

EDITOR'S NOTE

The challenges posed to academic work by the COVID-19 pandemic during the year 2020 persists. However, research – knowledge generation and dissemination - has continued despite the many lockdowns, partial-lockdowns, restriction on movements, research budget cuts, etc. In addition, most institutions of higher learning have migrated onto online platforms for teaching and learning and research. Fortunately, the employment of social media and other online services has enhanced the performance of *GJRT*. As a result, we were able to communicate with contributors and reviewers faster than before!

Papers in this volume discuss several aspects of religious studies: culture, Pentecostal-Charismatic Christianity, biblical theology, systematic theology, and philosophical theology.

In the first paper, **Charles Owiredu** describes and analyses the first and second burial rites of Asante kings within the framework of conceptual metaphor theory. Furthermore, he discusses how the Asante conceptualises life and death to identify the possible rationale behind their practice of ossilegium for deceased kings. According to him, one primary reason for the secondary burial for the Asante kings is their belief that ‘the king does not die’ but transits to the ancestral home.

Christian Tsekpo explores the diversities and unifying features of Ghanaian Pentecostal-Charismatic Christianity as a basis to analyse the various typologies used to describe the different shades of Ghanaian Pentecostalism(s). He argues that even though there are divergent perspectives and emphases within Ghanaian Pentecostal-Charismatic Christianity, they are bound together within a nexus of shared elements. Therefore, he contends that using the wave metaphor in describing the movement is more appropriate than descriptive typologies.

Yaw Attah Edu-Bekoe studies Jenkin’s trilogy concerning the death of Christianity in Europe and the shift of the centre of gravity of World Christianity to the global South. After reviewing several critical works of historians, theologians, demographers, and researchers on Jenkin’s trilogy, he confirms that the trilogy is a well-researched work in Global Christianity and History of Christianity; however, there are exaggerated predictions in it.

Ernestina Novieto interrogates the rise of women to key leadership positions in Ghanaian Pentecostal-Charismatic Christianity. She discusses the different factors that enhance and/or impede women's attainment of leadership positions in the church by focusing on three women leaders – their lives and experiences. She argues that spiritual empowerment, mentoring, marriage, social support, and acceptance are major factors that promoted the success of the women studied.

Godfred Nsiah studies the Lord's Supper in Luke 22:19-20 through a literary critical analysis to delineate the significance of "breaking his body and pouring his blood" for contemporary Ghanaian Christians. He contends that the Supper provokes a call to covenant relationship with Christ, invites believers to embrace Jesus' act of service and become agents of God's salvation. Celebrating Lord's Supper, the believing community becomes a 'Eucharistic community' – bread broken for others, especially the deprived and less privileged in society.

Blessing Temitope Emmanuel explores transhumanism as a movement that is fast gaining prominence within the interdisciplinary study of science, religion, philosophy, and ethics. Because of its attempts at redefining the nature and future of humanity by leveraging several currents, it projects future technological developments. However, the traditional position within Christian theology upholds the doctrine of the *Imago Dei* as an integral concept for defining humanity. Employing Peter's prolepsis and created co-creator models of the *Imago Dei* as a theological framework, Blessing Emmanuel discusses the inherent contentions in reconciling the two views, especially as the realities of the transhumanist agenda permeates every aspect of human life. He concludes by noting that while the theological response to transhumanism divides between optimism, pessimism, caution or a mix of all, the moral enhancement proposition of the genetic virtue project is one probable ground for reconciling the *Imago Dei* and Transhumanism. However, its theological adequacy remains an ongoing debate.

We are grateful to all our reviewers, authors, and readers for their contributions in various ways towards improving *GJRT*. We hope that the papers in this volume will generate discussions for further research.

Enjoy your reading!

George Ossom-Batsa