Factors Advocacy and Assistance for Black Diaspora Pentecostal Church Growth

Advocacy is a significant role of the church in the modern world due to the changing political climate and the critical impact of globalization. Pentecostal churches take advocacy as social teaching or action on justice, taking it as a vital role of the church since most traditional service delivery development programs have failed to change society. The African diaspora Pentecostal church takes advocacy as part of the mission of Christ to bring the good news to the immigrants and at-risk groups, such as racially discriminated groups and addicts. Traditionally, the church has played an essential role in fighting for lifting African migrants from economic and social oppression (Green, 2016: 4). Green, interfering that the church's obligation in advocating for social justice guarantees the church leaders the chance to transform the morally failed society that faces racial discrimination and incarceration in London. The church uses strategies such as the public campaign to create awareness on the critical issues affecting the policymaking to create an enabling environment for equalization of rights and freedoms.

Adogame (2012:87) shared that the black African diaspora churches in London are also viewed as social, economic, and psychological anchors by the African immigrants. The presence of religious groups and churches for migrants allows them to effectively educate and assist the people of their religion. These churches promote volunteering activities to help the immigrants struggling with survival, such as clothes, food, shelter, and legal support to find legal status among the foreign country nationals. Similarly, Olofinjana (2019: 52) has also provided great insights into the African British theology associated with the African Christians in Britain. According to the researcher, African British. She has allowed the African immigrants to maintain their identity and mission in a postmodern multicultural British society. In another study, Olofinjana (2016: 234) also highlighted that the rise in the Nigerian Pentecostal churches in Britain was inclined towards prosperity and helping the immigrants embrace individualistic materialism or the Western capitalist concept successfully alongside assisting them to gain blessings from God for immigrants.

Tracing the example from the Nigerian churches, Olofinjana (2016: 238) further shed light on how the successful pastors in these churches can encourage people to provide their offerings and financial support to the church or ministry in exchange for the faith that their financial blessings will undoubtedly be rewarded. At this point, the role of theology appears vital to motivate wealthy immigrants to contribute to the development of churches and help others in need in a harsh economic climate. Furthermore, Evangelical church leaders did indicate the importance of community churches in increasing the fundraising for supporting community practices. In history, evangelical church leaders across the U.K. used their churches for fundraising techniques and to distribute promotional materials and promised special blessings are supporting the ministry.

Muzorewa (2020:256-268) states that the Bible encourages the Black population to be humble, peacemakers globally, loving to their neighbours, generous with their treasure, and surrender their lives to Christ to earn eternal victory. The church responds positively to the advocacy strategies to express faith in God's call and the practical benefits in the transformation of Society. Yong (2017: 75) argued that the Pentecostal churches initiate social action and development programs that offer short-term solutions but touch on the problem's deep cause to alleviate those suffering. Advocacy reaches the root cause of the situation as it influences changes in policies and practices of the administration and balance in power at given circumstances. Jackson and Passarelli (2016: 33) support the assertion by Yong (2017), implying that God has given Christians the responsibility to use the skills, money, and other resources at their disposal to advocate for equality and take care of the needy Society. The effective way to achieve this mission is to persuade the government to support charity programs and change policies and practices. Boudou et al. (2021: 100) indicated that the Pentecostal churches are used to mobilize people as a medium for movements by facilitating the necessary motivation. Church attendance in Pentecostal churches is associated with electoral actions, group consciousness, and political participation, which increases the potential of churches in advocating for change in the Society. Jackson and Passarelli (2016) shared Boudou et al.’s (2021) views, showing a positive relationship between political participation and church attendance due to the active involvement in church groups and high religious affiliation. The church influences advocacy processes to influence the fight for social justice and human rights positively.

Nyanni’s (2018:10-21) findings show that the Ethiopian Church missionaries do not engage the British Christians, which reduces the legitimacy of the mission and acceptance in London. As a result, the church is forced to refigure the approach strategy and define new patterns of evangelism to realize its mission and transform more people into Christianity. Fesenmyer (2019) states that the church faces challenges connecting with modern British society and creating an engaging mission-oriented program that challenges social injustice. Adedibu (2019: 19-33) argues that for the missions to be efficient, there is a need to restructure the dogma perception to ensure it fits into the cracks of the society to transform. The works of advocacy targeting church growth are amplified and acknowledged in London due to the widespread failure of development programs to bring about any significant change. These failures have been pegged on the lack of an enabling environment (John, 2018). The Pentecostal church has been described as the development agency changing its role from fostering service delivery programs to its involvement in policy influence in order to build an enabling environment for the church members.

Amoateng (2019: 17) agreed with John, 2018: 7) that advocacy has been likened to the engagement process of the church trying to influence policies that are tied to their experiences by evaluating, modifying, and innovating consolidated approaches and methods. In this regard, the Pentecostal church develops a context-specific advocacy approach in London that has not been underestimated. It follows that advocacy furthered by the black diaspora Pentecostal church in London augments discrete personal lobbying with high-profile public campaigning. As Adedibu (2020: 138) demonstrated, advocacy has been exploited to engage the general church membership to raise awareness of significant public issues while influencing the direction of policymaking.

Whereas the church is becoming more principally engaged in advocacy, the leadership of diaspora Pentecostal churches has been interested in advocating for change over a long time in the UK. According to John (2018), the UK African diaspora Pentecostal churches, in particular, are considering advocacy in all their works, taking diverse descriptions, such as social teachings and justice, while being recognized as an important component of the church work in the world. Adedibu (2020: 137) argues that the role of the church and other voluntary organizations in the UK contributed to the era of equality. Activities associated with advocacy in the Pentecostal church are lined with the moral perspective of the London society seeking to improve the livelihood of the poor and marginalized populations in the communities. Adedibu (2018: 3) supported the view of John (2018), demonstrating that church advocacy has been transformed to an apprentice of the professionally skilled in the congregation with recent developments recognizing the poor and marginalized populations coalescing to form advocacy groups for their own behalf.

Moreover, the church's charitable works have been dynamic, referencing human rights and their introduction into the public domain and their formulation into policy. Church growth is impacted by the advocacy context with more associating, implementing, and enforcing the underscored policies. In achieving the togetherness described by the Hackney church, the church community steers advocacy towards designing and implementing policies geared towards improving the livelihood of the weaker and less powerful conventionally. The church works as the advocate, speaking and supporting the congregants towards making a difference.

As Adedibu (2018) asserted, church advocacy works towards putting the problems of the London community on the agenda, building solutions to issues identified, and affording them support. While the Pentecostal church targets institute system change internally or as a whole, Adedibu (2020: 138) argued that various strategies had been developed to influence policy decisions at individual, organizational, local, or international levels. Such strategies exploited by the church and consistent with God’s teachings include education, lobbying, information and communication, social marketing, and community organizing (John, 2018). Adedibu, (2016) has further emphasized the importance of increased churches in advocacy and charity services as highlighted in the Scriptures. It states:

"Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it" (Hebrews 13:2).

Furthermore, several biblical references have been identified in which the emphasis is placed upon the concept of neighbour. The New Testament, such as Matthew 22:34-40; Mark 12:28-31; Luke 10:25-28; Matthew 19:16-19; Matthew 5:43-48, exhibit that the Scriptures have asked the disciples to love God and their neighbours. These theological reflections highlight the ethical dimension of migrant churches. It explains that social, cultural, and religious subscriptions are necessary achievable through the setup of migrant churches (Adedibu, 2016). Because Jesus wanted to teach the questions the love of their neighbours in distress, this is one of the reasons behind the growth in the migrant churches in London, UK. In this context, Adedibu (2016) explained that the immigrants, mainly victims, can be saved from further suffering through advocacy and support. They state that if migrants are the victims of their strange involvement of being 'robbed' by emergency conditions in their home countries, the African Pentecostal churches and their leadership should perform like the Samaritan. As up-front and rational as this may sound, it is to be noted that the victim persisted inoffensive to the guardians in the inn and the Samaritan as well.

From these theological explanations, it can be depicted that the church is recognized as a place for refuge for migrant communities. Besides serving the Gods mission, these churches offer boundaries for multicultural and intercultural engagement to embrace diversity and help the migrant communities entail justice related to migration policies and resistance to xenophobia and racism. Both the theology and historical explanations have highlighted that migration is mainly concerned with the people, individuals, and communities. Therefore, religious institutions should contribute vitally to helping them deal with the complex relationships rising from migration. Adedibu (2016) such that the rise of the African Pentecostalism churches in London is the need of the time, too, as churches can assist in relating the unique life stories, desires, aspirations, successes, and misfortunes of the different peoples with each other.

‘‘Advocacy in the church has been noted to motivate defence for the weak and build on recommendations furthering the agenda of others. Consequently, the church draws the community's attention, subsequently influencing leaders' decisions and solutions, enticing more people into the church’’.

Things that we can learn from Jesus’ actions, his parables, and his teaching about the kingdom of God. God is committed to Justice and has a heart for the poor. As the church becomes more involved in development work, it is increasingly evident that injustice is behind much of the poverty we face and that the causes of this injustice need to be tackled to bring lasting change. Advocacy as part of its mission to bring good news to the poor, motivated by the compassion of Christ.' In everyday life, advocacy happens at all levels where there are relationships between people, including the family, the workplace, and churches. Advocacy at the more elevated level of government or business is in many ways an extension of these relationships and activities. For the church, this advocacy is not for selfish gain but for working with God to bring about his kingdom, focusing on the poor and marginalized.

Many African migrants before they came to the UK have to submit to authoritarian regimes and are afraid to speak out or may be severely restricted in what they can do due to limited religious freedom and existing persecution. To address some of these theological, historical, and practical issues, we have attempted to present a clear biblical grounding for the church's involvement in advocacy, based on an understanding of the church's mission is working with God to bring about his kingdom. This kingdom has already come, and it is the mission of the church to work with God to bring it about more fully, realizing that it will only be complete when Christ comes again.

The chapter has explored the role of church advocacy and assistance in motivating Pentecostal church growth in the UK. As elucidated, various people seek refuge in the church, particularly when immigrants require assistance and representation towards securing their immigration status. Others come to the church to seek financial assistance to fund their immigration and residence in the country. Consequently, the involvement of the black diaspora Pentecostal church in influencing such public policy lobbying for the needy immigrants functioning as a turning point towards church membership and ultimately growth.

The current research argues that involvement in advocacy is vital, both practically and theologically, to the church's calling to bring about Justice, speak out for truth, defend the poor and oppressed, and work to redeem the whole of creation. In the final analysis, in examining belongingness as one of the factors affecting the growth of the black African churches in the UK, this study admits the brevity of the scope of its whole exploration and treatment due to the brevity of the space.  And yet, when in fact, the environment in which the migrants now live, namely the host culture, is seen as more characteristically individualistic and rather unsocialising. The authors mentioned above pointed out that to counter this cultural shock, the leaders and pastors of the black African churches’ leaders adopted various methods to counter this. And in doing so, they created a favourable environment for the existing members of their churches and attracted even unbeliever migrants who gladly chose to belong there. And this caused the growth of the church.

**Chapter Six: Factors of Immigration and Multiculturalism for Black Diaspora Pentecostal Church Growth**

Immigration at a large scale has often been associated with the interaction of different cultures, ethnicities, and religions (Massey & Higgins, 2011: 40(5), pp. 1371-1389).

The U.K. is one of the countries in Europe with a high percentage of migration leading to the presence of different ethnicities. As a result, other nationalities are likely to contribute to religious premises (Singh, 2013: 13 (2), pp. 183- 199). People of different races have their churches, such as with the increase in the black migration to the U.K., there is a high number of black or Pentecostal Churches. Similarly, due to people from different cultural backgrounds, there are different types of other churches, including the Orthodox Churches, the Roman Catholic Churches, and the Protestant Churches. It shows that immigration has affected the multiculturalism in the country, and in turn, it has increased the number of churches in the country (Kurien, 2004, 51(3), pp. 362-385).

African scholars have shed significant light on the definitive breadth of African diaspora Pentecostalism in the British Christian space, specifically in London. In this regard, Adogame (2012:87) elaborates those African churches have provided socio-religious ethos to the African immigrants in Britain to deal with the associated challenges of migration and multiculturalism. The black diaspora Pentecostal churches serve as religious organizations and a community network in London that provides guidance and helps people create social connections. Adedibu (2018: 170) indicates that the churches help members cope with settlement challenges in foreign countries and train the members on immigration seminars, education, and housing initiatives that encourage the immigration of black African members. In support of this assertion, Maiden (2019: 533) argues that black churches are instituting approaches to reach people from other ethnicities, and the promotion of faith among the second generation of the faith communities is a significant factor in enhancing the church's continuous growth in the occurrence of amid the looming possibility for the introduction of regulatory immigration rules. Constant engagement with the local citizens will help extend the influence of Christianity in London. Ahmed et al. (2020: 1543) contend that the church uses the traditional approaches of evangelism with social elements with the belief that the power of God is revealed through acts; it is easy to convert people to the Kingdom of God through actions. Dwyer et al. (2016: 668) coincide with the opinion by Ahmed et al. (2020), proposing that the Pentecostal churches in the 21st century are recognizing development challenges and are committed to offering transformational social and political structures to retain members in the church. The continuous engagement of the immigrants with the church will help extend the influence on the growth of Christianity in London.

One of the expected effects of globalization is the increase in multiculturalism. The immigrants create sustainable relations to connect with the society in the present settlement through social fields. This is leading to significant growth of multiculturalism, and hence religion is closely tied to community, a ground for the development of an African-led church is created. According to Mellis and Schreck (2016: 27), most African immigrants consider faith is closely related to culture; thus, most black diaspora Pentecostal churches serve as a cultural oasis where people can meet individuals with similar ethnic and cultural backgrounds. In support of this view, Grimley (2016: 231) points out that churches facilitate social integration to try and validate the diversity in culture and provide social support programs to deal with the problems of integration in the host country. Studebaker (2019: 7) supports the findings by Grimley (2016), averting that the church is actively validating the African immigrants through sermons and theologies by targeting the positive impact of the black people in the society, mainly over the annual Black history month recognized in October in London. Furthermore, the church promotes cultural diversity by establishing success-oriented theologies that emphasize faith and prayer rather than material prosperity, which is a major dividing factor in modern Society (Bukasa, 2018: 136). Thus, the church goes beyond providing spiritual growth to a more active and socially upright community that accommodates all people irrespective of ethnic and cultural background.

Nyanni (2018:10-21) findings show that the Ethiopian Church missionaries do not engage the British Christians, which reduces the legitimacy of the mission and acceptance in London. As a result, the church is forced to refigure the approach strategy and define new patterns of evangelism to realize its mission and transform more people into Christianity. Fesenmyer (2019) states that the church faces challenges connecting with modern British society and creating an engaging mission-oriented program that challenges social injustice. Adedibu (2019: 19-33) argues that for the missions to be efficient, there is a need to restructure the dogma perception to ensure it fits into the cracks of the society to transform. For the Ethiopian Christian Fellowship Church to attain their dream of re-evangelizing London, they need to develop contextual mission praxis, improve the leadership, devotion to raising multicultural churches, and emphasize training missionaries in cross-cultural ministry. In Genesis, the Bible instructs on the acceptable offerings to God, from the story of Cain and Abel, where Abel gave his best farm produce as an offering to his God; the scripture offers guidance to the African Christians, which aligns with the African tradition. The church uses such guidelines in the Bible to install the proper practices in the lifestyle of the African Christians in London, contributing to the growth and acceptance of the gospel. This is how the Ethiopian missionaries understand the factor of multiculturalism on the growth of the Church.

Wolffe and Jackson's (2017: 25-37) findings show that the church encourages the new believers to adopt the new Christianity culture and abandon the traditional beliefs to learn the truth on the liberating power of God. The Ethiopian Christian Fellowship Church emphasizes accessibility where the church has adopted relaxed and informal approaches where preachers are advised to use social media platforms to reach out to people in their remote areas. Olofinjana (2018:46), who shares the opinion of Vais (2017:63), contends that the evangelization process addresses human beings who belong to different social groups who are linked to cultural traditions. The gospel cannot be spread to people independent of their culture; there has to be some change to integrate the alterations brought about by Evangelism. The change of the heart involves amending the deepest levels of cultural identity; the spread of the gospel aims at introducing a radical shift in the lives of believers.

African diaspora Pentecostal churches in London need to treat the matter of embracing multiculturalism with utmost urgency. For the continued growth of African diaspora Pentecostal churches, both the dominant communities and the migrant communities need to integrate and co-exist effectively. African Pentecostal churches in London should yearn to abandon the dualistic ideologies of referring to the culturally dominant groups as the hosts while the migrants who are the minority are referred to as guests (Ahmadu 2009). At the same time, it is up to the divine economy to acknowledge the significance of embracing humanity and dignity of the minority immigrant’s communities through the expression of compassion to one’s neighbour regardless of the cultural and religious affiliation. As Adedibu (2019: 19) noted, Jesus Christ illustrated the type of a neighbour that further amplifies tenets surrounding multiculturalism. In the gospel of Luke chapter 10 verses 29 - 37, Jesus describes a real neighbour as one with the ability to recognize and seize the chance to support others irrespective of their origin, social, or religious affiliation. In (Hebrews chapter 13: verse 2), the Bible says, “Forget not to entertain stranger, for some have unwittingly entertained angels by so doing.” There is a need for altruism and a need to eliminate hypocrisy for further growth of African Pentecostal churches in London. The church is an institution that itself is an embodiment of multiculturalism. It derives its teachings and values from the Bible, advocating for integration among communities regardless of their origins. The parable of the Good Samaritan is a clear epitome of the quest for Christianity towards service by believers irrespective of their origin, race, or religious affiliation.

However, as mentioned earlier, increased globalization interprets to directly proportionate increase in multiculturalism. This promises the continued expansion and growth of African Pentecostal churches. According to Adedibu (2016: 82), earlier scholarships have been able to identify the role of African Pentecostal Churches in experiential challenges faced by members. However, there is a dearth of research on the Africa Diaspora Pentecostal church’s role in accepting aliens not aligned with their communities in their localities (Rienzo and Vargas, 2006). There is an utmost need for the collective society to acknowledge immigration as an emotive discourse in the contemporary world. Therefore, this begs the need for both dominant host and immigrant minority societies to stay prepared to create new social links and a co-existing environment for each other. For essence, presently, London has become a multicultural and pluralistic community courtesy of immigration. The co-existence of the constituent societies is something that is ought not to be taken for granted. This resulting multiculturalism has as well led to the reconfiguration of the Christian landscape and consequently the increased growth of African Pentecostal churches in London amid the fact that it has also led to the growth of a religious divide (Freston, 2010).

The politicization of the immigration process has posed a threat to the growth of s with the African diaspora Pentecostal churches emergence of anti-immigration political formations across the European space (Hanciles; 2008; Aldred 2006). This is possibly due to the increased religious fanaticism, especially among second-generation immigrants. Consequently, as Vais (2017:63) intuited, London has been experiencing a gradual rise in public apathy relative to controlling immigration. Britain has also taken the lead to mitigate the threat of extremism, redefining the trends of immigration internationally. Amid these crises, the multicultural societies in which the African Pentecostal churches are embedded, especially in London, are up to the task of dealing with the dualistic concepts they hold on to and creating a church that is an open space for individuals from diverse backgrounds origins and denominations for spiritual nourishment.

The researcher concurs on the idea that ‘the public visibility of African and coastal churches could also be justified mandatory on theological perspectives. Migration among the questions and the rise of diaspora churches can be traced through the scriptures.

"Christians live in their countries, but only as aliens. They have a share in everything as citizens and endure everything as foreigners. Every foreign land is their fatherland, yet every fatherland is a foreign land for them. [...] They busy themselves on earth, but their citizenship is in heaven. [...] What the soul is in the body, the Christian is in the world. [.] Christians are scattered through all the cities of the world. […] Christians dwell in the world but do not belong to the world"(Epistle of Mathetes to Diognetus city in Richardson 1996:217-218).

In this regard, Lausanne Movement evangelical Cape Town Commitment (2010) stated that African Pentecostal churches are necessary to attain the learning curve among the disciples in London. It explicitly states:

‘’We encourage Christians in host nations which have immigrant communities of other religious backgrounds to bear counter-cultural witness to the love of Christ in deed and word, by obeying the extensive biblical commands to love the stranger, defend the cause of the foreigner, visit the prisoner, practice hospitality, build friendships, invite into our homes, and provide help and services.' (Leviticus 19:33-34; Deuteronomy 24:17; Ruth 2; Job 29:16; Matthew 25:35-36; Luke 10:2537; 14:12-14; Romans 12:13; Hebrews 13:2-3; 1 Peter 4:9)"

Besides theological justifications, historical explanations of the literature have also informed about the significance of multiculturalism in encouraging the rise of black congregations in the United Kingdom. Jung (2009: 1-5) has argued on the increasing tension between Christian unity and cultural identity due to the growth of immigrant churches and society. These findings can have significant implications for understanding that the rise in the African diaspora Pentecostal churches in London relates to the mandatory Christian commitment as well as changes in the demographic and geographic expansions of different ethnicities. These churches help immigrant African Christians maintain their cultural route amongst the diversified and multicultural society bridging the practice of inadequate discipleship, specifically those who indicate a lack of love and commitment towards God and society (Adedibu, 2016).

A researcher concurs that ‘the concept of Migration has always been a feature of human history, and the Scripture contains multiple instances of various people movements. Immigration in multiculturalism presents a blend of biblical, historical, and contemporary information from people whose own stories have been formed or impacted by a big people movement when we are especially aware of Migration’. They hope to encourage individuals and groups within our churches to consider Migration in light of God's word in the Bible. The growth of Africa Pentecostal churches is directly connected to the immigration from their origin land to London, in the UK.

In the understanding of perceptions on immigration and multiculturalism, the chapter has elucidated the rationale for immigration of missiologists from East Africa to the UK, pointing out various factors, including education, employment, marriage, and business. With a growing interest in Pentecostalism, immigration is regarded as a major factor in the growth of the church, reflecting on the increase in the number of African-led churches in London with the largest membership composed of the black and minority groups. Further, immigration influences multiculturalism in the church with increasing membership from different racial groups in the black diaspora Pentecostal churches.

Moreover, it is conspicuous that a favourable secular space for the African Pentecostal churches to occupy and flourish has been created by both the Immigration influxes and immersing globalization in the major cities such as London. The outcome of the appropriations of such windows of opportunities and embracing the sweeping possibilities for evangelism that was wrought by multiculturalism was reflected in the growth of the churches numerically and in terms of the diversity of their members. The more diverse the congregation becomes, the better not only because it will draw attention from every culture and background, but it will also reflect the church's true biblical design as God intended it to be - as it is depicted in the book of Revelation chapter 5: verses 9-10, the redeemed people whose made for God’s kingdom to be a priest to God from every tribe, language, and nation.

# Chapter Seven: Hospitality, Prayer, and Worship in Black Diaspora Pentecostal Church Growth

## *7.1 Hospitality*

The concept of hospitality has been defined as the spirit by which one makes a stranger feel comfortable to the point that they experience a comfort similar to that of a family member or a close relative. Adedibu (2019: 19) explained that for any ministries offered to the congregation, the service provider or minister should ensure that the service users’ experience is easy and comfortable, making them remember and plan to go for more of the services at a later time, which builds a possibility of the service user to remain loyal to the service provider and encourage many others to go for the same service, leading to the expansion of the service offered. In the church setup, the satisfaction of church members with the care extended unto them through the welcoming, receiving, hosting, and entertaining of strangers and guests exhibits openness and respect to the church members. According to Garbin (2013), the growth of churches depends significantly on the attitude developed by the church members on the general level of hospitality extended unto them. Toulis (2020) argued that the primary rationale for Church growth originates from the Holy Scripture, which stems from God's desire to grow His church. The argument of the study is tightly linked with the justifications of Toulis (2020: 10), who made presentations that the diaspora Pentecostal churches in the UK are hospitable to their members in the aspects of acts and deeds of generosity, giving or sharing with the needy, recognizing the oneness of people, and ensuring there are no classing amongst the church members. In addition, Adedibu (2019) affirmed that the church provides love, justice in the treatment of people, particularly by foreigners, in reliance on the practical experience with God. These facets are considered by the majority of the diaspora Pentecostal church leader because the implementation of hospitality is challenging without their contributory role.

The current research has believed that church growth and hospitality originate from God's will, which Adedibu (2016: 91) translated to mean that there is no human deliberation in creating church growth and hospitality ideas. According to Garbin (2013: 679), the link between hospitality and growth of diaspora Pentecostal church has been espoused by Pentecostal leaders regarding the two to exhibit biblical interrelation in the course towards salvation. In addition, Toulis (2020) claimed that while using the Bible as the only source of fundamental Christian believes, new congregants will not fail to attend a second sermon if they were welcomed warmly in their first sermon and a good establishment. The welcoming measures to the new converts to make them positively experience the congregation in communication, appreciation, nurture, and inclusion into the entire membership. In diaspora Pentecostal churches, service is designed to have ushers who introduce visitors to the church program and guide them on what to do. The researcher discovered the example of Fulham Baptist Church in west London that first-time visitors were given “goodies”, including books and cookies to make them learn church doctrines and feel part of the congregation. Garbin (2013: 677) examined that for more new members to join the church, a personal welcome call from the pastor soon after a new member joined the church left the new members feeling welcomed, accepted, and involved hence encouraged to remain in the same church and their relationship with God and fellow believers grow. Kumalo and Mujinga (2017:47) agreed with Garbin (2013: 677), claiming that outreach, nurture, and retention are a principle that is inevitable for the expansion of Pentecostal churches, especially in the UK.

Referencing Romans chapter 12: verse 13, the concept of hospitality is furthered where St. Paul exhorted the sharing towards “the needs of other saints*”*. The passage points to the rationality of practising hospitality through sharing, irrespective of individual economic status. Pentecostal churches in London have embraced these principles with an assignment given to every church member to nurture new converts assigned unto them and learn their daily needs, making church populations overgrow, causing extension and establishment of new prayer centres to accommodate the enormous population and take services closer to the members. Garbin (2013: 677) demonstrated that Christian unity entails coming together to fellowship and attending prayer groups. Because of the gospel of John chapter 13: verse 35, Christian discipleship love is an emphasis for every church member to exhibit it by creating a feeling of belonging in the heart of individuals where an experience of the true community will draw members unto it. Aihiokhai (2017: 20-41) examined that every new convert who finds no place in the church is more likely to leave the church due to a lack of contribution to church growth. Toulis (2020: 11) assented with the views of Aihiokhai (2017: 20-41), confirming that retention of new members is dependent on the availability and strength of a team of people that connect with the visitors once the service is concluded. Adedibu (2016: 84) shared the perspective of Garbin (2013), arguing that familiarisation with various congregants makes fellowship easier considering the existence of warmth amidst them. Toulis (2020: 11) fosters the belief that praying and fellowshipping together strengthen individual faith, thus promoting the church's growth. As such, Christians congregate from neighbouring boroughs and other parts of London to worship together because of the extended hospitality. Adedibu (2019: 34-37) postulates that a hospitable environment in the West African Pentecostal Churches can grow through exchanging ideas between the host residents and the missionaries and developing a mutual understanding. The church has developed programs, such as Youth week ministry, where the youth in church participate in social projects like helping the needy in the society, cleaning the streets, feeding the street children, and orphanage children. Through such charitable programs, the church can lead by example in portraying hospitality and promoting moral virtues in society.

Millhollin (2019:45) observed that nurturing young minds guaranteed to have a stable church in the future and a straightforward means of reaching more ignorant souls about Christianity, where the young people easily influence their peers, with most parents wanting the church to influence the character of their children. Vais (2017:56) argued that the way into winning the confidence of a parent into faith is through the ability to show love to their children by ministering unto them. The view aligns with the remarks by Jesus in the gospel of Mark chapter 10: verse 44 "whoever wants to be first must be a servant of all." Kumalo and Mujinga’s (2017:47) findings contend that this scripture teaches the Nigeria Pentecostal church members to be humble and determined in service rather than academic might, material prosperity, or higher ranks in society. Through hospitality, Nigeria’s Pentecostal church aims at establishing a cordial relationship that promotes human welfare and not social obligations associated with it, which plays a significant role in maintaining members at church.

The Nigeria Pentecostal Church has developed rescue programs for refugees in London and other Western countries. In support of this assertion, Aihiokhai's (2017: 20-41) findings show that there are a lot of Black refugees in London, mainly from West Africa; the church offers a home to the refugees until they can obtain legal documents or depart back home. As portrayed in the Bible, the church provides protection where Lot protects the visitors in his house and even offers his daughters to be abused in defence of the visitors. According to Pankhurst (2019:290-306), the story on Lot teaches Christians the importance of living a selfless life and fighting for the rights of the minority in society. Millhollin (2019:45) shares Aihiokhai's (2017) opinion, stating that the members have developed social principles from the Bible, like helping strangers. The principle is developed from understanding God's call to his people to show compassion and mercy to foreigners, as seen in Deuteronomy chapter 10: verse 19 "*So show love for those foreigners for you were once foreigners in Egypt*." As Vais (2017:56) contends, the Emmanuel churches also promote justice for the needy by condemning social oppression and crime through human rights education forums. The Emmanuel churches are characterized by compassion, justice, and almsgiving to the poor.

As discussed above, most churches will connect with welcoming people by practising hospitality in an evangelistic context. Evangelism, practised in the context of hospitality, does not simply mean introducing gospel messages but our lives that are redeemed, transformed and supported by God's grace. "Jesus gave people the life that they might be welcomed into the kingdom." The driving force of evangelism is explained in 1 John 1:14, especially in verse 3.  The practice of evangelism is connected in hospitality "reflects God's invitation to welcome and participate in his kingdom. So, hospitality should be practised within the framework of a welcome table and is a sign of acceptance, inclusion, and equality.

## *7.2 Spirituality, Prayer, and Worship*

According to Niemand (2019: 45), spirituality involves a trusting relationship with a higher power to hearten hope and create meaning and purpose in life. Spirituality applies Christian elements in the deposit to guide humankind into spiritual nourishment and insight. Pentecostalism stresses the significance of the Holy Ghost and the straight acquaintance with God’s presence by the believers. The findings by Jabir (2017: 18-29) suggest that various studies have identified the critical role of spirituality in the Pentecostal Community in providing a foundation for hope and meaning. Spirituality increases satisfaction in life and encourages health maintenance. Vellem (2018: 515-529) supported the opinion of Jabir (2017) that the Pentecostal Church strongly believes in God to overcome the challenges faced in life, including poverty, sickness, and conflicts. The findings by Vigliotti et al. (2020:9) coincide with Vellem's (2018:520) results, indicating that studies conducted showed that spirituality in the Pentecostal community is a significant source of strength in dealing with various challenges in life, which explains the continuous growth of the Black Pentecostal Church.

The findings by Asamoah (2020: 33-50) show that Pentecostal Christians believe in the power obtained through the resurrection of Jesus Christ, where they were given the ability to overcome all challenges and conquer all battles. In the Pentecostal Christian faith, those who walk in the path of righteousness rest assured of divine mercies from the creator and a reward of a luxurious eternal life after death. Being righteous entails abiding with the teachings of the Holy Scripture and living per the Ten Commandments. In addition, Vellem (2018:519) proposes that the positive results improve the church's acceptance in the London society while promoting belief in God. High religiosity and spirituality are associated with reduced depressive periods and higher self-esteem in the Pentecostal community (Ackah et al., 2017:55). Counted (2019:65) supports the context given by Ackah et al. (2017:55), stating that spiritual health-promoting organizations are established to improve awareness of adolescent depression, knowledge on efficient clinical care, and available treatment. The awareness programs initiated by the church encourage youths to become religious and have a spiritual belief, which promotes the recruitment of more members.

In general, Pentecostal Churches describe spirituality as being conscious of the invisible reality. Park et al. (2020: 127-150) findings suggest that being spiritual means having a connection with a higher being and acknowledging the spiritual world's existence. Spirituality embraces the mechanisms through which human antecedents, ways of living, and spiritual conventions relate to God’s understanding of man's identity and the world. Counted (2019:58-79) argued that there are two spirits: good and evil, with the Bible guiding us to grow spiritually. In support of Counted’s (2019) assertions, the findings by Appiah (2019) reveal that the Bible helps Christians to focus on understanding and thinking about life from God's perspective rather than the cultural notions. Reading and meditating on God's word help in identifying the marvellous and unique ways in which God works, which supports God's mission by the Hackney Church (Muzorewa, 2020:256-268). The Bible acts as the intermediary between God and the believers. Muzorewa referred to, the word of God helps the Christians get a clear depiction of whom God is and helps them internalize his ways of doing things. It also helps to gain wisdom to keep off and battle with the evil spirits that counteract the Holy Spirit. The winners who do not capsize to the pleasures of the material world are the ones who win against evil, and as a result, they are rewarded with luxurious eternal life after death, while those who go astray await eternal punishment of agony (2020:256-268).

The primary attributes describing prayer and worship in African diaspora Pentecostal churches include jubilant singing praises to the Lord, speaking in tongues, dancing exuberantly for God, and loudly announcing the good deeds of God (Sande and Samushonga, 2020: 19). The researcher concurs, ‘‘When practising these aspects of worship and prayer, Pentecostal churches have adopted a specific style of vigor to strongly invite the creator's presence. These characteristics are distinctive to Pentecostal churches across the globe. The worship at the African diaspora Pentecostal churches in the UK accentuates the transformative experience in the salvation that suffice through the Holy Spirit’’. According to Sande and Samushonga (2020: 24), the Pentecostal churches design and deliver charismatic services that are predominant with pneumatic presentations entailing miracles, healing prophesies, speaking in tongues, and signs and visions. These expressions are performed with the derivation of the power from God, and the believers credit God to the expressions. According to Pentecostalism, it is through such expressions that God manifests himself. The charismatic expressions are derived from 1st Corinthians 12: 4, which infers St. Paul’s charismatic experience depicted by the gifts of the spirit when he said, “*Now there are diversities of gifts, but the same Spirit*...” Further, the charismatic characteristics are attributed to the Pentecostal experience received by the disciples of Christ Jesus described in Chapter 2 of the Acts of Apostles. In this regard, worshiping by shouting for the Lord is regarded as a manifestation account of congregants with the Holy Spirit in the charismatic Pentecostal churches.

Worship and prayer in African diaspora Pentecostal churches pursue religious injunctions characteristic of Christian behaviour that posits the significance of a spirit-filled and spirit-led religious doctrine (Fesenmyer, 2018: 751). The fundamentals in charismatic Christianity are the encounter with the Holy Ghost in personal service that is exhibited in public gatherings encompassing speaking in tongues and prophesying as an endorsement of Holy Spirit works in them. In the UK, some Pentecostal churches identify themselves as the “end-time people” who are saved through the grace of God, baptized, and sanctified in the Holy Ghost (Sande and Samushonga, 2020: 24).

The African diaspora's prayer and worship beliefs Pentecostal churches are defined by spirituality based on personal experiences, celebratory worship, Christian pragmatism, and social criticism, demonstrating cumulative and personal beliefs, values, and practices irrespective of individual lifestyle in order to model ideals relevant to inclusivity in the Christian community (Burgess, 2011). As Goodhew (2017: 5) argued, Pentecostalism that is created in the UK is equitable to a movement of protest instilling social change considering that their worship welcomes new social practices. The African diaspora Pentecostal churches exhibit beliefs and practices in their prayers and worship that are consistent with revolutionaries of faith by identifying with the suffering, particularly those seeking reforms and rehabilitation in their lives, the marginalized, and the poor (Sande and Samushonga, 2020: 21). Pentecostalism is focused on the needs of people, making it easy to deliver their message leading to their relevance and growth in the European nations.

Spirituality has been viewed from diverse perspectives, including acts of giving, behaviour towards others, and worship to God. Different inferences have been made on spirituality, but the major is found in Matthew chapter 6: verse 1-6, with Jesus referring to the public prayers in streets and the self-congratulatory almsgiving as genuine spirituality. Equally, Burgess (2009: 256) identified true spirituality in the charismata teaching where Paul inferred the manifestation of God’s grace in a cheerful giver, who is reaching out to the world following the development of a healthy understanding of self. Pentecostal spirituality espoused in African migrant churches in the UK parallels the one described to Corinthians, which Ojo and Nwankwo (2020: 351) argued may differ in terms of rituals, rites, and symbols yet focus on the same objective. Adedibu’s (2019: 21) findings were consistent with those of Ojo and Nwankwo (2020) that Pentecostal spirituality accentuates a life of holiness and sanctification of self. In consideration of multiculturalism in the UK, Sande and Samushonga (2020: 21) asserted that different cultural affiliations within the black diaspora Pentecostal church population identify different consensus on genuine spirituality, but all have adopted the Scripture and the living norm. Castelo (2017: 8) supported the view of Sande and Samushonga (2020) view that the spirituality in the black Pentecostal churches is dynamic, with some elements changing, while others remain in conformance with the advances in social needs.

In other ways, Pentecostalism defines spirituality as the assimilation of practices and beliefs in the actions and affections expressed and evoked by the said practices and beliefs (Ojo and Nwankwo, 2020: 349). Among the dimensions of black Pentecostal spirituality, Martin (2013: 57) established a corresponding perspective to Ojo and Nwankwo (2020), underscoring the depths of individual heart entailing abiding by decisive dispositions and motives that are parallel to Pentecostalism. According to Land (1993: 21), in the Azusa Street Revival, it is typical to hear testimonies from Pentecost congregants that are characterized by unique depths of passion and conviction. As such, the testimonies define the steadfast acquittance with the Lord and the longing for His salvation, particularly for the lost. They acknowledge the ultimate and unmatchable power of the creator through these testimonies and explain the unprecedented agony they have suffered while astray from the worship. Adedibu (2019: 24) agreed with Land (1993), arguing spiritualism to characterize a continuous exclamation of joy in the presence of the Lord.

The theological perspective of black Pentecostal churches integrates the language of power with the language of holiness (Burgess, 2009: 255). A similar opinion was intimated by Martin (2013: 56), showing that dichotomizing and confounding these two is a pastoral and theological mistake. Thus, spirituality in the black Pentecostal churches necessitates acquainting with the Pentecostal doctrine of salvation on sanctification, justification, and baptism in the Trinity. According to Sande and Samushonga (2020), the major theological challenge in spirituality is to demonstrate the integration of love, righteousness, and power across the Pentecostal church towards spiritual transformation.

Appiah's (2019: 16) findings indicate that prayers comfort members by reminding them of the power of God to change wrong to the right and unleashing support for the righteous. As Roman 8:26 says, “Likewise, the spirit also helps us in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit himself makes intercession for us with groanings which cannot be uttered.” As depicted in the verse, the interconnection is so powerful and profound that it remains not to be a subject of conversation.

Like most Christians, communal payers should depict a degree of vigor that seeks to invite the presence of the creator amongst the believers. According to the antecedents of Pentecostalism, there is a need for the intensely experiential faith, and the basis of faith should not just be on ritual or mere thinking. Pentecostal churches emphasize the ultimate significance of conversions which is equated to being baptized in spirit (Burgess 2009). As such, the baptism led by Jesus Christ and his disciples’ points to faith-filled conversion with believers acquiring renewed strength to enable them to live according to the antecedents of Christianity.

# Chapter Eight Theological Evaluation

The findings of the present study directly characterize the growth of black diaspora Pentecostal churches in London. The findings of the present study directly characterize the growth of black diaspora Pentecostal churches in London. Of importance, the findings on the growth of the church in black diaspora Pentecostal churches in the UK have been depicted to defy the present Christian tendencies. ‘Black diaspora Pentecostal churches in the UK have been depicted to withstand the current Christian movements. Considering their increasing trend in the UK, many people of African descent in the UK are demonstrated to identify themselves with the unique version of Christianity espoused by the black Pentecostal churches. In this regard, the implication of the expanded black diaspora Pentecostal church is a more comprehensive social capital in the church that captures people from different backgrounds, particularly of African descent. Immigrants from Africa to the UK are, in most cases, likely to be academic elites seeking to further their career, establish a business, or other technocrats. Assimilating them in church translates to a wider pool of elites that reinforce the social capital of the church as it grows.

While constituting a significant addition to the urban religious setting of the globalized London, the findings depict the church as a unique social safety cushion protecting immigrants from the punitive regulations in the UK. The church institutes have the potential for creating a room for the suffering, the needy, and those who are losing hope to the church setting to provide a solution through faith in Jesus Christ. The findings imply that people come to church seeking a place for solace, where their hearts could be calmed. Consequently, growth in the African-led church is noted as more people come seeking the Lord’s doing in their lives in faith that they are saved. It has been established that the increase in black diaspora Pentecostal churches in the UK is in furtherance of its mission of renewing the experience of public worship, especially in the mega church.

The expansion was also linked to the need of the black diaspora Pentecostal churches to provide indispensable moral and psychological support to their followers, targeting the immigrants and the needy locals in London. As such, the expansion of the diaspora Pentecostal church may be linked to the mission of actuating the ministry of presence, such that through immigration, the life of the traditional church is preserved. More people from diverse origins come to the Pentecostal church realizing the dream through re-evangelism. In this regard, the immigrants further the missiological praxis of the church through a multi-cultural ministry, leading to the growth of a multi-cultural Pentecostal church. The growth is likened to the accept acceptance of biblical offerings from people from a different origin. The teachings of the black diaspora Pentecostal church are consistent with such cultural perspectives.

One of the identified factors is the expansion and application of hospitality as a spiritual goal, which is extended to the congregants, and newcomers. The rationale is that treating and serving everyone hospitably will motivate them to visit the church for a second time. The scripture in the gospel Luke chapter 10, an example of good Samaritan, identifies with a hospitable culture of the Jewish people as depicted in various instances Jesus was welcomed into different homes. The willingness of the people to share with Jesus and His accompanying disciples is a testament to how conversion took place because Jesus evangelized wherever he dined. Similarly, as the findings established, the church welcomed those who sought refuge in it and evangelized to them about the good a life laying faith in Jesus Christ is. Further, the church is depicted as fuel for prayer and worship, considering the charismatic nature of the Pentecostal church. People seeking solace in prayer find refuge in the African diaspora church, leading to evident expansion.

The study further argues towards the introduction of jubilant singing of praises to God, exuberant dancing for the Lord, speaking in tongues, and loud announcing of the good deeds from the Lord across the UK communities. More migrants come to the church to seek help, financial or material, and especially spiritual when engaged by problems they are not able to foot by themselves. The findings of the present analysis show that with strong social capital, the church can assist the needy while providing advocacy to policy reforms and social change to accommodate the African immigrants into the UK. As such, the church is depicted as the cushion for advocacy. In this regard, it is demonstrated that actuating physical and spiritual solutions to the needy exemplify a theological perspective that blends black diaspora Pentecostal churches to the language of holiness and the language of power.

In general, all major Christian sects contain essential ideas that can be used to encourage community service, cooperation, peace-making, the quest for social justice, and tolerating people of different backgrounds. Furthermore, in the African diaspora Pentecostal church setting, assuming responsibility for the parts of their members is invariably encouraged and expected. Christianity by Christ's simplification of the law into love for God and love for neighbour, the latter not limited to 'like us' next door, but also extending to the currently despised and reviled Samaritan alien 'across the wall.' For Christians, Christ is the fullest expression of God as forgiving and loving, the infinite embracing finite human experience in the cause of reconciliation, demonstrating the eternal value of all people, the sanctity of the material world, and the human obligation to work inclusively for the common good in the process.

According to stakeholders, theological themes suggest themselves, especially concerning The Black Diaspora Pentecostal Churches. Firstly, Sanctification. For The Black Diaspora Pentecostal Churches to grow continually, the congregants must have a sense of sanctification in the host country. In other words, by worshipping God in their specific churches and their specific styles, they come closer to The Lord in their worship and, consequently, in their daily lives. They believe that The Lord blesses them in their worship and their everyday comings and goings. Sanctification is not only bestowed on them but is also received by them through their growing faith and developing worship practices.

Secondly, Evangelism. The Black Diaspora Pentecostal Church mostly seems to practice its evangelism slightly differently. Fulham Baptist Church, for example, is a small church in terms of membership, but they reach out to people in the local community of Fulham to evangelize by living The Gospel of Love. The church is open for a person on no income or low income, the homeless, refugees, and immigrants, to get hot food on any day of the week in Fulham except Sundays. It is a simple but effective way to spread (live) the gospel message. These implicit hospitality activities invite more black African people and become a part of the church.

Lastly, Fellowship. A church is a group of like-minded people. People tend to choose churches for several reasons. Maybe they came to this country and, seeking to fit in, they attended the mainstream and established churches and then, over time, discovered that they were not welcome, or that the style of worship didn’t comfort them, or they longed for people who were similar to them in worship style and belief. In the other ways, they have been brought up in that church and cannot conceive of worshipping anywhere else. Additionally, they came to church later in life, and their church is where they first encountered God.

Fellowship like, Church retreat and Christmas dinner are also playing a significant role for the church growth. Mostly, immigrants are eager to learn the lifestyle and basic rules in the host country; because of this, they belong to the footstep of settled friends and neighbours.

**Chapter Nine: Conclusion and Recommendations**

The exploration of the factors that stimulate the expansion of black diaspora Pentecostal churches in the UK has pointed to the establishment of the relationship between migration and expansion of African diaspora Pentecostal churches in the UK and the associated definition dynamics shaping the increased growth of black diaspora Pentecostal churches. In response to how transnational migration relates to the growth of African Pentecostal diaspora churches in the UK, the study has argued the increase in transnational migration from Africa to Europe, especially into the UK, has a major role in the growth of black diaspora Pentecostal churches in London. Evidence has shown that multiculturalism and immigration are directly linked to church growth, mainly due to the socio-religious doctrines taught, which identify the followers of Pentecostalism as immigrants and passers-by in their sojourn to the host land.

In response to the factors that influence the growth of African Pentecostal diaspora churches in the UK, diverse factors have been demonstrated to motivate the growth of black diaspora Pentecostal churches in the UK. The findings have shown that the government of the UK sought to promote a sense of equality and freedom across the economic, political, and social spheres of life, particularly on religious matters leading to the promotion of a sense of belongingness to immigrants. Further, the study has shown that black immigrant Pentecostal churches provide financial support to legal issues in advocacy and assistance of immigrants requiring critical legal services. The increase in African-led churches in London was also associated with the need to enhance the social capital among immigrants by seeking more elite immigrants to join the Pentecostal churches. Conclusively, the furtherance of the Pentecostal church mission, the spread of prayer, worship, and spirituality in Pentecostalism defines the growth of black diaspora Pentecostal churches in the UK.

## *9.2 Limitations*

The major limitation is the use of secondary literature sources since their findings were not particularly specific to answer the current research questions. In order to address this limitation, many sources were cited to increase the validity of the inferences made in the present study. Secondly, since the sources are from journal databases, access was restricted to online databases, leading to the use of free access and the university paid journal accounts to source adequate and relevant materials. Lastly, current research findings from secondary sources make it difficult to establish facts on the current state. The study used estimates spanning five years to build current postulates on church growth to counter the limitation.

## *9.3 Recommendation*

While the foundation for the growth of black diaspora Pentecostal churches in London has now been enumerated, it is recommended to institute proactive and pragmatic retroactive measures to immigration and multiculturalism regarding religion vis-à-vis African-led Pentecostal churches. These measures will define the neighbourliness and neighbourhood in the precincts of Christianity dynamics. Further research is recommended to compare the growth of black diaspora Pentecostal churches in Europe and America, particularly with respect to immigration and foreign policy.

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