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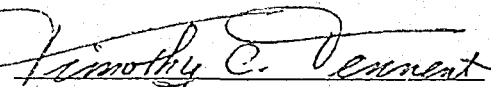
The recipient of the 2014 Distinguished Dissertation Award is Anderson Moyo. Anderson's dissertation, entitled Developing a Model for Planting Multiethnic Churches in the Diaspora: A Case for Zimbabwean Reverse Missionaries in Britain, sought to critically evaluate the theological rationale for diaspora mission strategies of Zimbabwean reverse missionaries and their impact in Britain in the light of anthropological realities and develop a biblical model for planting multiethnic churches in the diaspora.

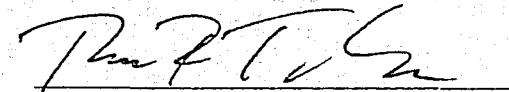
The criteria which governed the selection of this outstanding dissertation-project are:

- Contributes in a substantial way to the Church's understanding of the nature and practice of ministry.
- Demonstrates potential for publication.
- Consistently follows standard research conventions.
- Conforms invariably to designated style guidelines in all respects.

The faculty of Asbury Theological Seminary commends Anderson for his outstanding work and salutes Dr. Steve Ybarrola, his faculty advisor, for his excellent mentoring of Anderson.

Anderson, we pray for your continued success in leading others to Christ and building them up in the faith.


Dr. Timothy C. Tennent
President, Asbury Theological Seminary


Dr. Thomas F. Tumblin
Dean of the Beeson Center

ABSTRACT

DEVELOPING A MODEL FOR PLANTING MULTIETHNIC CHURCHES

IN THE DIASPORA:

A CASE FOR ZIMBABWEAN REVERSE MISSIONARIES IN BRITAIN

by

Anderson Moyo

This study analyzed the Zimbabwean reverse missionaries' missional rationale, strategies, and models as well as their impact in Britain. The dissertation presents a biblical model for planting multiethnic churches for African Christians in the diaspora and relates that model with existing literature. This study has exposed some deficiencies in the mission strategies used by African reverse missionaries in Britain. The Antioch church of the first century is a compelling, multiethnic model to emulate in the twenty-first century Global North that is characterized by unprecedented migration trends.

Despite their multiethnic aspirations, the Zimbabwean emerging multiethnic churches have largely failed to make incursions into the British white community and remain predominantly Zimbabwean in composition. Although the Zimbabwean homogenous churches in particular have gained a significant foothold of the diaspora community, their impact on the host society is yet to materialize. Maintaining their cultural integrity without participating in British society has resulted in the rapid increase of marginalized *spiritual ghettos* living *parallel lives* in the diaspora. The absence of multiethnic churches endorses the notion that mission has not yet significantly reversed in Britain. Notwithstanding the above, the reverse missionary enterprise of the Global South in the Global North is a discernible and evolving trend.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled
DEVELOPING A MODEL FOR PLANTING MULTIETHNIC CHURCHES
IN THE DIASPORA: A CASE FOR ZIMBABWEAN REVERSE MISSIONARIES
IN BRITAIN

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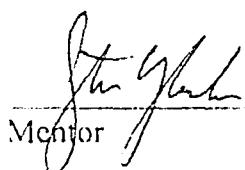
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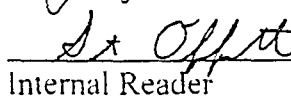
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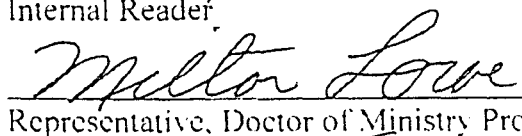
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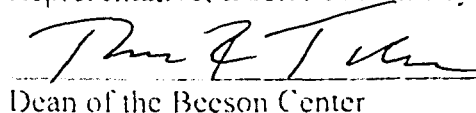
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A CASE FOR ZIMBABWEAN REVERSE MISSIONARIES IN BRITAIN

A Dissertation
Presented to the Faculty of
Asbury Theological Seminary

In Partial Fulfillment
Of the Requirements for the Degree
Doctor of Ministry

by
Anderson Moyo

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CHAPTER 1

PROBLEM

Introduction

The global mass migration of peoples in the twenty-first century, from the South to the North, is creating a paradigm shift in modern missiology. The push and pull factors affecting the migration of 214 million people worldwide, or 3.1 percent of the world population, are manifold and pose significant social, economic, political, and religious challenges in the Global North (UNDP 21). The growing phenomenon of *diaspora* presents new missional opportunities for the global church, challenges traditional paradigms of mission, and raises questions of homogeneity and multiethnicity in diasporic missions.

The European continent has received a growing influx of immigrants from sub-Saharan Africa over the past five decades. Darrell Jackson and Alessia Passarelli of Churches' Commission for Migrants in Europe estimate that 24.5 million migrants live in European countries, a figure that constitutes 5.6 percent of the population of Europe (14). The political response of European governments has been mixed but noticeably coherent in its populist rhetoric of making migration an electoral issue and in some cases, even querying the very concept of multiculturalism (Kuenssberg; Tyrrell; Weaver). Multiculturalism has taken new forms of approach in light of sociological changes.

The notion of diaspora in a postcolonial, dynamic era is, in itself, advocacy for the recognition of hybridity, multiple identities, and transnational affiliations to people's causes and traditions outside the nation-state of residence. A majority of literature contributions are focused on the socio-economic implications of south-north global

movements, but little attention has been focused on the global impact of the African Christian diaspora engaging in *reverse mission* (Burgess, "African Pentecostal Spirituality" 255). Migrant communities have developed ecclesial communities in the Global North, challenging the assumptions of migration of the colonial and postcolonial era and pivotal in the *southernization of European Christianity* (Maclean 2230; P. Jenkins, *Next Christendom* 91). The Global South church has become missional.

From the early 1950s, Britain has seen waves of immigration mainly from its former colonies that are now politically reconstituted under a Commonwealth umbrella (Mohabir 6). Peter Fryer argues, however, that the presence of black people in Britain goes as far back as the third century (1-2). The era of a significant surge in black Christian and church presence can be traced after the *SS Empire Windrush* landed at Tilbury Docks in 1948 carrying Caribbean black economic migrants (Sturge 82; Bradshaw 49). From the 1970s onwards, churches of the African Christian diaspora started emerging pioneered by students, in particular, who had come to study in Britain.

For the Caribbean immigrants, church planting was a consequence of racial exclusion by some mainline churches, while for Africans the provision of a place to worship was more pastorally intentional for their church members from the homeland. The history of black churches, and the practice of racism, is intrinsically linked, so that while racism is not the reason for the existence of black churches, the factor is prominent in their growth and relevance to black people (Sandiford 5). Today the Black Majority Churches (BMCs) are influencing the shape and growth of the church and society in Britain, particularly in cities.

According to the Office of National Statistics (ONS) in 2001, 7.6 percent of the United Kingdom's population constituted a category called minority ethnic group. People of Asian origin accounted for the greatest proportion of the 3.9 percent ethnic population of the United Kingdom. The black ethnic group was 2 percent (1.0 percent Caribbean, 0.9 percent African, and 0.1 percent other) of the UK population (White 5). David Goodhew states that the estimated number of black churchgoers in Britain is 500,000, which is disproportionately over 10 percent of the total English church attendance ("Church Growth" 3). In recent years, *reverse mission* through migration has been an evolving phenomenon of the transnational process in the new missionary framework.

An estimated three to four million Zimbabweans, from a population of thirteen million, live in the diaspora, mainly concentrated in South Africa, Botswana, and Britain. A significant number of Zimbabweans in Britain have no legal immigration status and therefore susceptible to the risk of arrest and deportation. The exact population of Zimbabweans in Britain is officially unknown. In 2008 the ONS worked with an estimation of 200,000 people, but several studies put that estimate as high as 1.2 million (Mbiba, "Zimbabwe's Global Citizens" 4; McGregor, "Children" 601; Pasura, "Fractured Transnational Diaspora" 147). The sociopolitical and economic implications of such a high number of immigrants from one country are diverse and complex, but they also present a missiological opportunity to alter the religious landscape of Britain.

Dominic Pasura outlines five phases of the migration history of Zimbabweans dating back to the 1960s, but the International Organization for Migration identifies three distinct waves that are vital to analyzing population movement to Britain ("Fractured Transnational Diaspora" 147; International Organization 6). The first wave was racially

and ethnically inflicted triggering an exodus of white Zimbabweans and the disenchanted *Ndebele* tribe who migrated after the country's independence from Britain in April 1980 (McGregor, "Abject Spaces" 469). The second major wave, from 1990-97, was a result of an economic downturn following the Economic Structural Adjustment Program (Bloch, "Emigration" 69). The third wave lasted from 1998 to present, triggered by political and social unrest in Zimbabwe.

In each of the phases, migration was both voluntary and involuntary. The Zimbabwean diaspora in Britain is composed of doctors, nurses, engineers, students, people on tourist visas, political activists that have successfully sought asylum, and undocumented migrants. An emerging significant phenomenon among Zimbabweans in Britain is the Zimbabwe-initiated diaspora churches in bringing together a fractured community.

The West currently in the post-Christendom era is in need of change from an institutional to a missional church in order to shift its paradigm on missiological theology regarding gospel and culture (Hull 11; Brierley, *Pulling Out of the Nosedive* 6; Frost and Hirsch 9; Clark 60; P. Jenkins, *Next Christendom* 10). Major cities are becoming more cosmopolitan than ever before partly as a result of rapidly changing demographics and the accelerating pace of global migration, as well as anthropological complexities. In light of such people movements and the rapid decline of Christianity in the West, Britain has approximately 1,500 missionaries from about fifty nations (P. Jenkins, *God's Continent* 205). A majority of these missionaries are of African origin, inclusive of Zimbabwean *reverse missionaries* planting diaspora churches in Britain.

The twenty-first century demographic reality of a growing migrant population represents the most important new wave of future missionaries to the Global North as Christians from the majority world cross cultural and religious boundaries with the gospel (Catto, “Accurate Diagnosis” 32). The new transnational and diaspora faith communities have generated a heightened interest in the emerging field of diasporic missiology from both anthropologists and missiologists. However, diasporic missions underpinned by a Trinitarian framework are vital to accomplishing *missio Dei* rooted in God enlisting human agency.

The Acts 11 narrative of the Antioch church carries significant implications for church planters of all generations. The same God who revealed himself and his *missio Dei* in unexpected ways to the Antioch missionaries can encounter diasporic missionaries in the midst of the diverse and postmodern Britain today. A biblical missional model of articulating Christian faith in a pluralistic and multiethnic context is a necessity for modern missions.

Purpose

The problem of Zimbabwean *reverse mission* churches planted in the last two decades in Britain has been the tendency to cater primarily for the Zimbabwean and/or, the African diaspora in an environment that is not only predominately Caucasian in race, but also multiethnically diverse. The purpose of this research was to critically evaluate the theological rationale for diaspora mission strategies of Zimbabwean reverse missionaries and their impact in Britain in the light of anthropological realities and develop a biblical model for planting multiethnic churches in the diaspora. This project researched the rationale, the mission strategies and models, and the impact of six

homogeneous and multiethnic churches planted by Zimbabwean *reverse missionaries* in the city of Sheffield, Britain.

Research Questions

This study explored the following research questions in order to understand the church-planting strategies and experiences of Zimbabwean *reverse missionaries* in the light of anthropological realities of multiethnic Britain. An anthropological analysis for this study examined the diaspora and transnational migration of Zimbabweans in terms of their reasons for migrating, choice of destination, the societal perception of the local communities in Sheffield and the extent to which they maintain contact with the homeland. The differences between anthropology and sociology has blurred over the years because of intermingling of some areas such as diaspora and social relations.

Research Question #1

Why are Zimbabwean *reverse missionaries* planting homogeneous and multiethnic churches in Sheffield? This question was probing the theological rationale and underlying anthropological realities that have a bearing on the type of church planted by Zimbabwean reverse missionaries in Sheffield.

Research Question #2

How are the Zimbabwean *reverse missionaries* applying the mission strategies and models in planting homogeneous and multiethnic churches in Sheffield?

Research Question #3

What is the impact of homogeneous and multiethnic churches planted by Zimbabwean *reverse missionaries* on their local communities in Sheffield?

Definition of Terms

The four key terms used in this research are diaspora, reverse missionaries, transnational, and multiethnic church. A definition of each of these terms is given below.

Diaspora

According to Robin Cohen the term *diaspora* has its historical roots in Jewish tradition but is gaining wider application because of dispersions of other people groups (21-22). Roswith Gerloff views the *African Diaspora* concept as historically about the forcible removal of Africans from their homelands, and the history of endurance, survival, and perseverance of human values (“African Diaspora and the Shaping” 309). The modern African Christian diaspora requires a broader definition that captures the global movement of people for diverse reasons. For this study, diaspora refers to Africans who left Africa voluntarily or involuntarily, migrating to Britain, reconstructing hyphenated identities, cultures, and social forms while simultaneously maintaining strong spiritual, economic, cultural, and social ties with their homeland.

Reverse Missionaries

From an African perspective, *reverse mission*, also known as remissionization, or echo mission, is the reverse flow initiative mainly focused on the West as the mission field led by African missionaries in the diaspora to re-evangelize it (Adogame, “Betwixt Identity” 32; “Rhetoric” 1; Ositelu 385; Brierley, *Pulling Out of the Nosedive* 92). From an emerging Western point of view, Rebecca Cato explains that reverse mission is engaging “Southern mission partners” as a strategy of developing new possibilities of God’s global mission in Britain (“Church Mission Society” 91). Hun Kim alludes to the fact that mission in reverse is a global initiative involving the non-European missionaries

and the Western Christians in a concerted mandate to evangelize the secularized West (67). The traditional mission fields of the Global South have become modern mission bases to reach post-Christendom North, mainly through diaspora Christians.

Multiethnic

A multiethnic church is difficult to define in the British context where churches are distinctly identifiable by race, a term used synonymously with ethnicity. Michael O. Emerson and Karen Chai Kim define a multiracial congregation as one that has “less than 80 percent of the members sharing the same racial background” (217). Their rationale, viewed from an American context, is that 20 percent is the tipping point of a critical mass that can carry influence. Although race is a social construct open to contest and redefinition, defining various subcultures helps (DeYmaz 39; Emerson and Kim 218; Yancey 30). According to Mark DeYmaz and Harry Li, the Bible mentions only the human race comprised of many different ethnicities (39). Race and ethnicity are key concepts in diasporic missions and society in general.

Mark Sturge, an Afro-Caribbean living in Britain, defines Black Majority Churches as a fellowship of Christians, composed of at least 50 percent of people with African heritage or of African Caribbean origins (31). He argues that BMC is an excellent name because of the positive psychological effect for the BMC members and the preservation of the orthodox Christian religion while reflecting the demographic realities. Peter Brierley in the 2005 English Church Census, found that 57 percent of British churches were ethnically/racially homogeneous and 43 percent were multiethnic, although the proportion of people in those churches from different ethnicities was very small (*Pulling Out of the Nosedive* 102-03). Britain needs multiethnic churches.

Although most churches in Britain are still predominately homogeneous, 43 percent have at least some ethnic diversity. However, this diversity ranges from 1 to 5 percent of people from different ethnic backgrounds. In actual numbers, one to five people from other ethnic groups are in a congregation of approximately fifty-four people. Brierley's research found that multiethnic congregations tend to be smaller (an average of fifty-four people) than homogeneous churches, which have an overall average of eighty-four people (*Pulling Out of the Nosedive* 104). The level of multiethnicity of churches in Britain is still relatively low compared to the demographic changes of the population.

Sturge's and Brierley's assessments of the homogeneity and multiethnicity of British churches serve as a vital indication that very few churches in Britain are genuinely multiethnic. Emerson and Kim's American contextual definition of multiracial churches states, "more than 20 percent of the congregation must be racially different from the largest racial group" (217). As of 2005, only 1.3 percent of churches (compared to 1.3 percent in 1998) were multiracial in Britain if Emerson and Kim's definition is applied (Brierley, *Pulling Out of the Nosedive* 103; Emerson and Kim 217). These statistics have profound diasporic missiological implications in evangelizing post-Christendom Britain in the light of unprecedented levels of international migration.

A homogeneous church has one predominant language, which is not necessarily English, and one dominant culture and people group, or one ethnicity. For African-initiated immigrant churches, a church with one language (usually the second language for many), with various cultural influences but significant percentages of people of various classes, social statuses, diverse ethnic and racial backgrounds in its structures and expression of leadership, worship, ministry, and mission fits the label of a multiethnic

church. This project will use the above definition to describe and analyze churches planted by Zimbabwean reverse missionaries in Britain.

Ministry Project

This study is a preintervention model on the diaspora church-planting ministry of Zimbabwean reverse missionaries based in the Sheffield city region, Britain. It used two case studies comprising three homogeneous and three multiethnic churches. I identified six churches in Sheffield and purposely sampled them for their significance and capacity to meet the parameters of participating in this study. Zimbabwean reverse missionaries planted these six churches in Sheffield.

The first phase of the study involved a survey of demographic data about the participants through pre-on-site observations conducted for all six churches during their Sunday worship services. A field-notes journal captured observations for analysis and interpretation in conjunction with results from other data collection instruments.

In the second phase of the project, I conducted individual semi-structured interviews with each of the pastors of the six selected churches planted by Zimbabwean reverse missionaries. The individual semi-structured interviews were a maximum of sixty minutes in duration per interviewee, conducted over a period of approximately two months in churches, homes, and public spaces within Sheffield. The main data collection instrument was the individual semi-structured interview.

The final phase of the project involved a focus group that brought the six pastors together to discuss some of the matters raised by the pre- onsite observations and individual semi-structured interviews. The major items of the focus group agenda were church-planting strategies and models used by Zimbabwean missionaries in Sheffield and

their impact on the local communities in which the six churches are located. The results from all the data collection instruments were the basis for analysis and interpretation leading to recommendations and conclusions.

Context

The context of this study encompassed four levels ranging from the global context at large to the local context. The four levels were Europe, Britain, Zimbabwe, and Sheffield.

The European Context

Europe has grown to become not only a formidable economic and political block, but also a multiracial, multiethnic, multicultural, and multireligious community with 1,083 ethnic groups and 124 spoken indigenous languages in its metropolitan centers inhabited by 75 percent of its population (Nathan 299). Europe is also a pluralistic and secularized continent with an estimated 19.47 million non-European Union (EU) citizens residing among an EU population of just over five hundred million, meaning that an average of 3.6 percent of the EU population is foreign-born (Jackson 18). Three million Christians of African origin living in the EU pose a significant opportunity for a “great reversal” and renewal of the European continent in the twenty-first century (Nathan 300; Walls 37). African Christians in Europe have an opportunity to evangelize the West.

The growing presence of Africans in Europe, such as Zimbabwean reverse missionaries, has occasioned the establishment of diaspora churches in a way that has diversified the European religious landscape. Churches planted by African missionaries in Europe are increasing in number because of the unprecedented level of migration experienced since the Second World War. This project focused on aiding the diaspora

church planters in Europe to have a better understanding of the emerging diasporic missional opportunities and to build a collective knowledge of the churches' response to the challenges of transnational migration in Europe.

The British Context

Britain has been involved in world missions for centuries through Bible societies, churches, and mission organizations. According to Andy Peck, despite all the work done by missionaries, the postmodern generation has seen the number of missionaries leaving the UK for overseas decline in the thirteen years from 6,281 in 1990 to 4,876 in 2003, which is a drop of almost a quarter ("Changing Face" 17). Most of the British missionary outreaches had greater significance and impact in the last two centuries.

Peck reported that in 2001 Church attendance in Britain fell below 10 percent for the first time since the Dark Ages ("Future" 14). The causes of the decline of the church in Britain are many, ranging from secularization of society to rationalization of the church in general (Goodhew, "Church Growth" 3). Although overall the statistics show a decline of the British church, Goodhew argues that the data is predominately from white British churches, and not BMCs that are growing rapidly evidenced by 500,000 churchgoers ("Church Growth" 3, 13). Brierley reports that one of the major reasons for the slowing church decline in Britain is the rapid expansion of predominately black majority immigrant churches (*Pulling Out of the Nosedive* 12). The significance of the immigrant churches is an emerging missiological phenomenon.

Transnationalism and bicultural hybridity are common concepts in the Zimbabwean-planted homogeneous and multiethnic churches in Britain. The diaspora churches have spread throughout Britain catering to those that choose to remain

exclusively Zimbabwean in worship and to those that adopt the inclusive model appealing to people of other races, cultures, and ethnicities. New forms of church that appeal to a diversity of people are necessary for Christianity to be relevant to local multicultural communities in Britain today.

From a missiological point of view, post-Christendom Britain has become a foreign mission field in the Global North for mission in reverse. The multiethnic church model is beckoning in an era that is experiencing unprecedented levels of worldwide migration marked by significant demographic changes. This project will influence both the homogeneous and multiethnic models of churches in Britain through developing a biblical model for establishing a church for people from everywhere and anywhere, as well as British people where Christianity is in decline.

The Zimbabwean Context

The Zimbabwean church has been impacted by the emigration of some of its members to Britain in search of better employment opportunities. Some have sought political asylum due to political and economic meltdown in Zimbabwe. Some of those who left gathered in significant numbers in major cities and formed social and faith communities (McGregor, "Associational Links" 197-98; Pasura, "Toward a Multisited Ethnography" 259). The Zimbabweans who migrated to Britain did not only come to work and seek refuge, but they also brought their culture, traditions, and religious practices that converged with the host culture resulting in enculturation on one hand and isolation on the other.

The response of the church in Zimbabwe to the emerging diasporic phenomena was to send pastors to offer pastoral care and support to their members in a new

environment with new cultural dynamics. Those that did not have strong links to a denomination in Zimbabwe but had the burden to plant churches opted to establish independent churches. This study will make a direct contribution to diasporic missions of Zimbabwean reverse missionaries while generally serving as a resource for the African sending churches engaged in mission in reverse in Europe.

The Sheffield Context

The city of Sheffield is a metropolitan borough in South Yorkshire County located in North Central Britain, with a population of 555,000 people, a majority of whom are of Caucasian race (Sheffield First Partnership 7). Sheffield's history as an industrial and cosmopolitan city means that many migrant workers from the Commonwealth and other parts of the world have settled there and contributed to its cultural and ethnic diversity. The Black and Minority Ethnic (BME) population has increased significantly from approximately 11 percent in 2001 to 17 percent in 2009 (7-8). This significant increase has precipitated structural shifts in the demographic structure of the city.

Asylum seekers and refugees from several BME groups live in Sheffield including an emerging Zimbabwean community distinctly grouped in predominately-Zimbabwean diaspora churches. The *UKCH Religious Trends No. 6* showed a decline of 3.9 percent in church attendance in the South Yorkshire County, although the growing independent and diaspora churches were not included in these statistics (Brierley, "English Church Census" 9). The next section is a brief overview of the methodology.

Methodology

This study was an exploratory, qualitative design using multiple research instruments, including participant observation, interviews, and focus groups. The elements of the ethnographic design applied examined and explained the anthropological elements of beliefs, behavior, and communication of the Zimbabwean reverse missionaries. The methodology involved two case studies of three churches each; one case was of homogeneous churches and the other of multiethnic churches. I used individual interviews, focus groups, and participant observations to collect data. A description of the participants, instrumentation, and variables is below.

Participants

I selected six Zimbabwean diaspora churches based on location of ministry, the nature of their establishment, longevity of the church plant in the diaspora, leadership composition, and diaspora ministry involvement. Zimbabwean reverse missionaries planted all the six selected churches in Sheffield.

I selected the following six churches: Apostolic Faith Mission Church (AFMC), Forward in Faith (FIF), Methodist Zimbabwe Fellowship (MZFUK), United Methodist Church of Zimbabwe (UMCZUK), Emmanuel Revival Ministries International (ELRMI), and Overflowing Life Ministries (OLM). All the six churches chosen met the criteria for their selection, allowing the use of appropriate data collection instruments.

Instrumentation

The instruments I used for collecting data were semi-structured interviews, focus groups, pre-on-site observations, and field notes. The names of the instruments used were

(1) homogeneous and multiethnic church semi-structured interview guide (HMI), (2) pastors focus group (PFG), and (3) pre-on-site observation (PO).

I used the PO instrument anonymously for familiarization with the six congregations as a preliminary step to the project and noted the observations as field notes used later in documentary data analysis. Pre-on-site observations in the six participating churches helped validate the data collected through other instruments for this project.

The HMI was the main instrument used to answer the three research questions about the rationale, the strategies, and the impact of Zimbabwean-planted homogeneous and multiethnic churches. The HMI instrument contained semi-guided questions in the areas of the knowledge or rationale for planting churches (research question #1), strategies for church planting in the diaspora (research question #2), and the impact of the homogeneous and multiethnic churches in the local communities (research question #3).

I used the PFG instrument specifically for research questions number two and three on Zimbabwean church-planting strategies used and impact on the host communities in Sheffield. The focus group was composed of all the pastors of the six selected churches. I added some of the information that I collected using the HMI to the focus group discussion concerning strategies for planting churches in the diaspora.

Variables

For this exploratory qualitative design, I identified two intervening variables that had an effect on case study descriptions but not necessarily on the outcome of the study. The intervening variables were, first, the knowledge and training of the Zimbabwean missionaries and, second, the strategies used for planting homogeneous and multiethnic

churches. No obvious independent or dependent variables were present since the study was exploratory by design and preintervention in approach, which does not require an intervening action.

Data Collection

The project occurred over a period of six months of collecting data through pre-on-site observations, interviews, and focus groups. The study started with one pre-on-site observation for each of the six churches and field notes captured all recorded information. I conducted six individual interviews using the same semi-structured guide with Zimbabwean pastors of three homogeneous churches and three multiethnic churches that they planted.

I recorded and transcribed notes on each of the six interview sessions and the focus group for analysis. The HMI interviews were the main source of data collection for the project. The observations noted in a field notes journal contributed to the data analyzed in this research.

Data Analysis

I analyzed the data for each instrument used in this project to answer the three research questions. The instruments analyzed were the HMI, PFG, and PO. For the HMI interviews, I transcribed the interviews and summarized the key points and themes using Microsoft Word.

Certain themes and patterns emerged from the analysis of the interview transcripts that I categorized into groups in tables and diagrams using Microsoft Excel and Inspiration International English computer programs. I used the relevant strategy themes in church planting in the PFG group for discussion. I noted down descriptions of mission

strategies, repeated words, emerging ideas, and segmented them using codes and interrelating themes. The thematic analysis came from coding significant differences in themes obtained from data collected by all the three instruments.

Generalizability

The study on Zimbabwean church-planting diaspora missions in Sheffield is essentially explorative and explanatory in methodology and design. Every method contains its own set of assumptions and no method is perfect. Instead, different methods provide different perspectives and a significant study of this nature has delimitations and limitations.

The limited study focused on the six selected churches in Sheffield although delimited to include churches from only three homogenous churches and three multiethnic churches. The churches selected are a mixture of Protestant and Pentecostal Christian denominations with their head offices either in Britain or in Zimbabwe. Churches that do not fit this category are outside the scope of this study.

Although the findings of this project represent selected churches, the application of findings is applicable to African Christians in the diaspora in Europe. Mission theology is universal in scope and appeal, but certain elements of diasporic missiology are still specifically relevant to a given locality in terms of contextual use of strategies and relevance to people that make up a community. Therefore, churches in Sheffield have local peculiarities that may not be totally transferable or relevant to other cities in the world.

The six local diaspora churches in Sheffield will benefit the most from this project. The research will provide them with a multiethnic, church-planting model based

on biblical and theological foundations viewed through the lens of diasporic missiology. The study will also give an opportunity to dialogue theological and missiological perspectives in the context of anthropological realities faced by transnationals engaged in reverse missions in the diaspora.

The study of diasporic missions in Sheffield by Zimbabwean reverse missionaries exhibited some limitations. The study focused on reverse missionaries from Zimbabwe in the Sheffield city region and was not an attempt to predict success or failure for African missionaries in Europe.

Theological Foundation

This study sought to develop an approach to biblical, multiethnic church planting that views *missio Dei* as a Trinitarian framework within which the Bible can be understood in light of modern Christian missions. The text selected for expounding on the biblical theology for a missiological framework in developing a model for planting a multiethnic church is Acts 11:19-30. From the beginning (Gen. 1), the Triune God has been in mission, reaching out in self-giving, other-embracing love (John 1; 1 John 1). This concept is called the *missio Dei* (the mission of God).

The life of Jesus here on earth models his mission for the church. God is involved in the church and the world but the church has to participate in his mission (*missio ecclesiae*). As the Father sent Jesus, Jesus sent the church into the world (John 20:21; Matt. 28: 19-20). The acts of Jesus Christ through the Holy Spirit continued in the book of Acts by apostles (Acts 2-7), deacons (Acts 8), and those called later such as Paul and Barnabas in the thirtieth chapter of the book of Acts.

The multiethnic church at Antioch commissioned and sent out the first missionaries, Paul and Barnabas (Acts 13). What they did changed not just the composition of the church but also the life of the church and brought fuller meaning to the cosmic event of the death and resurrection of Jesus. Christians' active engagement in mission must be captured by the grand narrative of the Bible, which reveals a missionary God for the people of mission (Wright 2; Stott, *Contemporary Christian* 321-36). Thus Christian missions essentially flow from God and his mission that has theological priority over human endeavours in God's enterprise.

The universality of Christ is also seen as a key concept in the theology of mission. John Stott, commenting on Romans 1:14 alluded to the fact that the gospel has no barriers but is an open invitation to Jews and Gentiles alike (*Making Christ* 65). The mandate for world evangelization, according to Stott is to be found in the creation of God, in the promises of God, in the Christ of God, in the Spirit of God and in the Church of God (*Perspectives* 4). This understanding captures the essence of the Trinitarian heart of God in mission.

Every believer has a mandate to share the good news to whosoever willingly listens regardless of gender, color, background, caste, status, or even ethnicity. The kingdom of God is for everyone, and so is the church. Zimbabwean reverse missionaries have a biblical responsibility to preach the good news to the community God has planted them in, whether in Sheffield or any part of the world. The Bible does not provide for any limitation in this universal mandate to share the good news.

Zimbabwean reverse missionaries reaching out to their kind in Britain results in homogeneous churches in the same manner as the Jewish Hellenists who initially

followed the Jewish diaspora before reaching out to other people groups as was the case in Antioch (Acts 11:19-20). The Antioch church, although influenced by the Jerusalem church in Acts 2, is a model of a multiethnic church. The church had a distinct identity in its formation, leadership, and ethnic mix. The theology of missions is coherent with the Bible that upholds diversity and celebrates multiple human cultures, but preserves the non-negotiable and transcultural objective core of the gospel. The diaspora factor in missiology is therefore a significant phenomenon to the redemptive mission of God in the midst of the increasing global movement of people.

Overview

Chapter 2 reviews the relevant literature of the triad among anthropology, theology, and missiology from a Trinitarian framework and develops a biblical model for planting a multiethnic church in the diaspora. Chapter 3 describes the methodology of the study encompassing the project design, research questions, population and sample, instrumentation, data collection, variables, and data analysis. Chapter 4 reports the findings of the data collected by the interviews, focus group, and observations of the two case studies. Chapter 5 provides analysis of the results as well as suggestions for further inquiry and study.

CHAPTER 2

LITERATURE

Introduction

This project examined the theological foundations and anthropological realities of diaspora missiology and developed a new model for participating in God's redemptive mission for Zimbabwean reverse missionaries in Britain. While most diaspora churches tend to be homogeneous, a few have a representation of people from different cultures worshipping together in multiethnicity. The growing diaspora phenomenon presents a new missional opportunity for the global church, challenges traditional paradigms of mission, and raises questions of the church's theological understanding and obedience to *missio Dei* as a Trinitarian framework for mission.

People are moving globally in unprecedented numbers because of push factors such as war, political oppression, economic necessity, or social pressure, while others migrate because of pull factors such as familial, educational, or professional reasons. Concepts of globalization, migration, religion, and transnationalism play a significant role in the models and mission strategies used by Zimbabwean reverse missionaries in planting churches in the diaspora.

The literature review is set out under three primary headings: (1) a theological foundational framework for a multiethnic church model, (2) the anthropological realities of African diaspora communities in Britain, and (3) the missiological implications of African diasporic reverse missions in Britain. The three headings expand on the trilogical literature and intersection of theology, anthropology, and missiology.

A Theological Foundational Framework for a Multiethnic Church Model

The purpose of the research was to critically evaluate the theological rationale for diaspora mission strategies of Zimbabwean reverse missionaries and their impact in Britain in the light of anthropological realities and develop a biblical model for planting multiethnic churches in the diaspora. Acts 11:19-30 is the biblical foundational text for developing a multiethnic church model for the diaspora faith community.

The Textual Background of Acts 11:19-30

The book of Acts is Luke's second account of the good news about Jesus and how through the power of the Holy Spirit it spread from Jerusalem to Rome. The extremely complex ethnic world of the first century is evidenced by the multiplicity of nations gathered in Jerusalem for the Jewish feast of Pentecost in Acts 2. Acts 1:8 is significant because of the structural flow of the book that Luke follows in developing his themes.

An introduction to the book of Acts. The geographical witness starts in Jerusalem and then branches out to Antioch (Acts 1-12); Paul's missional travel narrative starts from Antioch to Europe (chs. 13-20); and, finally Paul's trials (chs. 21-28) take place before the Jewish and Roman tribunals resulting in his witness in Rome, the heart of the Empire (Fee and Stuart 296). Luke the Gentile physician (Col. 4:14) narrates the irresistible force by which the gospel spreads throughout the Roman Empire from its exclusively rural Jewish beginnings to an inclusively significant Gentile movement reaching across geographic, theological, and ethnic barriers. The Acts narrative focuses on Jesus' ministry as exalted Lord acting through the *paraklētos*, (counselor and helper) in the preaching of the good news by his witnesses (Hengel 59). The textual outline of Acts 11:19-30 is in Appendix E.

Historical background to Acts 11:19-31. The eleventh chapter of Acts is preceded by three significant gospel encounters with non-Jews outside Jerusalem. One such encounter takes place in Samaria and the other one is with an Ethiopian eunuch on the road from Jerusalem to Gaza in Acts 8. The third encounter was in Acts 10 with a Roman centurion in Caesarea called Cornelius, and his household.

Peter, a Hebraic Jew from Galilee is the central figure in the latter mission while Philip, a Hellenistic Jew, is the central figure in the two former missions to non-Jews. The Gentile missions of both Phillip and Peter were fruitful but theologically radical because they involved geographic expansion and crossing ethnic barriers in varying degrees as directed by the Holy Spirit working through divine inspiration, visions and manifestations of power in signs and wonders (Marshall 194; Wagner, *Acts of the Holy Spirit* 239). Luke locates the conversion of Saul, a significant figure in the future mission to the Gentiles, in between these two important narratives of Gentile missions.

The Dual Mission Advances to Antioch City (Acts 11:19)

The origin of Christian mission to the Gentiles in the first century is linked to Acts 8:4. The Bible story in Acts 11:19 is a direct continuation of the scattering of the Christians as a result of Stephen's martyrdom in Jerusalem. The Antioch mission is significant because it marks the breaching of the geographic, cultural, and ethnic barriers to the spreading of the good news about the Lord Jesus to the ends of the earth.

The exclusive mission to the Jews. The understanding of Hellenistic Jews can be traced to the exile of the Jewish people from their homeland after their conquest by the Babylonian Empire in 586 BC. The ouster was a result of the displacement policy later reversed by Cyrus of the Medo-Persian Empire in 538 BC. through an edict for the

Jewish people to go back and rebuild (Boyd 39). By then, the Jewish people had established themselves and formed communities across the Empire, interacting with the dominant culture in the dispersion while still maintaining their distinctive Jewish culture. The unnamed “ordinary laymen” scattered as a result of the persecution in Jerusalem travelled as far as Phoenicia, Cyprus, and Antioch (Pierson 26). The missionary activity of the scattered men was however, exclusively limited to the Jews in dispersion.

The word *diaspeiro* used in Acts 11:19 and Acts 8:1, 4 translates to *scattered* or *dispersed*. The term suggests persecution as the cause of scatter. The word itself means to scatter abroad—*dia*—referring to *throughout* and *speiro* meaning to *sow seed* (Vine 325). The church in Jerusalem was scattered because of persecution.

Phoenicia was a narrow coastal strip stretching for a distance of about 150 miles on the northeastern side of the Mediterranean Sea. Cyprus was a Mediterranean island in Asia Minor located between the coasts of Cilicia and Syria (Couch 289). Barnabas was a Cypriote Jewish Christian (Acts 4:36) as was Mnason (Acts 21:15) who was one of the early disciples, and Paul travelled to Cyprus in his missional journeys (Acts 21:3; 27:4).

Antioch was an important commercial and religious center of the Roman province of Syria located on the Mediterranean coast with an estimated population of one-half million people (Freedman 268; Marshall 201; Witherington 366). According to Josephus, cited by several scholars, the largest concentration of Jewish people living in Syria congregated in Antioch (Barrett, *Acts: Shorter Commentary* 173; Bruce, *Book of Acts* New London 224; Levinskaya 128). The Hellenistic Jewish community heard the message first in Antioch from Hellenistic Christian Jews fleeing persecution through

what C. Peter Wagner calls “monocultural evangelism” (*Acts of the Holy Spirit* 243).

Some of the Hellenistic Christian Jews engaged the Gentiles with the good news.

The inclusive mission to the Gentiles. The term *Hellenist* in Acts 11:20 contextually refers to Gentiles, in contrast to the *Jews* in Acts 11:19, whereas prior uses indicate Greek-speaking Jews whether Christian (Acts 6:1) or non-Christian (Acts 9:29) (Barrett, *Acts: Shorter Commentary* 173). The reference of *Hellenistas* (Hellenists) is always determined by the immediate context (*Acts of the Apostles* 550; Dunn 154; Stott, *Message* 202), which Luke normally uses in reference to Jews. The textual argument in the context is in favor with a Lukan reference to Greeks (Metzger 386-89). The context suggests that *Hellenistas* in this text were Greeks.

The dispersed Jews understood Greek language and culture. Hence they became known as *Hellenistic* (meaning Greek-cultured or Greek-speaking) Jews (Hengel 71). The term *Hellenas* means *a Greek*, a native of Greece (Freedman 1229-30), non-Jewish Greeks or Gentiles (Barrett, *Acts of the Apostles* 550; Witherington 369). Therefore, God used the bicultural Hellenistic Christian Jews from Cyprus and Cyrene to preach the Lord Jesus to the *Hellenas* in Antioch.

The Greek-speaking Jewish evangelists from Cyprus and Cyrene (North Africa) preached Jesus as *Lord* (Acts 11:20) and not as *Messiah* in which Greeks would not have been interested. In the Eastern Mediterranean, the two Greek terms, *Kyrios* (Lord) and *Soter* (Savior) were commonly associated with the religious world of the first century of the eastern Mediterranean, but not necessarily cultic in origin (Hargreaves 109; Bruce, *Book of Acts* New London 239). The central Christological formula and confession of the unnamed Hellenistic Jewish Christians shifted from viewing Jesus as the *Christos*

(Messiah) for the Jewish people, to a universal view of *Kyrios Iesous* (Jesus is the Lord) of all nations (Hengel 105). The message of Christ became understandable to Greeks.

Wagner suggests a two-mission hypothesis to Antioch at different times: one pioneered by Hellenistic Jews from Jerusalem and the other by believers from Cyprus and Cyrene not related to the first group (*Acts of the Holy Spirit* 244). The former was specifically targeted at Jews (Acts 11:19) while the latter was targeted at the Greeks (Acts 11:20). Wagner's homogeneous hypothesis has wider implications to the chronology of events in the missionary expansion of the gospel and the nature of the missionary activity undertaken by the two groups in Antioch.

The outcome of the mission. The Antioch mission resulted in a great number of people responding to the gospel because "the hand of the Lord was with them" (Acts 11:21; 4:28, 30; 13:11, NIV). Whether the new believers were God-fearers, who already knew something of God from their attendance at Jewish synagogues is not certain. The news of this instant success of the distinctly new mission to the Gentiles in Antioch reached the Jerusalem church.

The Report of the Antioch Mission to Jerusalem (Acts 11:22-26)

People and goods constantly moved between Antioch and Jerusalem and therefore news reached the ears of the *ekklēsia* (church) in Jerusalem easily (Acts 11: 22). The developments in Antioch were theologically profound and thus necessitated an inspection from the apostles in Jerusalem.

The endorsement of the Gentile mission by Barnabas. The novelty of the missionary advancement of the gospel in Antioch precipitated a bold response from the apostles in Jerusalem. While Peter and John went to Samaria to inspect the revival in the

city led by Philip, a sole delegate travelled from Jerusalem to Antioch with similar terms of reference. Barnabas, a man “full of the Holy Spirit and faith,” an expression used of Stephen in Acts 6:5, was chosen for this delicate and important task (Acts 11:22).

Barnabas served as a hinge between the Hebraic and Hellenistic Jews of the early church because he was from the same dispersion Cypriot community that produced the unnamed founders of the new Antioch church (Acts 4:36; 11:21). Wagner notes that whereas Peter and John went on a short-term mission to Samaria to assess the situation, Barnabas came to Antioch as a career missionary and is later referred to as an apostle in Acts 14:4 (*Acts of the Holy Spirit* 252). In terms of character, Barnabas is the only person described with an outstanding character attribute of “good” in Acts (11:24).

Barnabas rejoiced when he saw the *charis tou theou* (grace of God) (11:23). Barnabas exhorted (*parekalei*) them, the same word by which the nickname of Barnabas is interpreted, *hyios paraklēseōs* (a son of exhortation; 4:36). He was gifted with the ministry of encouragement that he lived up to (Henry 115). The arrival of a man of Barnabas’ stature in character and spiritual insight was instrumental in bringing a great number of people to the Lord and shaping the Gentile church in Antioch.

The consolidation of the Gentile mission by Paul (Acts 11:25-26). The rapid growth of the church in Antioch was such that Barnabas needed extra help in teaching the new converts the tenets of their newly found faith and life in the Lord Jesus. Barnabas needed the right kind of person for this level of responsibility, suitable for the ethos and vision of the fledgling multiethnic *ekklēsia* in a major strategic Greco-Roman city (Bruce, *Book of Acts* New London 240). The dramatic conversion of Saul on his way to

Damascus and God's call on his life to be an apostle to the Gentiles was known to Barnabas (Acts 9:10-16, 27).

Saul of Tarsus, later called Paul, like Barnabas, was a Hellenistic Jew, and therefore had an appreciation of cross-cultural ministry. Paul's teaching ministry augmented the efforts of Barnabas and significantly strengthened the new church plant. Those converted received systematic instruction in the Christian faith and consolidated their faith in such a way that the Antioch city noticed.

The disciples of the Antioch church were given a Latin designation—*Christianoi/Christiani*, which refers to followers of Christ (Acts 11:26; 1 Pet. 4:16; Stott, *Message* 205). Although the name might have contained an element of ridicule, the moniker also marked the distinctive character and apocalyptic movement which made it fundamentally different from Judaism or any other designation used before (Bruce, *Book of Acts* New International 203; Hengel 103; Witherington 371). The term *Christian* first emerged as a new identity for the Christian movement in Antioch.

According to Charles Kingsley Barrett, the origin of the term *Christian* is obscure because of the possibility that *Chresto* could have been an error for *Christo* (lord) that then would have suited the Antioch people since *Chresto* (slave) is associated with the bottom rung of society (*Acts of the Apostles* 556). Martin Hengel's explanation is that *Christos* was regularly confused with *Chrestos*, (a popular name for slaves) which popularized the earlier exclamation *Christos Iesous* over *kyrios Iesous* thus showing the process of Christological transformation at the time (105-06). Giving a name to the disciples in Antioch that proclaimed Jesus as Lord was paradoxical because they avoided using the titular *Christos*, which was incomprehensible to non-Jews.

Luke prefers to use terms like disciples, followers of the *Way*, saints and brothers instead of Christians, a term he used only twice (Acts 11:26; 26:28). The new designation of Jesus' followers confers a new status for his disciples based not on ethnic or prior religious distinctions, but on faith in *ho kyrios Iesous Christos*, "the Lord Jesus Christ" (Flemming 44; Witherington 371). The cosmopolitan city of Antioch took notice of these well-instructed and multiethnic disciples.

The Antioch Ministry of Generosity to Believers in Jerusalem (Acts 11:27-30)

The church in Antioch welcomed a visiting team from the Jerusalem church. The members of this delegation from Jerusalem were prophets mentioned for the first time here in the New Testament. One of them named Agabus delivered a prophecy. The church in Antioch responded to the prophecy with generosity.

Contribution of prophetic ministry to the growth of the Antioch church. The exercise of the gifts of the Holy Spirit was an accepted feature in the apostolic church and is widely recognized in the Pauline letters (Rom. 12:6; 1 Cor. 12:10, 28; 14:29; Eph. 4:11). F. F. Bruce, writing in the New London Commentaries, places the gift of prophecy on the same plane as the gift of tongues in that both are exercised under the inspiration of the Holy Spirit, which Wagner classifies as "power ministry" (Bruce, *Book of Acts* 242; Wagner, *Acts of the Holy Spirit* 246). The visit by prophets from Jerusalem (Acts 11:27) was therefore not remotely distinct but equally significant for the Antioch church in welcoming the prophetic ministry of inspiration and foretelling the future.

Agabus's prophecy of famine over the whole Roman Empire. Among the visiting prophets, one called Agabus (also appears in Acts 21:10) foretells a famine that will affect the whole Roman Empire. The text in parenthesis (Acts 11:28) confirms that

the famine occurred in Claudius's reign (AD 41-54) and is corroborated by historical literature (Barrett, *Acts of the Apostles: Shorter Commentary* 177; Bruce, *Book of Acts* New London 243; Marshall 204; Witherington 372-73). Ben Witherington, III suggests that Agabus' prophecy gives a glimpse of the low economic and social status of many early Christian believers needing support in texts such as Acts 6:1-6 where widows are being supported; Acts 2-4 where sharing is common, and Acts 4:34-37 where believers give generously to the ministry to support the needs of other Christians (373). The prophetic ministry of Agabus prompted a positive response in the Antioch church.

The response of the Antioch church to the prophecy. When the Antioch church heard the prophecy about the impending severe famine in Judea, they responded by taking a collection and sending relief to the elders of the Jerusalem church. The text in Acts 11:29 refers to saints in Jerusalem as "brothers," signifying, according to Stott, that the family of God is a fellowship of Jews and Gentile believers (*Message* 206). Sending relief was a way of uniting the believers and a practical demonstration of Antioch's Christian commitment.

The relief efforts of the disciples in Antioch affected Paul because throughout his ministry, he persistently called on his fellow Christians to send relief to the poor in Jerusalem (Rom. 15:25-27; 1 Cor. 16.1-3; 2 Cor. 8:2; 9; Gal. 2:10). The response of individual disciples voluntarily taking action indicates how obedient they were to the Lord and the value of the prophetic ministry to them.

The Antiochene church sent Barnabas and Paul to deliver the relief fund to the elders in Jerusalem (Acts 11:30). This passage contains the first mention of elders in the Jerusalem church. The elders seemed a distinct layer of leadership among whom James

the brother of Jesus was *primus inter pares* (first among equals). Witherington links Barnabas and Paul's visit to Jerusalem with the one to which Paul refers in Galatians 2:1-10, dated about AD 46, and Witherington's argument is based on the interpretation of Acts 12:25 (375). The Antioch church sent their key leaders to deliver the relief fund.

The diversity of the leadership team in Antioch church. The twelfth chapter of Acts is transitional in Luke's narrative. After tracing the beginnings of the Gentile church and the establishment of a new Christian center at Antioch in chapters 10 and 11, Luke focuses on the Jerusalem church and Peter for the last time. Chapter 13, however, is significant to the exegesis of the Antioch church because of the information on its leadership composition and the missional agenda of the Holy Spirit. In addition to Barnabas named first and Saul last, the text in Chapter 13:1 gives special mention to three men referred to as resident "prophets and teachers" mentioned by name but without specifying their designations.

Simeon called Niger, a Latin name meaning black, suggests that he was African, presumably of dark complexion from northern Africa is the second name listed after Barnabas. Stott asserts that this man is conceivably none other than Simon of Cyrene who carried the cross of Jesus (Stott, *Message* 216). Bruce and Witherington query this assertion on the basis that the spellings of their names are different and that the text in Luke 23:26 states that Simeon was from Cyrene, not North Africa (Bruce, *Book of Acts* New London 260; Witherington 392). Lucias, a common name in the Roman world, from Cyrene in North Africa is third on the list and most likely one of the pioneers of the Antioch church.

The fourth church leader is Manaen, who may have been brought up with Antipas, Herod the tetrarch, son of Herod the Great, the *syntrophos* (foster brother or intimate friend) and was probably Luke's informant in regard to the special knowledge of members of the Herod dynasty (Dunn 172; Stott, *Message* 216). The composition of the Antioch leadership team was a visible demonstration of diversity-in-unity and unity-in-diversity gleaned from the Trinitarian communal life. The congregation could identify with the leadership team and was able to affect the city of Antioch because the church was a reflection of its multiethnicity.

The turning point of the Gentile missionary enterprise happened at a meeting in Jerusalem where a theologically significant Church Council meeting of apostles and elders in Acts 15 had far-reaching missiological implications. Henceforth, the center of missionary activity shifts from the monocultural Jerusalem church to the multiethnic Antioch church (Airhart 130). The spotlight moves from Peter, an apostle to Jews, to Paul, an apostle to Gentiles as the central figure.

The Theological Implications of the Acts 11 Multiethnic Church Model

The Acts 11 church was one of the most outstanding and significant churches in the New Testament composed of predominately Gentiles who made it increasingly untenable to continue viewing the church as a Judaist messianic movement. The Antioch model was a diverse, multiethnic church made up of Jews and Gentiles with a multiethnic leadership (Acts 13:1). This section analyzes in detail the biblical doctrines relating to multiethnic churches and their theological implications to diasporic church-planting missions.

The theology of mission in the context of Trinitarian movement. Matthew 28:19 captures the participation of the Trinity in the disciples' commissioning for mission and offers an invitation for believers to enter into the communion of the Trinity that epitomizes unity-in-diversity and diversity-in-unity (Seamands 12; Pettersen 137; Zscheile 52). The Father is the sender (John 3:17; 5:36; 6:57; Gal. 4:6; 1 John 4:9), the Son is the sent (Matt. 10:40; John 4:34; 20:21), the Holy Spirit is the sending (Acts 1:8; 13:1-2) and the church is the fourth missionary sent. Timothy C. Tennent's Trinitarian framework for missions essentially validates the inextricable connection between Trinity and mission to the world through the church (*Invitation* 713; Bosch 392; Seamands 161; Tumblin 68). Consequently, *missio Dei* (the mission of God) has been theologically reframed to be far more about who God is and his redemptive purpose and initiative in the world than about church and what the church does.

Andrew J. Kirk succinctly makes the point that a reference to *missio Dei* unreservedly indicates the *missio Trinitatis* (27). The triune God is the sending one, empowering, and directing faithful witness through adversity, through hesitation and reluctance in cross-cultural barriers, and through any frontiers to taking the gospel to the ends of the earth (Trites and Larkin 365). David J. Bosch notes that the word used by Matthew for "all nations" (28:19) is the Greek phrase, *panta ta ethne*, with *ethne* mostly referring to Gentiles only and *panta*, meaning *all* (64-65). Thus the risen Christ boldly and unreservedly sends his followers to go and make disciples not only of Jewish nationality but of *panta ta ethne* (all nations).

The expansion of the gospel from its ethnocentric concentration in Jerusalem to the ends of the earth was brought about through the evident ministry of the Holy Spirit

working through Peter (Acts 10 and 11) and the Hellenists (Acts 8 and 11) because of the outpouring of the Holy Spirit at Pentecost. The centrifugal Jerusalem paradigm of mission as exclusively to the Jews was shattered by a theocentric reconceptualization of Christian mission in Antioch, where the first multiethnic missional church model started in the first century. The sender, sent, and sending Trinitarian movement, therefore, forms the framework for the mission of the church as the sent one for the sake of the world.

The theology of God's universal salvation and Jesus Christ. The second theological theme is that of the Lord Jesus Christ and his salvation of all humanity. The theologically peculiar situation of the fully-fledged Gentile Antioch church called for some contextualization of creed, catechesis, and proclamation (Rowley 164). Every region, every race, and every religion inevitably has its own outlook and mode of expression. In proclamation, the emphasis in Antioch was on the universal aspects of the Christian faith such as the name of the Lord and its salvific effect.

Jesus the Messiah for the Jews became Jesus the Lord (*Kyrios Iesous*) for the Gentiles (Acts 11:20). The preaching of Jesus in Antioch as the "Savior of the world" (John 4:42) authenticated the incorporation and participation of Gentiles into the Christocentric community of God's people. The Lord Jesus Christ designated and equipped his followers to be witnesses to the universal salvation of God available through him (Acts 1:1-2; 8; 13:47). The mission to the Gentiles in Acts 11 was important theologically because the task was a valid expression, outcome, and continuation of the work begun by Jesus Christ.

The person of Jesus and salvation are invariably tied, and not to a religion or ethnicity. According to Christopher J. H. Wright, a "cross-centered theology of ministry"

is founded on the cross being a theologically integral power source and the defining rubric of the scope of all Christian mission (314). New understandings of Jesus brought fuller meaning to the cosmic event of his death, resurrection, and exaltation resulting in “a great number of people” believing and turning to the Lord (Acts 11:21). Making Christ relevant is an important task of cultural translatability especially in the twenty-first century characterized by a pluralistic society and significant global migration trends.

The theology of the worldwide scope of the gospel. The worldwide scope of the gospel is another important theological theme gleaned from the Acts 11 mission to the Gentiles. The gospel message preached to all nations raises several important issues in Luke’s theology: the legitimacy of the Gentile mission, the relationship of Israel and the all-inclusive Gentile church, the relationship of Gentile Christians to the Jewish Torah and the social barricades of *kosher* food that limited social interaction between Jews and Gentiles, a hindrance to a unified church. The Antioch mission succeeded in grasping the worldwide scope of the gospel by giving greater flexibility to the expression of their faith while retaining the main pattern and content of the fundamental tenets of Christianity without being syncretistic.

The worldwide scope of the gospel inevitably comes with cultural transformation at a foundational level to enact a new order of inclusion. By choosing to preach Christ as Lord, the Antioch church planters were using a language and thought forms familiar to those they sought to reach (Green 555). Every generation deserves a fresh reading of the gospel buttressed with balanced biblical teaching.

The importance of the teaching ministry in a multiethnic context. The church enjoyed sound scriptural instruction and sturdy Christian character from the teaching

ministry of Barnabas and Paul that was edifying as well as strengthening to believers in Antioch (Acts 11:23, 26). According to Karl Barth, doctrine as teaching that has observation (*explicatio*) and assimilation (*applicatio*) is the theological task and mission of the church (766). Followers of Christ were called Christians first at Antioch resulting from the teaching that they received and assimilated into their lives in conformity with the life of Christ.

The biblical Trinitarian imperative for every Christian is to reconcile and reflect on the mutuality of the multiethnic body of Christ “that transcends mere pluralistic tolerance” (Zscheile 53). The teaching ministry contributes significantly to bringing the kingdom of God, human relationships, and *missio ecclesiae* into perspective in the context of the multiethnic mix of the church. God accepts people as they put faith in him, a basis that transcends any single ethnic identity or religious affiliation. Wider missiological implications come into play when *missio Dei* takes into account not only the doctrines in isolation but also the personal and cultural uniqueness of those reached, such as the Gentiles in Acts 11 and the need to make the teaching relevant to them.

Church planting and cross-cultural ministry. One of the outcomes of research and debate on the theology of mission is an in-depth biblical exegesis of scriptures on church planting and an anthropological analysis of how people groups and their cultures interact with the Scriptures. The Acts 2 church is a foundational model of the early church, but cultural divisions in Acts 6 exposed the cultural fault lines. Although the solution was more structural than cultural, theological issues remained intact until they led to the persecution and subsequent expulsion of Hellenistic Jewish Christians from Jerusalem in Acts 8.

The Jerusalem and Antioch congregations were fundamentally different in a number of ways. A sociological difference between these two churches existed in that the latter was multiethnic (Jews and Gentiles) in composition while the former was homogeneous (Jewish). A theological difference is also implied in that the Antioch church was a product of missionary evangelism (Acts 11:19, 20) strengthened by instruction (11:26) while the Jerusalem church had residues of ethnocentric Judaism characterized by the unwillingness to seek to convert or include others unconditionally.

The strains of creating a multiethnic faith community became unmistakable in Acts 15 when the controversy of theological and cultural interpretations of the gospel appeared to clash. These same issues continue to affect the Church today. The inextricable link between the Trinitarian doctrine of unity-in-diversity and the theology of multiethnic churches manifests itself in the plurality of the body of Christ.

The leadership make-up. The choice of Barnabas to pastor the new fledgling church was a wise one because he was a man full of faith, Spirit-filled, bicultural and therefore better placed to deliberate on matters of cross-cultural ministry. The multiethnic leadership of Barnabas and Paul (Jews), Simeon (Black African), Lucius (North African), and Manaen (Greek name) was vital to the unity and effective functioning of the ethnic and cultural diversity of the church (Stott, *Message* 216; Sandiford 7; Yancey 67). The make-up of the leadership of the Antioch church (Acts 13:1-3) was a blending of races, cultures, and social classes much more than in Jerusalem where leadership was monocultural.

Barrett places little significance on the inclusion of these personal names in the Acts 13 narrative (*Acts of the Apostles* 599). James D. G. Dunn argues that such

information helps see another model of church in terms of ethnically mixed leadership made up of prophets and teachers, implying a more charismatic and Spirit-led community foreshadowing the structure of Gentile churches that Paul subsequently planted (172). Barnabas and Paul were bi-cultural church leaders who were able to develop a multiethnic church leadership team of prophets and teachers from its membership that reflected the cosmopolitan population of the Antioch city.

The doctrinal underpinning of the diversity of the Antioch leadership team anchors on the Trinitarian unity-in-diversity and diversity-in-unity communion. Although the early Christian mission of a culturally diverse ministry in Antioch was a “sociological impossibility,” the mixed leadership team serving in a multiethnic context chose to embrace diversity of cultures in the spirit of an inclusive God (Bosch 46; Sheffield 48). Diversity-in-unity can happen through what Bruce Milne calls “embrace the other” propriety authenticated by the incarnation and modeled in Antioch through a diverse leadership for a diverse people (62). The triune God who is an impeccable model of diversity-in-unity created human beings in his image whose essence is also diverse in unity lived out in the congregational life of the church.

The ministry of the Holy Spirit. The diasporic, church-planting mission is incomplete and powerless without the ministry of the Holy Spirit. As the *Hellenistai* moved out in cross-cultural witness, following persecution in Jerusalem, the Holy Spirit used them to further God’s redemptive purpose beyond Jerusalem. The entire mission to the Jews and Gentiles alike in Acts was pre-eminently initiated, directed, and inspired by the Holy Spirit. Barnabas witnessed “evidence of the grace of God” (Acts 11:23) in Antioch and was glad because he saw the manifest work of the Holy Spirit.

Bosch makes a valid point in stating that the same Spirit who empowered Jesus (Luke 25:49; Acts 1:8) was upon the disciples and thrust them into mission (113). Darrell L. Gruder argues that from the outset, God gave the Spirit to empower the apostolic community gathered in Jerusalem and contextualize the gospel into particular cultures as they formed missional communities across the known world (231). The implication for diaspora faith communities is to realize that the Spirit of God is a missionary Spirit, active not only in the eschatological *ekklēsia* but also in the world today.

The theology of diaspora missions. The theology of the triune God of mission is coherent with the Bible that upholds diversity and celebrates multiple human cultures but preserves the non-negotiable and transcultural objective core of the Christ-centered gospel. God's eschatological family is portrayed as a tapestry of a multiethnic faith community in fulfilment of God's original plan (Rev. 5:9; 7:9; 10:11, 11:9; 13:7; 14:6; 17:15). The Acts 11 paradigmatic narrative on the missional expansion of the church to the Gentiles in Antioch is a biblical basis for cross cultural mission anchored on the triune God of mission.

The Zimbabwean reverse missionaries in Britain have come with models and traditions that were contextually appropriate in their homeland but no longer compatible with the new diaspora setting. The tendency in such circumstances has parallels with the Hebraic Jews that preferred to keep their traditions and ethnic identity. However, the Acts 11 narrative demonstrates a successful cross-cultural mission of the Hellenistic Jews to the Gentiles in Antioch and serves as a basis for a twenty-first century, multi-ethnic, church-planting model in the diaspora.

In light of the new demographic trends of the twenty-first century, the probability of a resurgence of Christianity in the Global North depends on models of multiethnic congregations that are living examples of authentic reconciling faith communities. The *ekklēsia* is where the biblical truth of the cross of Christ demolishing all barriers between God and people of all ethnicities, reconciling them to the triune God and to each other, becomes a reality in the power of the Holy Spirit. The picture of the end time church is that depicted by the Antioch church-planting model that defied exclusivity of worship and stratified status-conscious society by becoming a thriving multiethnic witnessing faith community.

The Anthropological Realities of African Diaspora Communities in Britain

This section explores the anthropological realities of migration and how it relates to concepts of diaspora, identity formation, transnationalism, integration, and formation of diaspora communities with specific reference to the emergence of the Zimbabwean diaspora faith community in Britain. The anthropological realities faced by immigrants in Britain are significant to understanding the integration of migrants into British society and the impact thereof to Zimbabwean diaspora, church-planting missions.

The Anthropological Perspectives of Migration and Diaspora

Diaspora is an emerging area of study that is causing what Rogers Brubaker calls a “theory-driven revolution in the humanities” ranging from anthropology and sociology to black studies, religion, and related disciplines (4). Michael A. Rynkiewicz uses three components to describe a diaspora community: people who have migrated from homeland and settled elsewhere, people who have formed a separate community outside homeland, and finally people who still maintain connections with the homeland (*Soul*

207). Not all migration culminates in diaspora and not all diaspora ends in transnationalism.

Cohen identifies four phases of diaspora studies in understanding global diasporas. The first phase is *victimhood* at the hands of a cruel oppressor, characteristic of the historical Jewish experience and other dispersions such as the Africans scattered through the transatlantic slave trade (1). The second phase is *metaphoric designation* describing different categories of people: expatriates, political refugees, and ethnic and racial minorities. The third phase is where the concepts of diaspora are radically reordered because of *territorialized identities* that are contextually constructed and deconstructed (2). The final phase is consolidation of the common features, ideal types, and core elements of the diasporic idea.

Kwame Nimako and Stephen Small expound the African diaspora as referring to two categories: first, the people of African descent in the Americas due to slave trade, and second, those in the Global North as a consequence of European colonialism (228). Stephen Castles and Mark J. Miller propose a broader definition in this “age of migration,” extending beyond the political consequences of colonialism and take into cognisance the south-north migration trends (3-5). The number of refugees and asylum seekers from the Global South is on the increase triggering demographic changes in the Global North.

Transnationalism and migration. As an emerging concept of interest, transnationalism’s landmark studies include a book by Robert Keohane and Joseph S. Nye, Jr., published in 1973, that emphasizes global interactions—the cross-border movement of information, money, and people. According to Steven Vertovec, a

significant milestone was reached in 1981 aided by a collection of essays by James Rosenau that highlighted new relations facilitating global interactions, not only at institutional or governmental levels, as was espoused by Keohane and Nye, but inclusive of individuals and groups ("Migration" 643). Scholarly journals from the turn of the twentieth century onwards, with Alejandro Portes as a prominent contributor, defined with clarity what transnationalism was and thereby generated a rigorous analysis of the concept.

Rynkiewicz concurs with the notion of transnationalism referring to the constant flow of goods, ideas, and people back and forth in diaspora communities. However, he (Rynkiewicz) broadens the description of transnational migrants from just maintaining active, continuous connections in both home and host lands, to also networking with communities in other countries (*Soul* 201). William Udotong's recent findings indicate that transnationalism is in both directions (2). The implications of modern transnationalism fuelled by globalization on home and the host lands are multifaceted.

Vertovec expounds on the economic, social, and political impact that transnational communities have on both home and host lands ("Transnationalism" 575). Economically the developing countries benefit from the massive regular flow of remittances that migrants send to their families and communities estimated to be between US \$70-75 billion globally each year (Bracking 638). In terms of social and cultural impact, the migrants are constantly constructing and negotiating a collective identity as a community that has a significant bearing on the culture, religion, and identity of the second and third generations.

Transnationalism also has political implications in the sense that immigrants can mobilize themselves to engage the political process in their homeland while at the same time holding dual or multiple citizenship. Vertovec raises the issue of bipolar views on the effect of globalization on transnationalism, and identity which seems to weaken the immigrants' integration in the receiving country while also enhancing the recognition and engagement of the transnational migrants in the democratic process ("Transnationalism" 575-76). In Zimbabwe, these bipolar views are on collusion in the constitutional reform agenda, discussing the role of diaspora community in democratically participating in the light of dual citizenship.

Transnationalism and identity. The global transnational flows of capital, remittances, and communication modes profoundly contribute to what Vertovec calls the "transnationalization of identities" ("Transnationalism" 573-74). Vertovec's perspective of a transnational social field where people live, identities are constructed and negotiated by a range of identity-conditioning factors such as histories and stereotypes, racialized socioeconomic hierarchies and class/ethnic segregation is useful in studying immigrant communities (578). The transnational social field should be used in conjunction with Manuel Castells' sociological perspective of identity as a social construct rooted in collective structures rather than a primordial or individual narcissism (6-7). The concept of identity is vital to individual and collective construction of identities, particularly to a diaspora community that is in liminality.

The perceptions and prejudices of the people in the host land contribute to the identity formation process of transnational migrants. Stanley Nwoji explains in his dissertation, the missional status of African diaspora churches in the USA, that the initial

experience of an African Christian is bearing the label, “African, and then Black,” often synonymously referenced to African-Americans (52). Both terms have a historic negative perception in spite of the constitutional provision of equality. Britain however has slightly different labels with a broader application spectrum that combines all minority ethnic groups into a single composite label called Black and Minority Ethnic groups.

In 1991 the *ethnic question* was introduced for the first time in a census, marking a new understanding of diversity coupled with the sociological and social policy implications to Britain. The ethnic question was, “What is your ethnic group?” The initial problem with this question in the eyes of the respondents had to do with the exact meaning of ethnicity.

A broad categorization of BMEs does not recognize the disaggregation and the extent of hyphenation among fractured migrant communities. This categorization has implications on identity formations and perceptions of the host country towards the “other” (Block 32; Moore and Hickman 11). In light of a multiplicity of ethnic groups, Britain should have opted for the hyphenated status such as English-British or Pakistani-British instead of the race categorization option in which Blacks are divided into Black-African, Black-Caribbean and Black other. Roger Ballard contends that the latter option identifies the indigenous majority as white and everyone else as non-white, which in effect makes race and ethnicity synonymous, while the hyphenated status is based on an ethno/national vocabulary that takes into cognisance the ethnic identities of people (21, 30). The concept of identity is important for a majority of ethnic groups in Britain.

The Anthropology of Religion

While extensive research has been done on the link between international migration and the socio-economic as well as political diaspora and transnational activities, the role of religious movements in the diaspora and transnationalism has generally received little attention (Chitando 191; Levitt, “You Know, Abraham” 849). Migrants bring beliefs and religious practices and combine them with what they encounter, thereby creating new forms of hybridized belief systems.

The relationship between religion and diaspora. Religions, according to Cohen, are studied not as diasporas in themselves, but as the glue that binds the *diaspora consciousness* and are critical in the construction of identity and value formation for migrants (189). Peggy Levitt points out that “transnational migration households, congregations, and communities are sites where diasporic and global religions are created” (“Redefining the Boundaries” 3). The study of the link between religion and transnational migration provides empirical lenses to see how religious globalization actually occurs.

Levitt examines religious lives of transnational migrants under three headings. The first one is organizational dimensions, analyzing networks in home and host lands. Secondly, she examines the connection between the tangible forms of belonging such as landscapes or landmarks in the homeland and religious space of migrants in their hostland. Thirdly, she analyzes the link between religion of transnationals and politics, through the lens of religion as a moral compass to social engagement (“You Know, Abraham” 855). The global advancements in technology significantly enhanced the

interdependence of the transnationals' religion in the diaspora and that practiced in their homeland.

Religion in the context of African migration. The current trends in international immigration reflect the new dynamics of religious expansion with particular reference to African immigrants (Adogame, "Up, Up Jesus!" 329). Chigor Chike describes the major religious characteristics of an African worldview: the central place of religion that interprets universe as without dichotomy between sacred and secular and, the role of the community as a repository of an individual's identity ("I am because we are and since we are, therefore I am"). To a majority of Africans, time is a series of events rather than meterized measurable units of time (222; Graham 114). Chike's research in Britain among Africans and Europeans suggests that Africans retain their African worldview in the diaspora (239). The concept of religion and community consciousness is foundational to the African worldview.

Other worldviews hold epistemologically different positions in understanding religion and existential reality. The Western worldview is scientifically linear and individualistic in perception and practice while the Eastern worldview has a circular view anchored on collectivistic culture (Phinney 28). A "transcultural theology" held by a supracultural framework anchored on Christ and the work of the Holy Spirit is a biblical response to the socially constructed divides of race, ethnicity, economic status, and gender (Hiebert, *Anthropological Insights* 217; Wright 31). A biblical response to sociological factors has the effect of transforming the culture of that society through the spiritual transformation of the individuals who believe in Jesus Christ.

The Anthropology of Christianity

In mainstream anthropological circles, Christianity has been perceived as a model presented in a solely ascetic transcendent tradition, rather than a fundamentally diverse, and singular faith that transforms individuals and their social relations (Bialecki, Haynes, and Robbins 1143; Cannell 163; Lampe 73). Christians in general and those in the Global South in particular are regarded as not involved in the public square of politics and society because of conservatism in their faith.

The perception of Christianity in the anthropological discipline. Jon Bialecki, Naomi Haynes, and Joel Robbins identify a few fundamental barriers underpinning a biased perception of Christianity in the anthropological discipline. Firstly, Christians are antimodern and culturally repugnant of others, and secondly, claims about radical transformation of converts are suspect and therefore often treated as epiphenomenal (1140-41). In recent years however, the marginalization of Christianity in anthropology has been dissipating (Lampe 67). Christianity is generating interests in anthropology.

Allan Anderson et al. identify the interplay between Pentecostal practice, local traditions, and a global modernizing context requiring a detailed interdisciplinary research (1). Ironically, an understanding of the diversity of Christianity is complicated by the rise of Christianity in the Global South (particularly the Pentecostal movement) in that the Global North alleges their beliefs and practices to be outside mainstream Christianity (37; Lampe 77; P. Jenkins, *New Faces* 15-16). However, the diversity of anthropological views on Christianity in general, and Pentecostalism in particular, reveals the absence of a common shared explanation of what constitutes Christianity or a monolithic language and experience of how to comprehend it.

Christianity and migration. The *Faith on the Move* report, a new study by Pew Research Center Forum on Religion and Public Life, found that Christians comprise nearly half (49 percent) of the world's 214 million international migrants (27). North America and Europe top the list of favorite destinations, and the aggregate number of Christian immigrants in the 27 member states of the EU is estimated at 26 million over and above the Muslim figure of 13 million (Pew Research Center 45). While some regard migration, as a necessary nuisance of the twenty-first century, a majority of immigrants who are not Christians are attracted to Christianity in the diaspora (Nyaundi 398). The sense of community that religion brings to life, particularly for Africans who are inherently religious, is attractive to most communities in the diaspora.

Despite the fact that studies on African diaspora Christianity are relatively limited, the south-north migration is taking "religion on the move" to the West at an unprecedented pace (Gerloff, "Significance" 281). The potential evangelistic impact of an estimated three million African Christian immigrants in Europe is missiologically significant when juxtaposed with the shift in gravity of the center of global Christianity from north to south (Adogame, "Betwixt Identity" 35; Nathan 300). The implications of radical demographic changes in Europe hastened by international migration are fertile ground for establishing missionally multiethnic churches.

In spite of the growing ethnographic accounts of Christianity as an object and field of social change, the anthropology of Christianity has received little attention (Bialecki, Haynes, and Robbins 1140). While the collapse of Christianity in Europe is widely acknowledged, research on immigrant churches is negligible. The old anthropological predisposition viewed Christianity outside the West, especially from

Africa, as a form of superstitious syncretism and unrefined traditional religion (Adogame and Chitando 268; Bialecki, Haynes, and Robbins 1144; P. Jenkins, “Godless Europe” 118; Krause 423; Lampe 77). The increasing confidence of immigrant churches’ involvement in the socio-economic sphere of their hostland and growing visibility in the diaspora is gradually drawing the attention of anthropologists.

The Historical Developments of African Christian Communities in Britain

Theologically, Joe Aldred traces the spiritual roots of the Black church to the advent of slavery in the fifteenth century (1). Historically the first major wave of early Black church pioneers arrived in Britain from the Caribbean between 1948 and 1960 soon after the Second World War (Gerloff, “African Diaspora and the Shaping” 311-12). The second major wave was from Africa, initially composed of students in the 1970-1980s, and then refugees from 1980 onwards. The Africans brought a predominately-Pentecostal flavor to the British spiritual landscape.

The formation of the Africa Churches Mission. According to Merika Sherwood, the earliest African faith community in Britain was the African Churches Mission (ACM) in Liverpool founded in 1931 by G. Daniels Ekarte (8). Ekarte was an immigrant from Nigeria mission-trained by a Scottish Presbyterian missionary called Mary Slessor who was serving in Africa (Olofinyana 34). From its inception, the ACM established a relationship with some British Christians lending credibility to the new diaspora mission and providing them with a venue to hold their meetings (Sturge 75).

The congregation of 585 members had a small contingent of white people that attended because ACM was an open space where they could encounter those labeled as “racially other” (Sherwood 25; Sturge 585). Black people attended because they

identified with Ekarte's discontent with *institutional racism* that he regularly expressed through the pulpit and became a political platform alongside the edifying role to the congregates (Adogame, "Betwixt Identity" 30). Notwithstanding the racial barriers encountered by the church, ACM modeled an interracial worshipping faith community in the midst of a racially divided society.

By 1933, ACM was serving 13,336 free meals to black and white destitute people, catering for the multidimensional needs of its community and responding to social problems in Liverpool with an orphanage and rehabilitation center (Adogame, "Betwixt Identity" 26-27; Olofinyana 34; Sherwood 34). The racialized Liverpool City Council finally closed the orphanage and demolished the mission house which was a major setback leading to the demise of the church that later served as the foundational archetype for the establishment of the *African Initiated Churches* in the 1960s and beyond (Adogame, "Betwixt Identity" 27-28). Ekarte died in 1964 and a new era started for African missions in Europe.

New missional churches. According to Kristine Krause *New Missional Churches* are African diaspora churches engaged in reverse mission to the "dark continent of Europe" (422). Afe Adogame identifies three categories for studying the New Missional Churches; the first category is the Africa Initiated Churches also known as Africa Independent Churches referring to churches that exist in Europe as branches ("Betwixt Identity" 25; Asamoah-Gyadu 74; Ositelu 385). The second category is the Pentecostal/Charismatic churches headquartered in Europe with branches in Africa and elsewhere. (Adogame, "Up, Up Jesus!" 311; P. Jenkins, "Godless Europe" 118). The number of diaspora churches in the second category is significantly small.

The third category is the less formalized transnational faith communities for prayer and fellowship although such groups are not associated with any particular denomination (Adogame, “Quest for Space” 401). Levitt adds a fourth category of churches started by immigrants and headquartered in Europe but later seek direction and relational links with homeland denominations (“You Know, Abraham” 859). The fourth category is not a popular choice in Britain although it exists.

In the “global spiritual marketplace,” Adogame and Ezra Chitando highlight three distinguishable religious experiences of Africans in the diaspora (260). First are people that experience conversion in the diaspora; second, those that swap religious denominational affiliations, and finally those who consciously maintain dual or multinational religious affiliations and identities such as maintaining Roman Catholic membership in Zimbabwe while attending a Pentecostal church in Britain (Adogame, “Quest for Space” 400). The different religious experiences of Africans in the diaspora stem from several factors such as the socioeconomic conditions in their homeland and the absence of a homogeneous church in the hostland.

Migration and Integration in Post-Second World War Era in Britain

The British colonial rule brought a number of positive benefits such as education, health care, and the evangelization of the colonized nations. However, the colonial enterprise left behind long lasting negative economic and sociopsychological effects fuelling the push and pull factors of migration from the South to the North, and East to the West. The context of the imperial legacy is vital in studying migration and integration in Britain.

The historical background of post-war immigration and racial discrimination in Britain. The imperial backdrop provides the bedrock on which to understand postwar immigration policies and racial discrimination in Britain during and after the Second World War. In 1948, the British Nationality Act created two classes of citizenship: citizenship of the UK and colonies and citizenship of independent Commonwealth countries, namely, Canada, Australia, and New Zealand (Hansen, “British Citizenship” 43). Roy Jenkins famously defined integration in 1968, “not as a flattening process of assimilation but as equal opportunity, accompanied by cultural diversity, in an atmosphere of mutual tolerance” (267). Jenkins’ notion of tolerance for the differences within communities of diverse cultures was significant in the development of British multiculturalism that has since evolved and taken on different definitions and emphases.

The *visible* migrant communities in post-World War II Britain. Britain received three main *visible* (nonwhite) migrant communities in the postwar period that have led to an unprecedented diversity of ethnicities, cultures, and religions. The first community included the black Caribbeans who landed in June 1948 initially as labor migrants after the devastation caused by the Second World War (Modood, Dobbernack, and Meer 159). The societal reality for the new visible immigrants was racial discrimination in key areas of employment, housing, social services, and worship in the mainstream church denominations (Hansen, “Migration” 33; Sandiford 5; Statham 165). The passing of the 1962 and 1968 Commonwealth Immigrants Acts was a direct response to the influx of Black Caribbeans intended to restrict their entry into Britain (Modood, Dobbernack, and Meer 156; Commission on the Future 205). The Black Caribbeans

found their new context considerably different from their homeland in terms of social relations in their new host society.

The Asians were the second post-war migrant community in Britain because of the labor demands in the textile industry of the 1950s and 1960s, as well as the expulsion of Asians from East Africa by Idi Amin in the 1970s. The *right of abode* contained in the 1971 Immigration Act restricted residential status to only those with a parent or grandparent living in the UK. This Act made a vast majority of Asians from East Africa lose their *right of abode* in the UK (Adachi 109; Bloch and Schuster 495; Commission on the Future 205). The new Asian migrant community augmented the complex challenges of integration in Britain already experienced with the Black Caribbeans.

The third and most recent migrant community is the Black Africans who started coming in the 1970s in small waves to study, and evolved to big waves after 1980 as asylum seekers and refugees due to political instability and economic downturns in a majority of former colonies in Africa. From the late 1980s, the significant increase of immigrants from Africa and Asia became conspicuous and British public opinion on asylum seekers consequently changed (Schuster 236). In the 2001 Census figures, Black Africans were ranked as Britain's sixth largest ethnic minority at 475,938 compared to 331,134 a decade earlier, making them one of the fastest growing groups (Office of National Statistics 6). The growth of visible immigrants had a significant effect on the demographic population of Britain.

Major legislation in post-1990 era, affecting race relations in Britain. The murder of a black young man, Stephen Lawrence, in April 1993, led to the *MacPherson Inquiry* of 1998 on the conduct of the police. The *MacPherson Inquiry* significantly

contributed to the 2000 Amendment Act. The Act legally recognized the definition of *Institutional racism* as “the collective failure of organizations to provide an appropriate professional service to people because of their color, culture or ethnic origin” (Commission on the Future 73-75; Hall, “From Scarman” 189; MacPherson para. 6.34). The 2000 Amendment Act effectively outlawed institutional racism but not people’s perceptions.

The perception of asylum seekers and refugees in Britain has significantly changed over the last two decades. Due to an influential media and mainstream political rhetoric, the public perception has swung from seeing them as courageous politically oppressed survivors to dishonest economic migrants abusing the asylum system (Commission on the Future 212; Saggat 184). The government responded to public opinion by more legislation.

Between 2000 and 2010, three significant Acts were passed by Parliament dealing with social integration in terms of recognizing British values as well as their implications to citizenship and cultural diversity. The Nationality, Asylum and Immigration Act 2002 dealt with taking stern action on failed asylum seekers such as deportation. The Act also introduced compulsory citizenship ceremonies for successful applicants to make an oral oath to the Queen and pledge loyalty to the UK (Kostakopoulou 832-33). A new requirement for naturalization applicants was sufficient knowledge of English language.

The Asylum and Immigration Act 2004 brought significant changes to the process of asylum appeals by making it more difficult to win an appeal. The Immigration, Asylum and Nationality Act 2006 created a “five-tier points based system for issuing entry visas” (Adachi 114). A penalty scheme was introduced as a disincentive for

employers to refrain from contracting illegal workers. The Act also facilitated the inter-governmental sharing of information within the police, customs departments, and immigration service (Adachi 114-15). This approach was part of an integrated program intended to secure Britain from undeserving asylum seekers with ulterior motives.

The Race Relations Acts of 1965, 1968, and 1976 and the Nationality, Immigration, and Asylum Acts of 2002 and 2006 were a gallant attempt, although strongly opposed by far right wing figures like Enoch Powell and others, to promote social integration and support multiculturalism by persuading people to adapt to the reality of a culturally and racially diverse Britain (Adachi 111; Hansen, "British Citizenship" 47). The emerging complexities of cultural diversity in Britain were presenting both obstacles and opportunities for a shared future with new immigrants by either cohesive integration or racial segregation into polarized communities.

Migration and Integration Modes in Britain

Britain has, over the years, applied different modes of incorporating migrant communities into the British society. The different modes have been implemented through legislation, persuasion, and consultation in the form of independent commissions such as the Commission for Multiethnic Britain (CMEB).

Modes of incorporation in Britain. Stephen Castles expounds on three modes of incorporation that were built on the premise of migrants adopting the ways of the receiving country as a way of preserving national sovereignty (1155). *Assimilation* was the first mode applied mainly to nonwhite immigrants from former colonies. This process meant immigrants learning English language and fully adopting the social and cultural norms of Britain in a process disproportionately influenced by the dominant group. The

second mode affects temporary workers who are differentially excluded from full integration but are permitted to participate in the labor market with limited welfare entitlements (Berry 620). The final one is the *multicultural* mode.

The assimilation of the African-Caribbean community. The assimilation of African-Caribbean people into British society was a response to the increase in their migration in the 1960s and 1970s. The first generation of the African-Caribbean community lived outside the mainstream of society, experiencing mass unemployment, alienation, rejection, and limited access to social services resulting in the riots of the early eighties. From a government perspective, legislation was necessary for promoting better assimilation in order to persuade people to adapt to the reality of multicultural Britain (Adachi 110). Three Race Relations Acts of 1965, 1968, and 1976 were a legislative response to racism and discrimination in Britain.

The role of education in the assimilation of the African-Caribbean second and third generations emanated from wide-ranging research on the reasons for the underachievement of African-Caribbean children. The Department of Education and Science attributed this failure to a number of factors, including racism, lack of self-esteem, linguistic limitations, ethnocentric curricula, and the absence of role models (Short 355). According to Geoffrey Short, the introduction of cultural pluralism in the school curriculum and training of teachers from the African-Caribbean community as role models boosted the self-esteem of Caribbean children (360). The provision of English as a second language addressed the problem of linguistic inadequacy among the Caribbean children in Britain. The intervening actions by the government significantly improved the relative academic performance of the African-Caribbeans and prepared

them for assimilation into the job market although the government needs to do more with school exclusions and institutional racism.

The social perspective of assimilation was, however, more complex than the previous perspectives. Rahsaan Maxwell's research found that African-Caribbeans tend to be more economically, culturally, and, socially assimilated in Britain than other ethnic minority groups such as the South Asians (1449). Maxwell observed that the African-Caribbeans were likely to be fluent in English, less likely to live in segregated neighborhoods, and primarily Christian, thus fitting mainstream British practices and viewed as *insiders* in British society (1151). However, Dinesh Bhugra et al. argue that the African-Caribbean community has significantly high unemployment rates and relatively low socioeconomic status even after decades in Britain (553). Assimilation of the African-Caribbean community needs more lenses to examine the concept and draw conclusions from the outcome of the process implemented by the British government.

The attempts to assimilate African-Caribbeans brought to light the opportunity to change ethnic relations and broadened research in the African-Caribbean community in areas of education, race relations, and social mobility. However, they also exposed the shortcomings of the assimilation logic that ethnic minority incorporation outcomes will inevitably improve over time (R. Maxwell 1452). As the pool of ethnic minorities increased, a new approach was required to accommodate the multicultural reality in Britain.

The multiculturalism mode of incorporation. The overarching goal of multiculturalism as a mode of incorporation is recognizing cultural embeddedness, the diversity of human beings, and the acceptance of other people and cultures, and respect

for identities of individuals and diverse communities (Berry 620; Castles 1155; Parekh 338; Vertovec, “Super-Diversity” 1027). John W. Berry argues that for integration strategy to work, societies must be multicultural in that they meet certain psychological preconditions of, for instance, valuing cultural diversity as a society, having low levels of discrimination, and a willingness on the part of immigrants to retain a degree of their cultural integrity while seeking “to participate as an integral part of the larger society” (619). From a sociological perspective, Tariq Modood asserts that multiculturalism does not eliminate differences but accommodates them by recognizing and asserting them through institutional and policy reforms (39). Multiculturalism is therefore preconditioned not only by an acceptance of culturally different people groups but also subject to attitudinal change from both the host society and immigrants regarding intercultural relations in ethnocultural groups.

A report indicated that racial disturbances of 2001 in the northern cities of Britain such as Bradford were a result of racial segregation and the development of parallel lives between ethnic groups marked by *Ghettoization* (residential segregation; Adachi 114; Grillo 987, 993; Stilwell and Philips 1132; Vertovec, *Towards Post-Multiculturalism* 85). These racial disturbances coupled with the terrorist attacks in the United States (11 September 2001) and the United Kingdom (7 July 2005) changed the public discourse on migrants (Simpson and Peach 1377). Prominent leaders in Europe, such as the UK Prime Minister David Cameron and the German Chancellor Angela Merkel, lamented publicly regarding the policy failure of multiculturalism (Burnett 353; Kuenssberg; Tyrrell). The three major developments of racial riots, terrorist attacks and comments by European

leaders cast reservations on the efficacy of multiculturalism as a reliable integration policy for Britain and Europe in the twenty-first century.

New Integration and Social Cohesion Strategy in Britain

The new labor government that came into power in 1997, led by Prime Minister Tony Blair, was faced with a failing multicultural policy characterized by social division, cultural intolerance, racial discrimination, and violence. A new approach was needed to reform the British immigration system in line with societal changes and global trends.

The government's major reforms of the British immigration system.

According to Will Kymlicka, in response to ethnic and religious diversity Britain reformed its rules and regulations of acquiring citizenship, such as adding the *Life in the UK* test, and changed the public discourse from the entitlement mentality to the value of earned citizenship (195). The reform was built on three pillars of citizenship, immigration, and multiculturalism. Britain adopted multiculturalism, but a stronger consensus was needed for the other two (205). The new British immigration system was drawn from the experiences of other countries such as USA, Netherlands, Canada, France, Germany, and Australia.

The revamp of the British integration policy was marked by a decisive shift from multiculturalism to equality, cultural diversity, and social cohesion (Commission on the Future 104; Kostakopoulou 830; Burnett 354; Stillwell and Phillips 1132). In 2007 an independent Commission on Integration and Cohesion (CIC) published a report called *Our Shared Future*, which was the government's roadmap for its new integration policy. The report explained the two interlocking concepts of integration and cohesion integrally built on four core principles: a shared future (articulating what binds communities

together), a new model of rights and responsibilities (bringing clarity to issues of citizenship and obligations thereof), mutual respect and civility (ethics of hospitality), and finally a commitment to equality that delivers visible social justice in a transparent and fair manner (7, 39). Daniel Dorling urged the CIC to address the fundamental issues of education, employment, health, housing, and poverty as central to the framework for bringing integration and cohesion in the community (40). The issues to consider in formulating a new approach to integration were varied and different from the multicultural policy that had failed.

Britain's new approach to integration. The new integration strategy has been described by various terms such as liberal nationalism, social solidarity, community of communities, letting be approach and super diversity (Adachi 115; Commission on the Future 46; Kostakopoulou 838; O'Donnell 250; Parekh 340; Vertovec, "Super-Diversity" 87). Satoshi Adachi proposes the "liberal nationalism" approach that defines common national identity by civic values and common language (not culture or race) in establishing a socially integrated and cohesive community (115). This theory, however, is limited in its grasp of the complexity of cultural diversity. CMEB makes a compelling argument about the dual myths of the homogeneity of the so-called white majority, and the assumed commonality of the BMEs grouped together at the expense of the reality that Britain faces competing values of what constitutes Britishness and common citizenry (104). Britain has become a multiethnic mix of people from various ethnicities.

Dora Kostakopoulou's "letting be" approach emphasizes a multifaceted process premised on a social engagement model that facilitates exchanges and reciprocal learning between newcomers, citizens, and residents (840). This approach, however, lacks the

political authority and public opinion to propagate it. Vertovec's *super-diversity* concept goes further to analyze Kostakopoulou's multifaceted interplay of complex variables such as the immigrants' homeland, migration networks, and their legal status ("Towards Post-Multiculturalism" 88). The complexity of diversity in twenty-first century Britain requires a multifaceted process and model that engages all variables of integration.

Britain's citizenship and immigration policy has progressed from being open in the 1950s to exclusionary policies that are biased towards the European *invisible* (predominately white) immigrants. While race is now widely acknowledged as a social and political construct without any scientific basis, the social and political realities that affect visible immigrants from Africa and Asia are more evident than for the invisible immigrants from Eastern Europe (Commission on the Future 63). Britain needs a broader perspective of the migration system that yields measurable long term benefits for both the immigrants and the host society (Papademetriou 48). The sociological and economic implications of the demographic realities hinge on a robust immigration policy for the sake of the future of Britain.

The Emergence of Zimbabwe's Transnational Diaspora

Zimbabwe is a former colony of Britain and has historical ties dating far back to the eighteenth century when missionaries and explorers arrived in Zimbabwe. The Zimbabwean diaspora is relatively new in Britain but has grown steadily in the past three decades.

The literature contributions of the Zimbabwean diaspora. Alice Bloch explored the transnational activities and capabilities of Zimbabweans living in Britain and the resulting economic impact of remittal transnational exchanges on family and

close contacts in their homeland (“Zimbabweans” 287). Zimbabweans abroad repatriate approximately twelve million pounds per month (Bracking 639). JoAnn McGregor has written extensively on Zimbabweans in Britain including the politicization of the strength of nationalism expressed by Zimbabweans in the diaspora and their associational links with homeland in the context of labor migration and social histories of diaspora formation (“Associational Links” 185). Associational links of Zimbabweans in the diaspora with homeland are vital to identity formation of the transnational community.

Pasura carried out a multi-sited ethnographic research in Britain examining the origin, formation, and articulation of the transnational Zimbabwean diaspora. His research revealed a fractured transnational community partly because of the challenge of maintaining diverse diasporic identities and the uneasy relationship with the host land (“Fractured Transnational Diaspora” 143). A more recent publication written by Beacon Mbiba highlights the Zimbabwean diaspora politics as an activity of transnational transformation in the context of globalization that Zimbabweans have to continuously negotiate and define their identity (“Zimbabwean Diaspora Politics” 226).

Notwithstanding the above, scholarly literature on Zimbabwean diasporic Christian missions in Britain is relatively limited.

The phases of Zimbabwean migration from 1960 to present. In the last three decades, an estimated three to four million people emigrated from Zimbabwe to neighboring countries in the southern African region and overseas in the Western world (Mbiba, “Zimbabwean Diaspora Politics” 228; McGregor, “Children” 601). Pasura traces the dislocation of the Zimbabwean population from the 1960s to 2010 and categorizes the movement into five broad phases of migration as shown in Table 2.1. McGregor, Bloch,

and Mbiba emphasize only three distinct postindependence (i.e., 1980 onwards) phases that are significant for emigration to Britain (Bloch, "Emigration" 69; McGregor, "Abject Spaces" 469; Pasura, "Fractured Transnational Diaspora" 47). While the categorization of the immigration phases may be debatable, anthropological attention has been focused on the push and pulls factors of the large-scale migration of Zimbabweans from their homeland.

Table 2.1. Zimbabwe's Phases of Migration from 1960 to Present

Period	Nature of Emigrants (Pasura's Categories)	Mbiba's Description of Diaspora	Number of Emigrants	Destinations
1960-79	Migration of political exiles, labor migrants to South Africa		210,000 75,000	Zambia, Mozambique, Botswana, Britain, South Africa
1972-89	Flight of white Zimbabweans	<i>Rhodie</i>	142,000	South Africa, Britain, New Zealand, Australia, Canada
1982-87	Ndebele migration	<i>Gukurahundi</i>	5,000	Botswana, South Africa, Britain
1990-98	Migration of skilled professionals		200,000	South Africa, Botswana, Britain, United States, Australia
1999- present	The great exodus	<i>Chinja</i>	3-4 million	South Africa, Britain, Botswana, Australia, United States, Canada, New Zealand

Zimbabwe has experienced a significant exodus of its citizens to the diaspora and Mbiba has truncated Pasura's five phases into three with new descriptions (see Table 2.1). The first phase of migration was the *Rhodie* (Rhodesians) diaspora known as the white flight because it occurred just before and soon after independence in 1980. This movement was largely composed of white people emigrating to South Africa, Britain,

Australia, Canada, and New Zealand due to a black political dispensation in a new Zimbabwe (Bloch, “Zimbabweans” 289; Mbiba, “Zimbabwean Diaspora Politics” 232).

The second phase was the *Gukurahundi* (sweeping torrential rains) diaspora from 1982 to 1987 resulting from post-colonial tribal conflict between the *Shona* and the *Ndebele* tribes. The *Gukurahundi* dispersion was exacerbated by massacres perpetrated by a predominately *Shona* government instigating the *Ndebele* migration to Botswana, South Africa and Britain (McGregor, “Abject Spaces” 469; Mbiba, “Zimbabwean Diaspora Politics” 230; Pasura, “Fractured Transnational Diaspora” 147). The second phase of Zimbabwean migration was not as noticeable as the third phase that attracted a lot of attention from the international community because of its magnitude and impact.

The final phase was the *Chinja* (change) diaspora, subsequent to the founding of the Movement for Democratic Change, an opposition party in 1991 that changed the political landscape of Zimbabwe hitherto dominated by the ruling party since independence in 1980. The political instability coupled with an economic crisis precipitated a massive exodus of approximately between three to four million unskilled workers and skilled professionals of both genders to neighbouring states and beyond seeking better opportunities and political asylum (Mbiba, “Zimbabwean Diaspora Politics” 232; McGregor, “Professionals” 4; Pasura, “Toward a Multisited Ethnography” 254). In this last phase the term, *Zimbabwean diaspora* gained currency due to a sizeable presence of political and economic migrants in South Africa and Britain that were forming diaspora communities networked with their homeland through transnational links.

Comparisons can be inferred from the work of Cohen with Zimbabwean immigration trends. While the first phase cannot be related to Cohen's ideal types of diaspora, the *imperial* type sheds light on the colonial rationale for the settlement of white British people in Zimbabwe in the nineteenth century. The second phase resonates with Cohen's *victim* type of diaspora because the *Ndebele* people were traumatized collectively on the scale of "ethnic cleansing" by the State, comparable to the Jewish diaspora (18). The third phase of Cohen's *labor* type categorization correlates with the Zimbabwean migrants' reason for moving to Britain to seek employment or political asylum (Bloch, "Zimbabweans" 293). The third phase marked a new discourse in the societal lives of Zimbabweans both at home and abroad as a result of the emergence of a transnational community.

The reasons for choosing Britain as destination and the channels used to travel by Zimbabwean immigrants. The routes used by Zimbabweans to get to Britain are: the visitor route, the student route, the highly skilled migrant route, the ancestral route, and the political asylum seeker route, popularized by the *chinja* phase of migration whose outcome is the refugee status or undocumented migrant (Bloch, "Zimbabweans" 292; Pasura, "Fractured Transnational Diaspora" 149). The channels of migration also include the citizenship route, which is the most sought-after of all routes.

In light of the large number of Zimbabweans living in the diaspora, it is important to identify factors that specifically led them to voluntarily or involuntarily choose Britain as their destination. McGregor states that the "presence of the past" (imperial legacy) is a major factor in the choice to migrate to Britain for most Zimbabweans ("Abject Spaces" 473; "Children" 601). Mbiba suggests that Zimbabwe has a "special place" in British

society compared to other diaspora communities as shown by the prolonged non-deportation policy applied exclusively to Zimbabwean failed asylum seekers (Bloch, “Emigration” 69; Mbiba, “Zimbabwean Diaspora Politics” 227). Some Zimbabweans view Britain as a place of opportunity to progress and have a better life.

Zimbabweans saw opportunities for professional advancement in Britain because of the minimal language barrier which made it easy to bridge the gap in the UK labor market (McGregor, “Professionals” 5). Some sections of the British labor market arguably preferred Zimbabwean employees compared to other diaspora groups because of their positive work ethic, English language proficiency, and higher skill levels (Bloch, “Emigration” 73, 76). The easy access and convenience of travel between Zimbabwe and Britain was an attraction for most middle class immigrants with colonial and postcolonial social networks who could afford the travel expenses without the burden of visa restrictions up until November 2002 when barriers to entry were imposed.

The conditions in Britain for Zimbabwean immigrants. The conditions in Britain for Zimbabwean immigrants that arrived between the late 1990s and early 2000s differed relative to their legal status, type of skills held, and the social networks they engaged with, as well as their attachment to homeland. For the skilled professionals such as nurses and doctors, securing employment and sending money home was ideally imagined but the reality was different. (McGregor, “Children” 602). In a research on the integration of qualified Zimbabwean nurses into the British health sector labor market, McGregor found that two thirds of those interviewed did not have a soft landing in Britain (“Professionals” 7). Zimbabwean nurses experienced exploitation by employers,

unscrupulous recruitment agencies, insecurity, and tiredness caused by overworking to pay off debts incurred to relocate.

Nonhealth sector professionals also immigrated to Britain only to discover that their skills were not readily useful. The nonhealth sector immigrants became deskilled and trapped in unskilled jobs for survival while experiencing marginalization from British society by virtue of their refugee or undocumented migrant status (Bloch, “Zimbabweans” 290; Chetsanga and Muchenje 77; McGregor, “Abject Spaces” 466-7). Asylum seekers apply for protection on arrival and if their claim is successful, they enter the long route to citizenship by obtaining the *Indefinite Leave to Remain*. In some cases, *Humanitarian Protection* or *Discretionary Leave* is granted outside the Immigration Rules for medical reasons, trafficking cases, or unaccompanied asylum seeking children (Bloch, “Survey Research” 140; United Kingdom Home Office 2). The asylum seeking process can be daunting for some immigrants.

The impact of British new immigration laws on Zimbabwean migrants. The asylum system in Britain is legally held in place by three Acts of Parliament (the Nationality, Immigration, and Asylum Act 2002; the Asylum and Immigration Act 2004; the Immigration, Asylum, and Nationality Act 2006) passed over a period of fewer than six years that introduced three major deterrent measures for anyone gaining entry into the UK outside the EU. The first deterrent was the visa regime imposed mainly on countries where most asylum seekers were originating from, such as Iraq, Afghanistan, Somalia, Sri Lanka, and Zimbabwe (O’Neil and Spybey 7). The second deterrent was detention for an indefinite period (Bloch and Schuster 501-02). However, detaining a person for an indefinite period is contravening the international human rights standards.

The third measure of deterrent was withdrawing asylum seekers' support, serving as a disincentive for those without a valid asylum claim (Bloch and Schuster 500; Commission on the Future 213). As a result of these measures, Zimbabwean asylum seekers, and those from other countries, became vulnerable to deportations and abject poverty (McGregor, "Abject Spaces" 474). The outcome of such disconnection with family in the homeland and disorientation in the host land led to the establishment of diaspora communities and faith groups to offer support and pastoral care.

In spite of its well-meaning objectives of successful settlement of refugees, the British dispersal policy caused considerable difficulties for both the hosts and the immigrants (Bloch and Schuster 507; Commission on the Future 215; Vertovec, "Super-Diversity" 1042). The dispersal policy has led to disdain for immigrants in general derived from bad experience, prejudicial perception shaped by a populist nationalism, resulting in racial attacks, hostility towards immigrants, and parallel discourses of living which often do not intersect (Statham 167; Stilwell and Philips 1131-32). Some of the areas where refugees were dispersed to did not have sufficient resources and expertise to meet the needs of the asylum seekers and refugees.

According to Liza Schuster, asylum seekers in the EU generally endure hostility to certain strangers from sections of society as a consequence of state racism in the differential "treatment of certain groups based on ethnicity, nationality, gender, and class, in the same way that Blacks, Jews, and Gypsies have been stereotyped" (245-46). In the light of such negative state practices, some Zimbabweans choose to live as "underground refugees," popularly known as *chinyawo* (Mbiba, "Zimbabwean Diaspora Politics" 243; Pasura, "Toward a Multisited Ethnography" 259). Undocumented migrants (*chinyawos*)

are excluded from society and live on the margins of the law as a weak, marginalized, and subaltern abject class with no access to the labor market, public funds, or any legal representation (Bloch and Schuster 501; McGregor, "Abject Spaces" 472). The Zimbabwean diaspora community, particularly relatives and the diaspora church, provide practical support to undocumented migrants.

A notable effect of migration upon the Zimbabwean gendered identities in the diaspora is the redefining of patriarchal traditions that restricted women's mobility. The increasing demand for nurses in Britain feminized migration and resulted in the social and economic upward mobility of women. This gendering of the Zimbabwean diaspora placed women in the principal breadwinner role, which inevitably threatened man's traditional hegemonic masculinity (McGregor, "Children" 612; Pasura, "Gendering the Diaspora" 94). The changing of gender relations and roles in both the private (marriage relationship) and public (religious or political) patriarchal space has caused marriage breakdowns, and deconstruction as well as re-construction of gender relations and roles, including diaspora churches whose active membership is predominately women.

Although motives for migration may be similar, the conditions of exclusion and inclusion that Zimbabweans experience in Britain are varied, complex, and fraught with structural barriers that have profound impact on their social, political, legal, and economic rights. The entry route, legal status and social networks of a Zimbabwean migrant make a significant difference to their integration process in Britain.

Anthropology and Zimbabwean transnationals in Britain. Since the early 1990s, research and publications on transnational dimensions of migrant experiences has

expanded significantly. However, empirical research literature on Zimbabwean transnational Christian reverse missions in Britain is extremely limited.

The effects of changing the ethnic mix and culture of a community as well as its institutions usually accompany the migration of people. Mark Kleinman contends that one of the key factors in building cohesion in a society is economics integration of immigrants (67). Thomas Faist also makes the point that diversity is structurally embedded and develops through macro-structural transformation of, for example, the labor market responding to an ageing population (179). The labor market is therefore an important barometer in analysing integration of immigrants.

A significant point that is often missed by policy makers is that refugee communities are not homogeneous even in cases where they are from the same country. Zimbabwean migrants have varying legal statuses that create tensions between legal and undocumented migrants. Tribal languages, social class distinctions, and political party factionalism between key ZANU and the Movement for Democratic Change formations ethnically and socially stratify Zimbabweans in Britain (Mbiba, "Zimbabwean Diaspora Politics" 240). The religious affiliations follow the familiar homogeneous fault line of the religious "politics of the homeland" (McGregor, "Associational Links" 194). The interaction of these cleavages of anthropological and religious variables needs to be seen in the context of a multi-dimensional perspective to understand migrants and enhance social cohesion for a shared future that transcends structural barriers.

The Missiological Implications of the African Diaspora Engaged in Christian Reverse Missions in Britain

Recent demographic trends have witnessed an interest in not only related social science disciplines, but also in the religious diaspora communities, especially in Christianity, the main religion for people on the move (Catto, "Has Mission" 117; Pew Research Center 27; Ybarrola 90). The emergence of African diaspora faith communities in the former heartlands of world Christianity and missionary bases has facilitated the reevangelization of the West (Adogame, "Rhetoric" 1). This section explores the emerging diasporic missiological paradigm from which new diaspora mission strategies are formulated and implemented through developing a multi-ethnic, church-planting model patterned after the Acts 11 Antioch church.

The Theology of Diasporic Missiology

While great strides have been made in racial integration and social cohesion in various sectors of British society through social, political, and legislative means on the part of the British government, the religious organizations still arguably remain segregated by race and ethnicity. Brierley's report found that 54 percent of Britain's congregations still remain monoracial (i.e., all white) while 43 percent are mixed with less than 5 percent being nonwhite. The remaining 3 percent of congregations are completely nonwhite (107; Sandiford 3). The major demographic changes in Britain warrant a church-planting model that is missiologically relevant and theologically grounded with a cross-cultural appeal to the white indigenous British and other ethnicities that now call Britain their home away from home.

The emergence of diasporic missiology. Enoch Wan and Sadiri J. Tira define diasporic missiology as a twenty-first century missional framework for understanding and participating in *missio Dei* among people dispersed from their original homeland (46-47). Missiologists propose this emerging paradigm as an alternative to traditional missiology that has a polarized focus between church planting and Christian charity, and is territorially unidirectional in terms of sending and receiving (Wan, “Rethinking Missiology” 8). In contrast, diasporic missiology focuses on holistic missions in a multidimensional approach that contextually integrates evangelism and social concern, for example, for the physical needs of a refugee community. Such physical needs are addressed in the process of planting a church among them.

Considering global demographic realities and the shift in the center of gravity of global Christianity, the missiological implications present an opportunity for immigrant churches to evangelize the diaspora communities and their host societies (Adogame, “Rhetoric” 2; P. Jenkins, *Next Christendom* 14; Wan, “Rethinking Missiology” 19). The secularized Western society coupled with the church decline, presents an opportunity for the emergence of reverse missionaries to reevangelize the old hubs of world Christianity (Adogame, “Rhetoric” 3; Kim 6). The formation of African Christian communities in the diaspora has been a crucial aspect of reverse missions’ enterprise to evangelize Europe.

The challenges faced by Zimbabwean reverse missionaries in Britain. In order for Zimbabwean reverse missionaries to be effective in Britain, they must address the challenges of the legal, social, contextual, spiritual and theological frameworks. The legal framework was covered in earlier sections; suffice to add that only a handful of Zimbabwean pastors came as ministers of religion, a legal term that is applied to spiritual

leaders of all faiths (United Kingdom Home Office 24). The legal framework also extends to the registration of a church with a stipulated income threshold as a charity or an incorporated company limited by guarantee for the purposes of regulation and reporting (Charity Commission). Some diaspora churches view church registration requirements as a burden hindering the advancement of the ministry.

The social framework is another challenge that is relevant to Africans in the diaspora in regard to how individual and collective identities are interrelated. The Western worldview, according to Paul G. Hiebert, is built on the premise that an individual is the basic building block of society, and therefore has inalienable rights to life, liberty, and the pursuit of happiness (*Anthropological Insights* 122). Gottfried Osei-Mensah explains African identity in terms of community, and therefore identity is rooted in the awareness of the community of which one is a part, “I am because we are,” in contrast to the Western view, “I am because I think” (66). Thus for an African missionary in the West, the absence of a familial social community network is fertile ground for starting a monocultural church in response to the innate human desire to belong.

The contextual framework is one of the most important challenges facing African reverse missionaries in Britain. Lesslie Newbigin argues that the question of biblical authority is at the very heart of the African reverse missionaries’ gospel in contemporary Western culture (95). The pressure of missional relevance, breaking regressive ties with the homeland, embracing the newness of the host culture, ministering to post-modern society, dealing with issues of abortion, gay rights, euthanasia, care for the aged, drug and substance abuse, child discipline, race relations, and women’s ordination is a daunting task for most Zimbabwean reverse missionaries.

The final challenge is the spiritual framework in Western society where religion is not synonymous with spirituality. The Western worldview on religion and spirituality tends to be more dismissive and suspicious of anything that cannot be scientifically analyzed. To an African, religion is not a department of life discipline, but it undergirds and permeates all of life as expressed by an African proverb: *It reality is like a drum, touch any part of it, the vibration is felt all over*. In such circumstances, the Zimbabwean reverse missionary is in-between these extremes and has to strive to be contextually relevant while being able to interpret and apply the appropriate biblical position.

African reverse missionaries who inherently believe in the theology of the existence of God face the challenge of a society where the existence of God is not only questioned, but is also disregarded as of no significance (Mohabir 117). Coupled with atheism are humanistic tendencies that ride on materialism and hedonism thriving in a consumer society (Rynkiewich, *Soul* 114). The missionary task for Zimbabwean reverse missionaries is to proclaim the good news in Britain's postmodern culture that actively encourages diversity but is resistant to the notion of an overarching coercive approach (Bauckham 99). Some aspects of postmodernism and African worldview such as the tolerance of diversity can be affirmed by the biblical worldview.

Diasporic missiology and Zimbabwean diaspora churches in Britain. Wan presents a three dimensional framework used in the study of diasporic missions in the twenty-first century: the first level is *ministering to the diaspora*, followed by *ministering through the diaspora*, and finally *ministering beyond the diaspora* (*Diaspora Missiology* 138-39). The Zimbabwean diaspora community has not only responded to the challenges

they encounter in Britain, but also acted on opportunities of God's redemptive mission as per Wan's dimensional framework for participation.

Wan's first diasporic mission strategy is *ministering to the diaspora*.

Zimbabwean reverse missionaries in Britain use this strategy to plant homogeneous churches modelled by the predominately monocultural Jerusalem church in Acts 2.

Wan's second strategy of fulfilling the Great Commission is by *ministering through the diaspora* which in this case applies to the Zimbabwean-led diaspora churches reaching to other cultures in Britain (*Diaspora Missiology* 139). This concept is important when considering an increasing ethnic population in Britain juxtaposed with the new missiological paradigm of diaspora missions. The third strategy of *ministering beyond the diaspora* is the final and the maturation stage of the Wan's diasporic mission strategy with a global impact.

The missional response of Zimbabwean pastors in Britain has resulted in the establishment of mainly two church types characterized by homogeneity (comparable to the monoethnic Jerusalem congregation), which is the first level of Wan's diaspora missions' framework, and by multiethnicity (comparable to the multiethnic Antioch congregation), which is the second and third levels of Wan's framework (138-39).

In a research on church planting by Zimbabweans in Britain, findings revealed that 67 percent of a sample of sixty churches surveyed was completely Zimbabwean in composition (Moyo 57). The remaining 33 percent was nominally integrated, ranging from 1 percent to a maximum of 5 percent being of other ethnicities or race in line with Brierley's church census results (Brierley, *Pulling Out of the Nosedive* 103).

The implication of this research was that Zimbabwean missionaries have made remarkable progress in *ministering to* the Zimbabwean diaspora. This diaspora community is transient and receptive to the gospel because of liminality in the sense that they are in between cultures and marginalized by the receiving country (Ybarrola 84). The missiological issue for consideration is whether ministry to Zimbabwean immigrants is a means to a goal of forming inclusive multiethnic faith communities or an end itself to form a Zimbabwean homogeneous church in Britain.

The Homogenous Unit Principle and Zimbabwean Diaspora Churches

The homogenous unit principle (HUP) is one of the most contentious issues of the twenty-first century in church-planting missions and its interconnectedness with church growth. Donald McGavran conceived the HUP based on his missionary experiences in India in the 1950s. He defines the HUP in relation to a society in which all members have a common characteristic such as geographical, ethnic, linguistic, social, educational, economic, and other factors that make them feel at home with each other (85). McGavran formulated a sociologically embedded evangelistic strategy built on the concept of people preferring to become Christians without crossing racial, linguistic, or social class barriers due to the sameness that marks the group *homogeneous*.

The anthropological argument for HUP. HUP draws heavily upon anthropology for its theoretical underpinning. The Zimbabwean diaspora communities normally cluster together in metropolitan cities for support and social cohesiveness in response to hostility and exclusionary tendencies in the hostland (Bloch, "Survey Research" 141; Bloch and Schuster 265; Pasura, "Toward a Multisited Ethnography" 265). McGavran's theory asserts that church growth is much faster among such

homogeneous units (HU) based on ethnicity, language, and social strata rather than trying to reach out to other racial or ethnic groups such as the ones found in host societies.

Although the Zimbabwean community is scattered across Britain, some HU diaspora churches have made a significant impact within their diaspora communities. They have played a pivotal role in bringing the fragmented transnational community together, and gained recognition as branches of homeland churches through language, liturgy, leadership, and church uniforms (International Organization 16; McGregor, “Associational Links” 201). The diaspora churches serve as *cultural reservoirs* providing a direct transnational link with the religious and social life in Zimbabwe.

The sociological argument for HUP. Berry’s research shows that when two cultures are together in a social context, the result is not necessarily a healthy heterogeneous mixture. Normally one of the cultures tends to dominate the other and usually the culture of those with educational and economic power tends to come out on top (620; Berry et al. 326; Council of Missions 109). Thus, any attempt at diversity can be viewed as dominance in light of Britain’s colonial history of racial superiority and white dominance over other races and nations (Putnam 142; Ybarrola 88). Britain as a former colonial Empire shaped the socioeconomic and cultural context of a majority of the homelands of the visible diaspora communities viewed through the racial lens.

Wagner defends the HUP by arguing that its basis of Christian faith flows well within each piece of the mosaic, but tends to stop at linguistic and ethnic barriers (*Our Kind* 20). Although evangelism is a biblical mandate, the exegetical demands of New Testament theology on missions and church planting are not satisfied if this enterprise is

anchored on particularity of a target population within a contextually broader diversity of peoples.

The historical argument for HUP. Sturge makes an historical argument on the establishment of Black churches in Britain (42). He contends that churches experiencing significant numerical growth in Britain are those that adopt some form of homogeneity as part of their mission and evangelism strategy. From a biblical perspective, church growth is a legitimate concern in *missio Dei*. Wagner and Sturge have taken a well thought out anthropological and sociological position and developed a missional strategy with a central theme pinned on church growth applicable and even attractive to diaspora communities such as the Zimbabwean HU churches in Britain. However, the HUP inhibits the cross-cultural communication of the Christian faith to other cultures and ethnic groups. Such a view presents an incomplete biblical theology of church growth and missions and is in contrast to the Trinitarian theological framework of *missio Dei*.

The missiological implications of HUP. The HUP approach has underpinnings in the behavioural sciences and statistical evidence of multiplying churches. The HUP has produced good results in some Zimbabwean HU churches in Britain. A major Pentecostal denomination has successfully established at least forty-five assemblies in Britain using the HUP (D. Maxwell 6). The missiological implication of focusing on church growth in numeric terms, without exploring other equally important fundamental realities is a selective form of theological realism. It therefore calls to question the exegetical accuracy of biblical texts purportedly supporting HUP as well as the evangelical ecclesiological context of the application of hermeneutics in such cases.

The intentionally homogeneous churches cannot be the dominant church-planting model because this model undermines the theological foundations and missiological purpose of biblical texts like Acts 11 that are applicable to multiethnic Britain where the Zimbabwean diaspora is a minority. Homogeneous churches can be legitimate, but they can never be complete on their own if they remain detached from other cultures and do not broaden their fellowship and expression of the reality of Christian love, unity, and diversity as modelled in the Trinity.

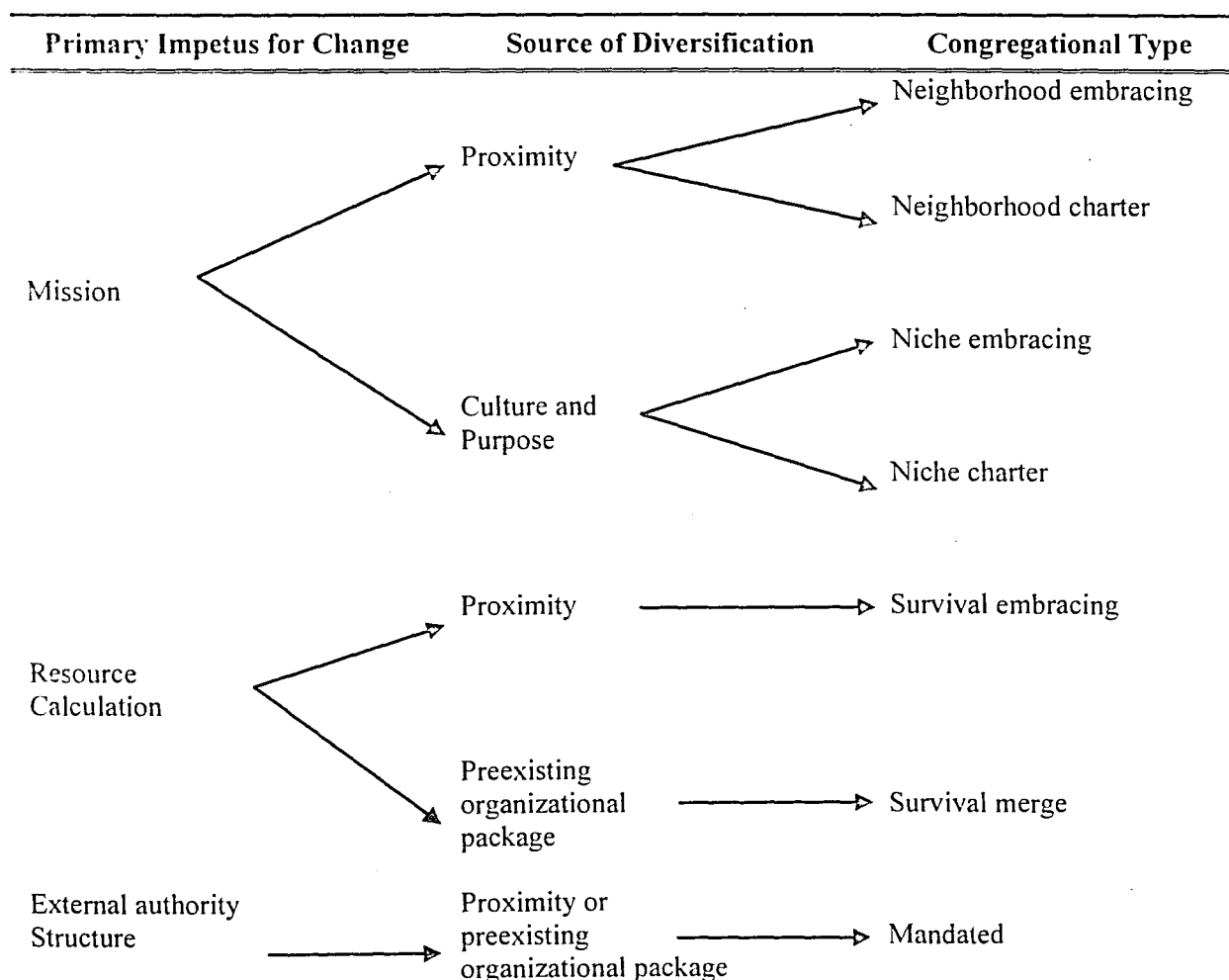
The Multiethnic Church-Planting Models and Strategies

Diverse types of models and strategies are used in planting churches in multiethnic environments that are either evolving to a multiethnic congregation. The Antioch church is an excellent model to emulate in planting a multiethnic church in the African diaspora in Britain.

Emerson and Kim's multiracial church model. A demographic analysis is usually the starting point of exploring multiethnic church models, although numbers alone do not adequately define a multiethnic church (Brierley, *Pulling Out of the Nosedive* 103; Emerson and Kim 217; Garces-Foley 82). Michael O. Emerson and Christian Smith's ground-breaking book, *Divided by Faith*, highlights how deeply segregated the American church is, in that it is not an authentic representation of the diversity and unity of the kingdom of God (366-67). The sequel to this one, *United by Faith*, underscored the fact that given the changing demographics, the twenty-first century must be the century for multiracial churches (De Young et al. 3). Britain is no exception having undergone accelerated demographic changes of its population in the last five decades as a result of unprecedented levels of immigration.

Emerson and Kim conducted a nation-wide study to examine the underlying variables in congregations that transformed from uniraical to multiracial (or began as multiracial) congregations (220-23). Table 2.2 is an adaptation of Emerson and Kim's study of congregational types of multiracial churches (222). They found that the first primary impetus for a congregational transformation comes from its *mission* as expressed in "its theological, cultural and/or symbolic orientation" (220). The *mission* route has four different sources of diversification as a consequence of their mission in relation to the proximity in which members are drawn from.

Table 2.2. Impetus for Change, Diversification Source, and Multiracial Congregational Types



The first type resulting from the *mission* route as an impetus for change is *Neighborhood Embracing*, where mission is reinterpreted because of change in the local neighborhood's population. *Neighborhood Charter* is the second type where the congregation's mission was originally to be multiracial by reaching out to the local neighborhood. The mission statements of both types shape their response to change in the neighborhood's local population from which they draw their membership due to proximity. Both the *Neighborhood Charter* and *Neighborhood Embracing* types are relevant to Zimbabwean diaspora churches that want to become multiethnic churches in Sheffield where their local neighborhood is predominately Caucasian people.

The third type under the *mission* route is *Niche Embracing*, which refers to a church focused on attracting a racially diverse people through reaching out to a particular target group in a region or city. The fourth type of congregation from the *mission* route as a primary impetus for change is the *Niche Charter* where the mission was multiracial from the onset and new membership is attracted by the ethos and vision framework of the church. *Niche Charter* type of churches generally appeals to a population opportunity in the region. Zimbabwean diaspora churches need to consider targeted evangelistic outreach programs to win people of different races to Christ in order to transform from homogeneous to multiethnic churches.

The second primary impetus for change is *resource allocation* whereby a church's budget is constrained by demographic changes in a neighborhood that normally results in a decrease in membership. Sometimes new residents in a neighbourhood can be an opportunity to realign the mission of the congregation to reflect the demographic change

in the community where the church is located. The *resource allocation* route has two types of congregations.

The first type is *Survival Embracing* involving opening doors to new neighborhood residents in close vicinity in order to survive. The second type of congregation under the *resource allocation* route is *Survival Merge* that is driven by a desire to survive through amalgamating congregations of predominately different racial groups. Mergers are in response to change in the neighborhood's racial composition culminating in membership decline. In this type however, diverse membership is a result of *preexisting organizational packages* involving members drawn from joining together preexisting congregations.

The *Survival Embracing* and *Survival Merge* are relevant to the declining British churches and the racial change in local neighborhood's population in most metropolitan cities as migrants move in and plant diaspora churches. Zimbabwean diaspora church planters have an opportunity to consider partnerships and mergers along the lines of these two types in the light of budgetary constraints and potential for new members from a different racial or ethnic group.

The third primary impetus to become a multiracial church comes from an *external authority structure* such as the denominational headquarters. The only type under this route is called the *Mandated* congregation. A change in the congregational membership in terms of composition is decided at denominational level by an external authority. Emerson and Kim note that the *Mandated* congregation is the least likely to remain multiracial of all the seven types of congregations studied because of the external authority structure (224). Decisions mandated by denominational leaders may result in

conflict with the local membership who may resist the change proposed. An external authority structure for Zimbabwean diaspora churches emanating from Harare (see Appendix H) has serious concerns about their likelihood of becoming multiethnic, thereby impacting their future sustainability in the diaspora.

Emerson and Kim's study for the creation of multiracial congregations provides a suitable framework to understand the underlying variables of the main factors that trigger change in a congregation that desires to become multiracial. It is relevant to Zimbabwean pastors. The particular combinations of these mutually exclusive variables leads to the identification of the seven model types that describe the origination of multiracial churches in the United States and are contextually applicable to Zimbabwean diaspora churches in Britain willing to transform into fully fledged multiethnic churches.

DeYoung et al.'s multiracial church types. Curtiss P. DeYoung et al. made observations that led them to create the following three ideal-type categories to describe not only racial composition, but the overall congregational culture and degree of racial integration: (1) assimilated multiracial congregation, (2) pluralist multiracial congregation, and (3) integrated multiracial congregation (160). In the *assimilated* type, one racial group is dominant within the congregation as reflected in worship, ministry activities, and leadership while other groups are expected to assimilate to the existing culture as was the case with the British integration policy under multiculturalism (159; Kymlicka 205). In the case of Zimbabwean diaspora churches, *Shona* is normally the dominant tribal group and is the *modus operandi* in homogeneous churches (McGregor, "Associational Links" 201).

The *pluralist* category goes further than the first category in its physical integration demonstrated by one worship service for all groups, but without meaningful integration of informal social networks in the daily lives of its members (DeYoung et al. 161). This level of integration is on the surface and is applicable to a majority of churches in Britain where integration levels range between 1 and 5 percent and in Zimbabwean diaspora churches that are still predominately culturally exclusive (Brierley, *Pulling Out of the Nosedive* 103). A nominal level of racial diversity in a church may not necessarily lead to integration or cross-cultural engagement and unity in diversity especially in the light of Berry's psychological view of dominant culture and their effect on the acculturation process (Berry 620; DeYoung et al. 159). A qualitative aspect of inclusive community goes beyond the mere presence of ethnic diversity.

The final category is the *integrated* type, which is about transformation of a congregation's culture and the emergence of a hybrid, biblically rooted culture that expresses the congregation's unified collective identity. DeYoung et al. are quick to point out that for this type, the congregation's composition does not necessarily need to be in equal proportions but has to meet the minimum 20 percent diversity threshold (163). The integrated multiracial church model is very rare in Britain among Zimbabwean diaspora churches but is an ideal that is worth aspiring to achieve through an appreciation of the Acts 11 Antioch church which stands out as the biblical model for diaspora church-planting missions.

Garces-Foley's multiethnic church models. The church-planting models of Emerson and Kim and DeYoung et al. are biased towards building a multiracial congregation predominately composed of blacks and whites. Kathleen Garces-Foley

describes four models of ethnically diverse congregations with both quantitative and qualitative aspects of multiethnicity, and the inclusive community element that goes further than the limitation of race at the expense of ethnicity (155-58; DeYmaz and Li 128). Garces-Foley's models are applicable to the Zimbabwean diaspora churches.

The first model is the *Space-Sharing* church whereby new religious communities rent space, or are provided free of charge, from established churches keen to show hospitality to the new diaspora churches. A Methodist church in Sheffield provides a meeting place on Sundays for a French-speaking Congolese church, a Farsi-speaking Iranian church, and a Shona-speaking Zimbabwean church all belonging to a Methodist Conference from their countries of origin ("Groups"). DeYmaz and Li call this type of engagement *Intended Exclusion* because it creates an "us and them" approach that hinders the building of relationships between the distinct groups of people (101). This model has HUP leanings by attempting to address the spiritual needs of diverse people groups using the same space at different times.

The *Multilingual* church is the second model developed specifically for immigrants that prefer to worship in their native language like the Zimbabwean Roman Catholics in Britain celebrating weekly Sunday mass in the *Shona* language (Pasura, "Toward a Multisited Ethnographic" 251). DeYoung et al. calls this model a *church within a church*, an imperfect refinement of the *Space-Sharing* model in that the partnership creates opportunities for intercultural worship and best serves the first generation (136). According to DeYmaz and Li, this model is not inclusive enough of cultures in worship and projects a "them in us" approach (102). This model evangelizes

and attracts people from other ethnicities and gathers them into homogeneous *churches with church* that remain separate.

Garces-Foley's third model is the *Pan-Ethnic* church, which refers to a common language and a shared racialized status among people who identify themselves with distinct ethnic groups. Nina Glick Schiller, Ayşe Çağlar, and Thaddeus C. Guldbransen allude to this model when discussing how one Nigerian migrant in the USA used his Christian transnational social field to build a multiethnic congregation through the route of pan-ethnic African identity which appealed not only to Africans but local white people too (620). Africans in Britain may view themselves as Pan- African because they share some form of heritage, history, culture, language, ethnicity, region, or physical appearance.

In the context of Britain where all ethnic minorities are given one generic label, the likelihood of this model being used as a means of ministering through the African diaspora is high in view of the commonality of the experiences of visible immigrants. However, it could be argued that some African diaspora churches are better thought of as *Pan-African* rather than Black Majority Churches because of the distinct identities of members within the ascribed categorization or label.

Garces-Foley's fourth model is the *Multiethnic* church striving for inclusivity across ethnicity and race and therefore faces a greater challenge than the *Pan-ethnic* church model. Crossing the ethnic boundaries is less formidable for African diaspora churches than racial boundaries. For Garces-Foley, the ideal multiethnic congregation is a montage of cultures, classes, and circumstances demonstrated by its inclusive and ethnically diverse community (144, 155). A distinct characteristic of the *Multiethnic*

model is a *culture of discomfort* that embeds the challenges of the multiethnic church which have an eschatological significance in the light of Revelation 7:9-10 (16).

Multiethnic faith communities that are inclusive and ethnically diverse have a potential significance in societal race relations in Britain to augment integration policy reforms and contribute to shaping public opinion.

A common characteristic of Garces-Foley's models of ethnically diverse congregations is that they all take place in urban settings where Emerson and Kim's concept of population opportunity that provides an opportunity for a congregation to become multiethnic because of existing in a multiethnic community (Emerson and Kim 220). Zimbabwean immigrants are in urban centers that have become mosaics of ethnic diversity and thus enhance their missionary preparation for cross-cultural ministry.

The multiethnic model projects a *we are one* approach similar to the Integrated Multiracial congregation proposed by DeYoung et al. (163; DeYmaz and Li 110). The *multiethnic* church model is pragmatic as well as biblically compatible with the Trinitarian framework and the Antioch church model applicable to the Zimbabwean church-planting missions in the diaspora.

The church-planting strategies by African reverse missionaries in Britain.

The multiracial and multi-ethnic, church-planting models analyzed so far were based on strategies suitable for use by local church planters in their communities in contrast to transnational reverse missionaries such as the unnamed men that planted the Antioch church in their diaspora. In order for a multiethnic, church-planting model to be developed, reverse missionaries need an understanding of the church-planting patterns and underlying variables characteristic of the African diaspora churches in Britain.

Hugh Osgood identified five church-planting strategies that shaped African diaspora churches' multiethnicity or lack thereof. For the purposes of categorization, he labels them as "'constrained to plant', 'sent to plant', 'transferred to plant', 'trained to plant', and 'called to plant'" (110). Each of the five categories identified are distinct but interrelated in some aspects of diasporic ministry.

The West African church-planting strategy in the 1980s was through students who on completion of their studies in Britain, felt *constrained to plant* a church. Fellow nationals were gathered and a church started as a response to meeting their spiritual, social, and cultural needs which otherwise would have gone unmet. The initial vision and mission strategy was to intentionally evangelize the first generation diaspora in language, liturgy, and cultural mannerisms. HU churches of this nature have served an important role for the Zimbabwean diaspora community by conveying a sense of belonging in a society perceived to be discriminating and overtly racist (International Organization 16; Pasura, "Gendering the Diaspora" 102-3). However, the *constrained to plant* model tends to function from an external authority structure.

The second strategy is the pragmatic response of African churches to diasporic missional opportunities in Britain by *sending to plant* reverse missionaries commissioned to pastor their scattered membership (Osgood 111). Africans have been migrating to Britain for decades and among them are Christians who needed pastoral care and support which they could not get from hostland churches due to cultural differences and exclusionary tendencies (Burgess, "African Pentecostal Church" 128). The Roman Catholic Church of Zimbabwe and Zimbabwe Methodist Church sent senior leaders as reverse missionaries to give spiritual leadership to their branches in Britain (McGregor,

“Associational Links” 201). The sending of experienced personnel to care for members strengthened the Zimbabwean churches in the diaspora and gave them visibility within the transnational community.

Osgood’s third strategy, *transferred to plant* is a refinement of the limitations of *sent to plant* model with control from denominational headquarters based in the homeland, which is an antithesis of Emerson and Kim’s external authority structure concept (220). The *transferred to plant* category refers to reverse missionaries initially *sent to plant* but later breaking away from their original denominational allegiances to plant independent ministries on their own (Burgess, “African Pentecostal Church” 129; Osgood 113). In Yancey’s *leadership multiracial model*, the vision of the leader is pivotal to the church’s progress and is leveraged by a high level of acceptance of supernaturalism (52). The *transferred to plant* category is in sync with Yancey’s *leadership multiracial model* particularly in reference to African Charismatic-Pentecostal churches in the diaspora, whether multiethnic or homogeneous.

Osgood’s fourth strategy is *trained to plant* (118). A few Africans enrolled for theological training in Britain in order to plant churches in the host country. The shift in missiological thinking for Zimbabweans about church planting in the diaspora happened in the late 1990s when the socio-economic situation in Zimbabwe deteriorated and people decided to settle in the diaspora. For diaspora churches leaders, theological training undertaken in Britain has a bearing on how mission is carried out in the host communities. Theological training is therefore a significant factor in equipping reverse missionaries with cross-cultural competence that is a requisite for planting a multiethnic church.

The final strategy is the most entrepreneurial of all known as *called to plant* (Osgood 120). This category refers to reverse missionaries that have stepped out in faith in response to the call of God without any mandate from denominational headquarters or in some cases even without training in ministry (Burgess, “African Pentecostal Church” 129). Zimbabwean pastors who use this strategy usually come to Britain to seek secular employment.

When reverse missionaries sense a call from God for ministry, they change direction and put themselves through a personal preparation program of personal study, prayer, and attending conferences and seminars, as well as relying on their previous ministry experience from the homeland (Osgood 120). They bridge the gap between arriving in Britain and getting into full time ministry with *tent making* so as to build a base for their settlement and ministry launch. A majority of independent diaspora churches start with this strategy because of financial constraints of the sending churches from homeland that have limited resources to sustain a minister living in Britain.

Having explored the various strategies used by Africans to plant churches intentionally or spontaneously and taking into cognizance the phenomenal increase of diaspora churches in Britain despite the anthropological realities, the African Christian diaspora has indeed a “strong church-planting mind-set” (Osgood 124). This mind-set was the pattern of the Antioch church that impacted the city and the world through the missionary work of Barnabas, Paul, and their companions by planting ethnically diverse churches that reflect the Trinitarian movement of diversity-in-unity, and unity-in-diversity.

This section analyzed the different typologies and strategies of planting multiracial and multiethnic churches as summarized in Table 2.3. Emerson and Kim explored the sources of the transformation process of a uniracial church to a multiracial church and came out with seven types of multiracial churches. DeYoung et al.'s research was focused on the extent of integration and concluded that multiracial churches can be grouped into three broad categories. Garces-Foley broadened her research to include other ethnic groups beyond just the black and white racial divide and explored the meaning and types of multiethnic churches as well as how they differ from each other. Osgood outlined the pattern and strategies used by African reverse missionaries to plant churches in Britain. A biblical, multiethnic model for the African diasporic church is, therefore, necessary to progress from not only reaching *to* the diaspora but to minister *through* and *beyond* the African diaspora to the ends of the world.

Table 2.3. A Comparison of Multiethnic Church Models and Strategies

Enoch Wan's Diaspora Mission Strategy	De Young et al. Multiracial Ideal-Types	Graces-Foyle Multiethnic Church Models	Osgood Strategies for Church Planting in Britain	Emerson and Kim Congregational Types	Antioch Church: 8 Core Elements
Ministering <i>to</i> the diaspora	Assimilated model	Space-sharing model	Constrained to plant	Mandated	Authority structure
Ministering <i>through</i> the diaspora	Pluralist model	Pan-ethnic (Pan- African) Model	Sent to plant	Survival embracing	Leadership "Population opportunity"
		Multilingual model	Transferred to plant	Survival merge	Discipleship community
				Niche embracing	Social engagement
Ministering <i>beyond</i> the diaspora	Integrated model	Multiethnic model	Trained to plant	Niche charter	Theological foundation
			Called to plant	Neighborhood charter	Mission charter
				Neighborhood embracing	Mobilization of diaspora

A Biblical Model for Planting Multiethnic Churches in the Diaspora

The British government has formally recognized the significant role of faith communities in British society in the area of social capital and welfare provision (Communities 31). The diverse social networks and local neighborhood involvement of the church coupled with its legally recognizable charitable status has positioned it as the most suitable organization to promote integration and social cohesion. Although the African diaspora churches are growing phenomenally, they have faced major roadblocks in evangelizing the host communities in Britain.

Barriers faced by African diaspora churches and the biblical multiethnic, church-planting model. African diaspora churches have met with a myriad of setbacks in their evangelistic quest to reach out to the indigenous British people. Some of the

problems encountered include the linguistic barrier, limited financial resources, lack of meeting space, hostile reaction of neighbors to loud church services, the charitable status registration process and immigration concerns of some members. The rhetoric of reverse missions indicates a sense of mission by Africans to evangelize the West (Adogame, “Rhetoric” 5; Krause 422). However, their efforts in winning members from the host land have not been very successful.

This section presents eight core elements for developing a biblical, multiethnic, church-planting model with special reference to Zimbabwean reverse missionaries in Britain. The eight core elements of developing a multiethnic church are

1. A solid theological foundation,
2. An expansive mission charter,
3. The availability of a population opportunity,
4. An inclusive and disciple-making community,
5. A pragmatic authority structure,
6. A contextual social engagement,
7. An apostolic leadership mix, and
8. Mobilization for impact.

Figure 2.1 is a summary of the eight core elements of a biblical, multiethnic, church-planting model.



Figure 2.1. Acts 11 multiethnic, church-planting model.

A solid theological foundation of Trinitarian doctrine. Church planting in the diaspora needs to be seen through the lens of the Trinitarian movement for mission with the Godhead as the initiator and finisher of *missio Dei*. Therefore, the missiological implication is that mission is really not solely a human activity undertaken out of obligation to change or motivated by the demographic pressures of the world. God calls, empowers and sends those willing to accomplish his *missio Dei* through, in this case, the Zimbabwean transnational diasporic missional movement in Britain.

Contemporary diaspora mission strategies need to be set more securely within a larger biblical and theological framework and not solely on social science models. These models served to articulate the social reality, but in the process eroded the biblical foundation and theological vision of a multiethnic church modelled in the New Testament

(DeYoung et al. 126). Today, robust diaspora missions coupled with a confident African reverse missionary force demands a well-grounded biblical and theological perspective of the Trinitarian movement living out the unity-in-diversity, and diversity-in-unity mirrored in the Trinity.

The church is a community radiating God's unity in diversity, love, fellowship, and mission. The church is a missional community called to live God's mission in the world by evangelizing and making disciples of all nations in spite of sociological structural barriers. The Zimbabwe diaspora church in Britain, like the Antioch church, has a call not only to be a distinct witness, but also to be a lighthouse exhibiting its multiracial, multiethnic, and multicultural nature flowing out of a triune God united in diversity in a world that is trapped in racial prejudice and polarization. This doctrine of the Trinity needs to be taught in conjunction with *missio Dei* and *missio ecclesia*.

The crafting of an expansive mission charter. Emerson and Kim hypothesized that churches that become multiethnic out of a sense of mission are more likely to sustain diversity in the long haul than those that do so as leverage for economic survival or because of compliance to an external authority structure (225). A majority of Zimbabwe diaspora churches are HU branches transplanting the ministry philosophy of the homeland church.

From the onset, the pioneers of the Antioch church had a mission to evangelize Antioch (Acts 11: 19-30; 13:1-2). Wan's diaspora mission strategy applies in that they preached first to the Jews (*to* the diaspora) in order to gain a foothold, and then to the Gentiles (*through* diaspora) and to the rest of the Roman Empire (*beyond* the diaspora) through sending missionaries ("Diaspora Mission Strategy" 7). In view of the changing

cultural milieu and demographics in Britain. HU churches need to redefine their parochial one-dimensional mission target and embrace the broader context of changing attitudes towards ethnic diversity.

Using the framework developed by Emerson and Kim, Zimbabwean diaspora church planters who have a multiethnic mission statement from the beginning (*Neighborhood Charter*) or redefined by an existing congregation (*Neighborhood Embracing*) are most likely to draw an ethnically diverse people and sustain the resulting multiethnic membership (225). One of the key strategies for transforming Zimbabwean HU churches to multiethnic churches is to redefine their mission charter to express dynamic diversity and reconfigure the overall ministry philosophy of worship style, liturgy, and leadership.

Obedience to the Great Commission requires a proclamation of the gospel to all nations and peoples of all races, gender, or creed. The scope of the Great Commission in the context of multiethnicity goes beyond the comfort zone of HU churches and sees the world through God's perspective of extending the kingdom of God to all nations. The missiological implication of HUP is the creation of parallel communities, but the biblical missional charter for diaspora churches is the Great Commission (Matt. 28:18-20) expressed in the Acts 11 model where they went to preach to nations and planted a multiethnic church.

The availability of a "population opportunity." Emerson and Kim emphasize the importance of a population opportunity to exist in order for a mono-racial congregation to transform to a multiracial congregation (220). New members from a different ethnicity may be drawn to a church for various reasons such as proximity to the

meeting location, or by an evangelistic strategy serving the local community, or the mission and ministry philosophy of the congregation. The population of the Sheffield city region has a broad diversity of ethnic groups. Sheffield is almost the size of Antioch's population in the first century. Missionary immigrants from Cyprus and Cyrene planted a multiethnic church in Antioch among a majority ethnic group because a population opportunity existed.

The British indigenous population in Sheffield is more than fifty-three times that of Zimbabweans (ten thousand) living there making it a prime population opportunity to plant multiethnic churches (International Organization 20). The diaspora church will inevitably face issues of cross-cultural incompetence, racially based stereotyping, and social barriers in the neighborhood, but missiological pragmatism in engaging and overcoming them from God's perspective is important. Knowing that God has placed the Zimbabwean reverse missionaries in communities where the host population lives within the proximity of the diaspora church beckons a missional response.

An inclusive and empowering disciple-making community. An inclusive and empowering disciple-making community committed to become a healthy, multiethnic church does not isolate itself from the people and culture surrounding it. An influential diaspora church needs an intentional disciple making strategy that addresses not only spiritual life matters, but also the "visible cultural markers" such as language, dress, food, and music (for first generation migrants) and "core cultural issues" such as differences in values, and communication styles (for host persons or second generation) as part of a holistic curriculum (DeYmaz and Li 105; Garces-Foley 84). When Barnabas realized the

need for a teaching ministry in the Antioch church, he brought in Paul to partner with him in growing and strengthening the fledgling church.

Discipleship develops from authentic relationships rooted on Christ-like qualities of love, joy, forgiveness, kindness, patience, and compassion. In order to make and empower disciples through relationships, love and intentionality must be integral components of a disciple-making strategy targeted at postmodern Britain.

Garces-Foley describes the practice of inclusive communities in multiethnic churches as a ministry of hospitality and the formation of close bonds with visitors to make them a part of an inclusive community and feel a sense of belonging (86). Africans carry a *community consciousness* worldview that enables them to practice inclusivity competently by bringing a sense of community channelled towards receiving the diverse ethnicities into their churches (Burgess, "African Pentecostal Church" 130; Osei-Mensah 63). The diaspora churches need to capitalize on their relational capacity by opening it up to other ethnic communities outside their comfort zones.

DeYmaz and Li's description of inclusion in building a multiethnic church goes beyond the front door to the inner life of the church through the empowering practice of discipleship. They adopt the HUP for the purpose of evangelism targeted at the first generation as part of comprehensive strategy of evangelism encompassing discipleship, integration through serving, equipping for ministry, and inclusion in leadership structures (DeYmaz and Li 106-110). This approach creates an inclusive community by drawing from both the HU and multiethnic models through using culturally relevant evangelism strategies and empowering discipleship strategy.

The practical implication of becoming an inclusive multiethnic diaspora church is to be hospitable to postmodern people needing a place, a sense of belonging and a presence of God by being inviting, welcoming, building relationships, and being non-judgmental (Rynkiewicz, *Soul* 248). The Antioch church stands out as an enduring model of an inclusive multiethnic disciple making community anchored on a solid teaching ministry that produced maturing believers called Christians.

A pragmatic authority structure. The issue of an external authority structure is typically common in denominational churches but can be distinctly overbearing in diaspora churches planted as branches of the homeland ministry. The positive qualities of African Initiated Churches are vitality and dynamism in the global spiritual marketplace beyond their continental context (Adogame, “Quest for Space” 400). Consequently, African reverse missionaries grapple with the complex challenge of negotiating the degree of independence in decision making for diaspora churches denominationally submitted to an external authority structure in Zimbabwe that may or may not fully grasp the local context.

A further complication for diaspora churches is the issue of transnationalism and religion as discussed by Levitt, concerning dual church membership across borders (“You Know, Abraham” 852). Steven Ybarrola points out that too strong of an identity with, and influence from, the home church keeps the diaspora mission effort from being more effective, and less adaptable because they are perceived as foreign in the new diaspora context (87). Transnational external authority structures have an impact on power dynamics on the decision-making process involving local level matters in the diaspora that need approval from an external authority.

However, transnational links with the home church are vital for maintaining the vision and missional zeal Africans bring with them to evangelize the West. In order to become cross-culturally appealing, the diaspora church needs to develop *strategic partnerships* without the colonial paternalistic tendencies of the traditional missional model (Wan, “Rethinking Missiology” 10). Strategic partnerships refer to the partnerships between various types of Christian organizations, host churches, and diaspora churches engaged to complement traditional missions in reaching the diaspora. The building of strategic partnerships with churches and networks in the host land serve as a channel for adapting worship styles, ministry philosophy, and theology to match the cultural context of the diaspora.

The Zimbabwean reverse missionaries *sent or called to plant* churches in Britain need the executive authority for making decisions on the philosophy of ministry, formulation of mission strategy, and biblical interpretation. The freedom to plant churches that are *self-propagating, self-supporting, and self-governing*, opens the ministry for “critical contextualization” (i.e., seeing the gospel as outside culture, but from God to all people in all cultures; Hiebert, *Anthropological Reflections* 64). *Self-theologizing* is the fourth *self*. *Self-theologizing* historically came from the rise in anthropological thought, as well as the growing awareness of the impact of cultural contexts on theology. This concept has significant implications on diaspora missions and biblical interpretation today.

The Antioch church maintained an apostolic relationship with the Jerusalem church. Sending ministries, visitations, and financial support as well as theological engagement characterized this apostolic relationship. However, The Antioch church was

a Holy Spirit-filled *self-theologizing* community on local and translocal issues that had wider missional and theological implications such as the inclusion of Gentiles into God's eschatological community by grace alone (Acts 15). Curtailing external authority's domineering control will allow the Zimbabwean reverse missionaries to frame their own questions and contribute to global mission by planting multiethnic churches firmly grounded on a theological Trinitarian framework. Nonetheless, not all denominational external authority structures are non-pragmatic or domineering in practice.

Social engagement as a channel for mission and integration. Stott contends that the charitable acts of the Antioch church in responding to a need for famine relief in Jerusalem served as an important symbol of Gentile-Jewish solidarity in Christ (*Message* 206). Effective churches respond to human needs through a multi-layered holistic mission whose Great Commission is complemented by the Great Commandment. The spiritual impact of African diaspora churches is on the increase but the social impact is still confined to a homogeneous niche of the Zimbabwean diaspora community.

While immigrants are responsive to the gospel and have their needs met, the resistance from hosts to evangelistic overtures has forced some reverse missionaries to explore alternative ways of taking the gospel beyond the racial and ethnic doors. Social engagement is a significant step in contributing to Britain's community regeneration and social cohesion agenda backed by the UK government that is seeking partnership with faith communities (Communities 8). Richard Burgess notes that social engagement and integration are dialectally related ("African Pentecostal Spirituality" 262). Social engagement as part of a holistic mission strategy may positively contribute to African diaspora churches attaining recognition within the wider British society.

Social engagement is an excellent opportunity to build social capital while also grappling with the racial stereotypes and prejudices that exist in a society influenced by social constructs such as race and ethnicity (Emerson and Smith 179; Hays 202; Reese and Ybarrola 75; Rynkiewich, *Soul* 25). Burgess conducted a study of a Nigerian diaspora Pentecostal denomination in Britain. He observed that congregations engaged in social action made meaningful connections with the white community compared to those that kept to homogeneous settings (“African Pentecostal Spirituality” 264). Social engagement contributes to an African church’s capacity to overcome racism and build a bridge to the white community.

The first step to social engagement in Britain for diaspora churches is to understand the historical and sociocultural context as well as the power dynamics that influence the social ideologies of the *other* as seen through racial lenses (Ybarrola 87). Britain’s imperial legacy of its “schematic image of the social order” is an ideology of difference defined by race (Reese and Ybarrola 73). Diaspora Christians need to understand that they are given a new ethnic identity at their conversion and are identified as the “children of God” (John 1:12) who find their location in Christ (Rom. 6:11) and identify themselves with one another as distinctly set apart by the *agape* love they have towards one another (John 13:34-35). Believers at first called Christians in Antioch provided famine relief to the brethren in Judea because they identified with them in Christ through love.

The second step is to initiate and participate in meaningful interaction across ethnic lines by serving the community in acts of kindness, making contact at work, school, and other open spaces. By so doing the diaspora Christians serve as *boundary*

breakers between the host society and the diaspora community by taking the markers of believers' identity in Christ and practicing the priestly ministry of reconciliation (Anderson et al. 102; Hiebert, *Anthropological Reflections* 145; Reese and Ybarrola 80). Followers of Christ are incarnational witnesses wherever they go.

The final step is to adopt God's model of restoration of the whole person's spiritual, social, and economic needs in the context of socio-economic mobility of immigrants and those less privileged in society. The diaspora church must take the whole gospel to the whole world through holistically proclaiming salvation and taking action on the social concerns of drug addictions, alcoholism, and prostitution by applying the redemptive power of the cross of Christ as Erkate of the ACM did in yesteryear (Adogame, "Betwixt Identity" 27; Sherwood 34; Tennent, *Invitation* 4610). Christian mission without social compassion and justice is biblically deficient in as much as faith without works is dead.

One of the key challenges facing the church in the global north is what Hiebert calls the flaw of the "excluded middle," which is a consequence of a two-tier Western view of reality that dismisses the spiritual dimension between religion (sacred) and science (secular) (*Anthropological Insights* 196). Pastor Sunday Adelaja's Embassy Church in the Ukraine has responded to the *reality gap* and gained recognition from the government for its biblical social engagement programs that are radically transforming lives (Adogame, "Up, Up Jesus!" 320). Society and a majority of Western churches have no definitive solution to dealing with spiritual oppression of people caused by demonic spirits or black magic, and chronic illnesses. The reality gap is where the diaspora church must make a significant contribution by giving a theological response to their practice.

The nurturing of an ethnically mixed apostolic leadership team. The diversity of the Antioch church is evident in the composition of its apostolic leadership team that, incidentally, was from the diaspora: Barnabas (a Jew from Cyprus), Simeon called Niger (*the black* African from northern Africa), Lucius from Cyrene (a North African), Manaen (an Asian from Palestine), who may have been brought up with Antipas, Herod the tetrarch implying he was economically stable, and Paul (a Jew from Tarsus, Asia Minor). The Acts 13 narrative is an informative list of the leadership mix of the Antioch church.

Planting multiethnic churches requires an apostolic (pioneering) leadership with certain distinct qualities drawn from the Antioch church model in Acts 11. The three key distinct qualities are sensitivity to the Holy Spirit, pursuit of cultural competence, and the ability to *envision the eschatological reality*. The list of qualities is inexhaustible but these three are at the core of the apostolic leadership requirements.

The first quality is sensitivity to the Holy Spirit that works together with being a man of the Spirit like Barnabas, who Luke describes as “a good man, full of the Holy Spirit and faith...” (Acts 11:24; Stott, *Message* 218). The choice of the apostles to send Barnabas to Antioch was a significant marker to the future of this fledgling Gentile mission. Barnabas was dependable, he was bicultural and familiar with Greek culture, and the founders of the church at Antioch were from Cyprus, his homeland. Luke recognized Barnabas as a Spirit-filled man and therefore could discern what the Spirit of God was doing in that season of crossing geographic, cultural, ethnic, and theological barriers from Jerusalem and moving in a centrifugal manner to the ends of the world. The Holy Spirit, working through African reverse missionaries in Britain today, is still the

agent of initiating, calling, sending, and directing *missio Dei* as he has always done throughout the history of the Church.

The next key quality of leadership required for planting a multiethnic church is the willingness to pursue cultural competence. The skill of blending people of different ethnic and economic backgrounds into an attractive, inclusive, disciple-making, apostolic community took a lot of adaptability and an understanding of various cultural perspectives from a biblical worldview (DeYmaz 172; Yancey 121). The diasporic church planters of the Antioch church had diverse cultural backgrounds and were intentional in planting a multiethnic church through their evangelistic enterprise to both Jews and Gentiles and in the process developed a multiethnic leadership team.

According to Gerald A. Arbuckle, the cross-cultural education for people living in new contexts away from the homeland and willing to acculturate should focus on the three following levels of cultural competence: First is *cognitive* referring to factual knowledge about cultural differences of members in a community. Second is *affective* referring to the emotional and motivational capacity to contribute to a multicultural community, and finally *operational* which refers to people's ability to enact or express their *cognitive* and *affective* outside when communicating with others (163). The three levels of cultural competence are essential for developing leaders that are relevant in cross-cultural contexts.

The British immigration policy through the integration and social cohesion agenda is structured to equip immigrants with basic cultural competence skills for integration into British society. Thus, reverse missionaries can no longer afford to be cross-culturally incompetent in all three acculturation levels in an increasingly

multiethnic world where they want to plant churches that are missionally relevant, theologically grounded, and appealing to an ethnically diverse community.

The final key quality of an aspiring multiethnic leader is what Dan Sheffield calls “envisioning the eschatological reality” of a multiethnic church (51). This phrase refers to the leader’s ability to see and communicate a clear picture of God’s diversity in creation, and the church as a mirror of the heavenly kingdom lived out in a dynamic faith community attractive to the world. Sheffield cites Howard Gardner in identifying three types of leaders who have a key role in developing an eschatological faith community: visionary, ordinary, and innovative, each with a different story to tell (51). All the three types of leaders are vital to a faith community that aspires to see beyond the present reality.

Visionary leaders are rare and distinguished by their capacity to envision bold new possibilities for communities. Ordinary leaders are common and do not challenge the status quo of their community, but maintain the way things are. Innovative leaders, in contrast to ordinary leaders, take a story that has been latent in the community, such as the eschatological reality of a multiethnic church, and eloquently bring it to the foreground as a resource for renewal and transformation.

While churches benefit from all three types of these leaders, multiethnic churches require innovative leaders. Creative ways are effective in telling the big story of God’s redemptive activity, particularly when told to a meta-narrative postmodern generation. Innovative church planters of multiethnic churches must be prepared to withstand the tide of homogenizing diaspora churches dependent on a sociologically rooted church growth enterprise. They must articulate the vision and values, modeled by the Antioch church

and the theology of the eschatological community, grounded on a Trinitarian framework for missions.

The mobilization of the diaspora church for global impact. The final element for developing a multiethnic, church-planting model in the diaspora is finding bridges to cross the multi-layered barriers from the diaspora community to the host society and then to the rest of the world for the purpose of God's global mission (Acts 1:8). In reaching out to Samaria, the Ethiopian eunuch, Antioch and beyond, the Holy Spirit used bicultural Hellenistic Jews to bridge the cultural and religious gaps. The bicultural Hellenists were more accommodative in their worldview and carried fewer prejudices that enabled them to transmit the gospel into new Gentile frontiers. Barnabas and Paul were bi-cultural/transnational church leaders able to mobilize a church and transform it to a world missionary center of the first century (Acts 13:1-3).

The process of acculturation has significant implications to immigrants' identity formation, because of exposure to both host and host cultures. Berry's acculturation model shows that out of the four-acculturation levels, the multiculturalism level resulting from mutual accommodation is associated with positive adjustments to a new culture (619). One of the main positive characteristics of the acculturation process for Zimbabwean immigrants in Britain is their English language proficiency, which facilitates faster integration, decreases social isolation, increases opportunities in further education, and the labor market relative to other ethnic minorities.

Mobilizing for impacting the world through the diaspora community ministering *beyond* its comfort zone requires that the congregations become missional seedbeds for bridge builders to be transplanted into the nations. The bridge builders have the greatest

potential to be effective builders of bicultural bridges due to their sense of rootlessness and search for cultural identities that are constantly reproducing themselves anew (Hall, “Cultural Identity” 235; Hiebert, *Anthropological Insights* 244). People from mixed marriages, second and third generation of the diaspora community are missionally strategic as *boundary crossers*.

The transnational phenomenon of migration buoyed by globalization is an opportunity to identify, equip, and send bicultural people to make a global impact in *missio Dei*. Children and young people play a vital role in the success of diaspora multiethnic churches because they are not only bicultural bridge builders but also *boundary crossers* to minister beyond their kind reaching out to host communities and other ethnic groups globally. Zimbabwean diaspora church leaders must invest in the bridge builders and *boundary crossers* in terms of evangelism, discipleship, leadership and cross-cultural ministry.

The last core element of planting multiethnic churches completes Wan’s diaspora mission strategy of ministering *to* the diaspora, *through* the diaspora, and finally ministering *beyond* the diaspora. (“Diaspora Mission Strategy” 12). Realignment to a Trinitarian biblical framework for missions and mobilization of diasporic congregations for God’s mission in the Global North can revitalize Christianity in Britain.

Research Design

The research design for this project involved two case studies composed of three congregations each. This qualitative research extensively used a context-bound multicase study to enhance the generalizability of the research and for comparative reasons of the

two case studies (Wiersma and Jurs 210). Specific research methods applied in this project were observations, semi-structured interviews, and focus groups.

The primary research method was the ethnographic semi-structured interview. Semi-structured interviews enable the researcher to probe for more information by using what James P. Spradley calls “expanding descriptive questions” which gives participants more freedom in responding to questions (*Ethnographic Interview* 86). However, the researcher should have a degree of control through guiding the interview by a flexible structure to enable analysis of responses.

Focus groups are group interviews that can be useful in gathering substantial amount of data in a short time. According to David L. Morgan, “[F]ocus groups get at complex influences by encouraging participants to investigate the ways that they are both similar to and different from each other” (12). Thus, the guided group discussion in a focus group made up of six pastors with different approaches to diaspora missions generated an in depth understanding of participants’ perspectives, experiences, and beliefs.

The third research method for this project was pre-on-site observation. Spradley’s ethnographic research cycle is a helpful process for collecting data through observation of “the activities of people, the physical characteristics of the social situation, and what it feels like to be part of the scene” (*Participant Observation* 29, 33). Field notes of the observations should be both descriptive and analytical so that they can be meaningful in the data collection process.

Triangulation of three data collection methods strengthened the validity of the qualitative research design applied in this project (Wiersma and Jurs 264). The

convergence of data gathered from interviews, focus groups and pre-on-site observations coupled with audio recording enhanced the internal reliability of data collected for this study.

Summary

Chapter 2 reviewed the literature related to the biblical foundational doctrine of the Trinity and the theological foundational framework for a multiethnic Antioch church model based on exegesis of Acts 11. This chapter also covered a critical review of anthropological realities faced by Zimbabwean reverse missionaries in Britain with particular reference to the concepts of transnational migration, integration and their subsequent effect on diaspora churches. The missiological impact of the anthropological realities explored in detail culminated in the development of a multiethnic, church-planting model for the diaspora church based on the Antioch church. Chapter 3 explains the methodology considered suitable for application to this project.

CHAPTER 3

METHODOLOGY

Problem and Purpose

The global trend of international migration from South to North has affected not only the demographics of Europe, but African church-planting missions in the diaspora. The migration of Zimbabweans to Britain has resulted in a rapid increase of homogeneous churches in multiethnic metropolitan cities, with particular reference to Sheffield, which has a predominately Caucasian population. In the light of biblical exposition of *missio Dei* as well as the anthropological realities faced by diaspora communities, the planting of homogeneous churches has raised pertinent questions regarding their theological foundational framework and the missiological implications to the evangelization of post Christendom Britain.

The purpose of the research was to critically evaluate the theological rationale for diaspora mission strategies of Zimbabwean reverse missionaries as well as their impact on host communities in Sheffield in the light of anthropological realities and develop a biblical model for planting multiethnic churches in the diaspora.

Research Questions

The research analyzed African diasporic missions from three perspectives, namely, theological, anthropological, and missiological perspectives. Chapter 2 reviewed literature from all the three perspectives. This research answered three research questions that enhanced an understanding of diaspora churches planted by Zimbabwean reverse missionaries in Sheffield and helped in developing a multiethnic, church-planting model.

Research Question #1

Why are Zimbabwean reverse missionaries planting homogeneous and multiethnic churches in Sheffield?

The first research question called for a biblical exposition of diasporic church-planting missions by Zimbabwean reverse missionaries in Britain. The question also examined the underlying anthropological realities that bear upon the rationale of planting homogeneous and multiethnic churches by interviewing the participants in this research. This question was important for the research because it explored the theological framework upon which the rhetoric of African reverse missionaries was built.

Research Question #2

How are the Zimbabwean reverse missionaries applying the mission strategies and models in planting homogenous and multiethnic churches in Sheffield?

This research question considered the practice of ministry by Zimbabwean reverse missionaries in Sheffield as observed in worship services and discussions in the focus groups. The question called for a critical view of anthropology as it relates to theology and missiology. The question required an exploration of the types of churches in the diaspora and the mission strategies adopted by Zimbabwean reverse missionaries to evangelize the people living in communities where the churches are located. The answer to this research question brought to light the transnational activities of the Zimbabwean diaspora community and their relationship to church-planting missions in Britain.

Research Question #3

What is the impact of homogeneous and multiethnic churches planted by Zimbabwean reverse missionaries on their local communities in Sheffield?

The operational question is: Can Zimbabwean homogeneous churches evangelize multiethnic communities in which they are located? If so, what missiological impact does that have in the context of multiethnic Britain? The third question addressed the outcome of the Christian evangelization of host societies by Zimbabwean diaspora churches as viewed through the triad of anthropology, theology, and missiology based on the literature review, interviews, focus groups, and collected field notes. The answers to this question gave insights regarding missiological issues and anthropological realities in the study of the emerging phenomenon of diasporic missiology as it relates to Zimbabwean diaspora churches in evangelizing Britain.

Population and Participants

This study was a pre-intervention model on diaspora church-planting missions by Zimbabwean reverse missionaries in the city of Sheffield, in South Yorkshire County, located in the North of Britain (see Appendix F). The choice of Sheffield was not for the purposes of generalizing the results to all diaspora churches in Britain but for examining significant observations and outcomes about diasporic mission strategies used by reverse missionaries from Zimbabwe (see Appendix G). This section explains in detail the population and the participants of this project.

Purpose sampling was used for the selection of participants in this project. Two churches selected for this project were a reference from a fellow pastor friend in Sheffield. One church was selected because I met the pastor in a Zimbabwean ministers' network meeting that he was trying to start. I selected the other three churches because of their significance to church-planting missions for this study.

The criteria for the selection of the churches used in this research were

1. The church is located in the city of Sheffield in the South Yorkshire region.
2. The founder of the church plant is a Zimbabwean reverse missionary either sent by the home church or planted independently.
3. The church must be established and been in operation for at least five years with a pastor/minister, and a council of elders or leaders in place.
4. The church is involved in mission *to* the diaspora, or *through* the diaspora, and *beyond* the diaspora through various mission strategies.

The six churches selected were the Apostolic Faith Mission Church, Forward in Faith, Methodist Zimbabwe Fellowship, United Methodist Church of Zimbabwe, Emmanuel Revival Ministries International, and Overflowing Life Ministries. The MZFUK and UMCZUK are categorized as Protestant denominations, while AFMC, FIF, ELRMI and OLM are Pentecostal churches selected because of their higher than average church growth as Pentecostal movement compared to any other denomination in Britain.

All the six churches selected shown in Figure 3.1 met the criteria set for their selection. Therefore using appropriate data collection instruments was feasible for this study.

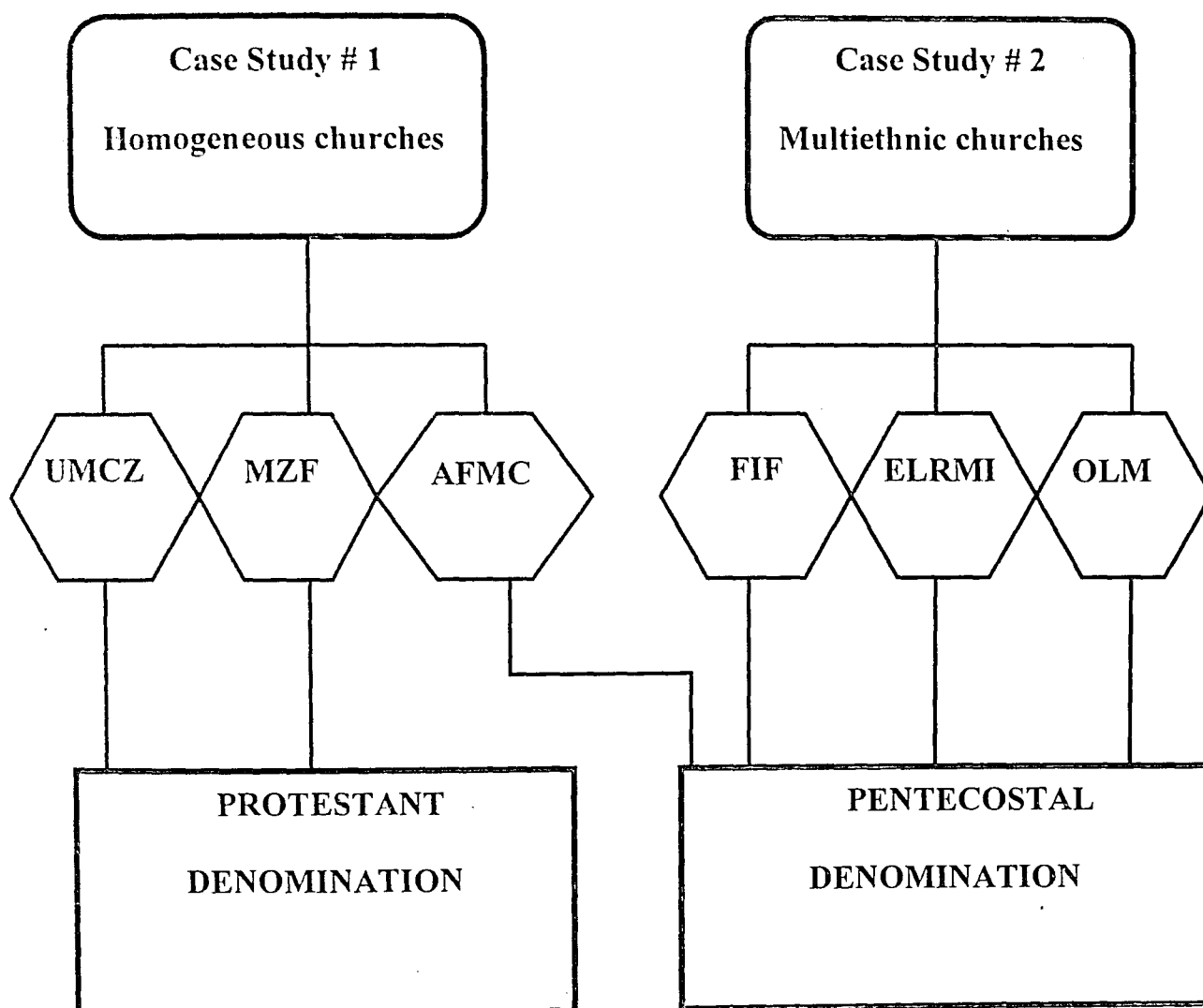


Figure 3.1. Zimbabwe diaspora churches in Sheffield.

Design of the Study

This study was an exploratory qualitative design using multiple research instruments to explore the theological rationale for church planting and analyze the impact of diaspora church-planting missions by Zimbabwean reverse missionaries on host communities in Sheffield. Spradley notes that ethnography is an effective design for understanding complex societies where people move from one cultural context to another, or live in both as transnationals (*Ethnographic Interview* 12). The ethnographic

design elements applied examined and explained the anthropological concepts of beliefs, behavior, and communication of Zimbabwean reverse missionaries based in Sheffield.

The methodology involved two case studies of three churches each. One case was for homogeneous churches, and the other was for multiethnic churches planted by Zimbabwean reverse missionaries in Sheffield. The case study ethnographic design elements selected were important in this project because of the characteristics outlined by John W. Creswell: cultural themes, context or setting of each of the six churches, shared patterns of beliefs, description, interpretation and behavior, and language, as well as researcher reflexivity (468). Ethnography in conjunction with case study approach enabled an in-depth exploration of diaspora missions practiced by Zimbabwean reverse missionaries in Sheffield.

In the first phase, I conducted pre-on-site observations in all six churches during their Sunday worship services in Sheffield on different dates. I noted down my observations in a field-notes journal for analysis and interpretation in conjunction with results from other data collection instruments. Although I recorded observational data as events unfolded during the services, I kept consistency of recorded details by following seven broad categories of observations (see Appendix D). The writing of observations happened during the field visits in each of the six churches, and soon after the worship service in order to capture as much as possible.

In the second phase, I sent out advance letters to each of the six pastors selected to participate in the project by mail and in person (see Appendix A). The letter explained the purpose and the expectation of each participant in the project and a consent slip. After seven days, I followed up with phone calls to those that had still not responded. For the

pastors that responded, I sent them a demographic information sheet for completion before the interview date. The demographic information sheet was useful for gathering information about the participants in preparation for the individual interview (see Appendix B).

In the third phase of the project, I administered individual semi-structured interviews face to face with each of the pastors of the six selected churches planted by Zimbabwean missionaries (see Appendix B). The individual, semi-structured interviews took forty five to sixty minutes each conducted over a period of approximately six weeks in church buildings, homes, and public spaces in Sheffield. All the individual interviews were guided to enable those interviewed a fair latitude to fully express themselves while enabling me to probe more deeply where necessary thus giving the findings further validity. The individual semi-structured interview guide was the main data collection instrument used for this project.

The final phase of the project involved a focus group that brought the six pastors together to discuss some of the major issues they faced as reverse missionaries (see Appendix C). The major items on the focus group agenda were the significance of the anthropological realities to diaspora church-planting models, the strategies of Zimbabwean reverse missionaries in evangelizing in Sheffield, and their impact on local communities. The results from all the data collection instruments were the basis for analysis and interpretation leading to recommendations and conclusions.

Instrumentation

This project used three researcher-designed instruments. I used pre-on-site observations with field notes, individual semi-structured interviews, and focus groups for

collecting data. The names of the instruments used were (1) pre-on-site observation (PO), (2) homogeneous and multiethnic church individual semi-structured interview guide (HMI), and (3) senior pastors' focus group (PFG).

I used the PO instrument anonymously for familiarization with the six congregations as a preliminary step to the project and recorded the observations as field notes during the visit and soon after leaving the setting for use later in documentary data analysis. The field notes, in conjunction with other data collection instruments for this project were analyzed, categorized, interpreted, and synthesized into patterns and themes.

The HMI was the main instrument used extensively to measure the three research questions about the rationale, the diasporic mission strategies, and the impact on host communities of both homogeneous and multiethnic churches planted by Zimbabwean reverse missionaries. The HMI instrument contained seven semi-guided questions in the areas of the knowledge or rationale for planting diaspora churches (research question #1); diaspora mission strategies and models for church planting in the diaspora (research question #2) and the impact of the homogenous and multiethnic churches planted by Zimbabwean reverse missionaries in the local host communities (research question #3). I standardized each of the face-to-face individual interviews according to a general format covering different categories of questions to enable me to compare responses in data analysis.

The PFG instrument was for research questions number two and three on diaspora church-planting models and strategies used by Zimbabwean reverse missionaries in Sheffield and their impact thereof. I administered a focus group discussion approximately six weeks after the first individual semi-structured interview. The focus group was

composed of all senior pastors of the six selected churches categorized into two cases studies. I used some of the information collected from the senior pastors using the HMI as part of the focus group discussion on strategies for planting churches in the diaspora.

Pilot Test or Expert Review

I pilot tested the individual semi-structured interview guide with two churches in Sheffield and London. Although Zimbabwean reverse missionaries planted both churches selected for the pilot study, they did not participate in the project. My church based in Sheffield was one of the churches that participated in the pilot test.

Variables

I identified two intervening variables for this exploratory qualitative design. The intervening variables were first, the knowledge and theological training of the Zimbabwean reverse missionaries. The second intervening variable was the diaspora mission strategies used for planting three homogeneous churches and three multiethnic churches. No obvious independent variables were identified since the study was exploratory by design and pre-intervention in approach not requiring any intervening action.

Reliability and Validity

The individual semi-structured interview guide was pretested in separate churches in Sheffield and London in order to test the validity and reliability of the instrument. I administered the pretest to churches similar to the selected ones for this study. Zimbabwean missionaries planted both churches; one was homogeneous, and the other was multiethnic. After conducting the pilot tests, necessary changes followed before the actual research began.

A set of standard questions asked increased the reliability of individual interviews with the six pastors (see Appendix B). The literature review determined the external validity for the individual semi-structured interviews and the focus groups. To ensure internal validity, I triangulated the data collected through pre on-site observations, individual semi-structured interviews, and focus groups.

Data Collection

I conducted two case studies comprised of three homogeneous and three multiethnic congregations. I purposely selected six congregations because of their significance and capacity to meet the parameters of participating in this study. This project covered a period of approximately five months to research. For this project, I used pre-on-site observations recorded on my field notes journal, administered a face-to-face individual semi-structured interviews to the senior pastors as well as one focus group discussion at the end of the project. I used three major instruments to collect data for this project: semi-structured interviews, focus groups, and pre-on-site observations with detailed field notes.

Week 1-6—Pre-On-Site Observations

I conducted six pre-on-site observations anonymously on different church locations for the churches participating in this study. The pre-on-site observations occurred on Sunday mornings, afternoons and evenings in church buildings, and community centers rented out by the participating churches. Each period of observation with a single worship service was the length of one observation unit. I recorded my observations in a field-notes journal during and soon after the service to enhance on accuracy of what I observed. Appendix D shows the list of the seven broad categories for

observation in this research. However, the observation process was flexible in its approach.

Week 7—Sending of Participation Invitation Letters

I sent invitation letters by mail to each of the six senior pastors of the churches selected to participate in the project. The letter explained the purpose and process of the project and had consent slip at the end of the letter for the pastor to sign, giving consent to participate in his or her voluntary capacity (see Appendix A). I enclosed a self-addressed stamped return envelope for the consent slip but with the option of an e-mail response.

Week 8-9—Follow-Up and Setting Appointment for Interviews

In order to ensure that the pastors received the invitation letter to participate, I followed up all those who had not yet responded by phone call or e-mail. For those that did not receive it, I delivered the invitation letters in person. For those that responded, I called them on the phone to set up an appointment for an individual semi-structured interview. I enquired if they preferred that I send a demographic information sheet by e-mail or by post and complete them before the interview appointment (see Appendix B).

Week 10-16—Interviews Done with Six Pastors

During this period, I administered six face-to-face, individual, semi-structured interviews with each of the pastors participating in this project over a period of six to seven weeks. I phoned the pastor a day before each interview appointment to confirm and then on the day of the interview I collected the demographic sheet sent in week eight and nine. The interviews were between forty-five and sixty minutes long and had seven main questions and five follow on questions for all participants. Throughout the course of the

interview, I allowed for latitude by permitting probing beyond the answers given and allowed for expansion on issues raised. The interviews took place in offices, church premises, cafes, public libraries, and homes. A digital audio instrument recorded all the interviews with the proper consent of each of the six participants. At the end of the interview, I requested for any printed church material that may contribute to the study.

Week 17—Set Date for a Focus Group Discussion

This stage of the project was for setting up a date for a focus group discussion meeting with all the six participants. I phoned the six participants individually to set up a date when they could all be available at an agreed venue and time.

Week 18-19—The Focus Group Discussion of Six Pastors

The focus group meeting took place in a spacious room with recording equipment set up. Before the start of the meeting I welcomed each participant and they completed another demographic information sheet different from the one completed before the individual semi-structured interview (see Appendix C). I read out the focus group protocols and ensured that all participants understood them. The focus group discussed six questions for one hour and forty-five minutes and refreshments were available throughout the course of the meeting. The group dynamics in a focus group discussion stimulated different insights and perceptions that were otherwise not forthcoming in the face-to-face, individual interviews. I moderated the focus group discussion.

Week 20-21—Clarification of Information and Sending of Thank-You Cards

In the twentieth week, I sought clarification on any details or information that was incomplete or unclear. I sent thank-you cards on the twenty-first week by post to the six participants for their time and contributions before analyzing the data collected in detail.

Data Analysis

The project occurred over a period of approximately five months of collecting data through pre-on-site observations, interviews, and focus groups. Data analysis occurred for each instrument used in this project to answer the three research questions. The instruments analyzed were HMI, PFG, and PO.

The project started with one pre-on-site observation as a participant observer for each of the Zimbabwean led six churches and the information recorded on field notes journal. I wrote the field notes during the visit and soon after leaving the six sites to retain the accuracy of the data with a degree of reflectivity by reducing the time lapse between observation and recording.

I designed the semi-structured interview guide, and conducted six face-to-face, individual interviews for consistency and comparison in analysis. The six individuals interviewed were the senior pastors of three homogeneous churches and three multiethnic churches that are case studies in the project. Certain themes and patterns emerged from the scrutiny of the HMI interview transcripts. I then categorized them into groups in tables and graphs using Microsoft Excel, Inspiration International English and Microsoft Word computer programs.

Some of the relevant themes on diaspora mission strategies used in church planting were included in the PFG questions for discussion. I noted descriptions of the mission strategies and emerging themes, repeated words, terms, phrases, ideas, and segmented them through use of codes. I coded interrelating themes, contradictions, and significant differences for thematic analysis.

I used the PFG to validate the data collected through other instruments. The field notes from PO observations were referred to simultaneously in data analysis with the other instruments, but the HMI interviews were the main source of data collection for the project. Through the method of coding data into categories, regularities in perspectives (semi-structured interviews), and behavior (pre-on-site observation) emerged.

Ethical Procedures

Each participant took part in this study voluntarily and signed an informed consent before responding to the interviews or focus group (see Appendix A). Extreme care taken in committing to handling the data provided in strict confidentiality protected the identity of each individual who participated in this project from any harm. I informed the pastors that all information collected by pre-on-site observations, interviews, and focus groups would be destroyed after the approval of the dissertation.

CHAPTER 4

FINDINGS

Problem and Purpose

The South to North global trend of international migration has not only affected the demographics of Europe, but also fueled a proliferation of African church-planting missions in the diaspora. In the light of *missio Dei* as well as the anthropological realities faced by diaspora communities, the planting of homogeneous churches has raised pertinent questions regarding their theological foundational framework and the missiological implications of the evangelization of post Christendom Britain. The purpose of the research was to critically evaluate the theological rationale for diaspora mission strategies of Zimbabwean reverse missionaries as well as their impact on host communities in Sheffield in the light of anthropological realities and develop a biblical model for planting multiethnic churches in the diaspora.

Participants

Six churches planted by Zimbabwean reverse missionaries in Sheffield participated. The participating churches were Forward in Faith, Overflow Life Ministries, Emmanuel Life Revival Ministries International, Methodist Zimbabwe Fellowship, Apostolic Faith Mission Church, and United Methodist Church of Zimbabwe.

The demographic analysis reveals the characteristics of the participants studied including their year of planting, duration of stay in the diaspora, church size, ethnic composition of church, and ministerial training. Table 4.1 tabulates the findings.

Table 4.1. Demographics of Participants

Category	Forward in Faith, UK	United Methodist Church Zimbabwe, UK	Methodist Zimbabwe Fellowship, UK	Apostolic Faith Mission Church, UK	Emmanuel Life Revival Ministries International	Overflowing Life Ministries
Year of Planting	2002	2003	2003	2004	2005	2006
Church mission statement	Making disciples of all nations Matt 28:19	A vibrant church, spiritually empowered, and fully equipped for its mission	To respond to the gospel of God's love in Christ and to live out discipleship in worship, and mission.	Take the simple message of Salvation to all people from different nations.	Establishing the Kingdom of God and reviving nations.	Equip and empower people through effective discipleship and release them to inherit the nations for Jesus.
Church Size	1-60	61-120	1-60	1-60	1-60	1-60
Number of churches	82 Assemblies in major cities and towns	20 congregations in the UK	27 branches in the UK	6 congregations in the UK	1 congregation	1 congregation
Headquarters	Harare, Zimbabwe	Harare, Zimbabwe	Harare, Zimbabwe	Bulawayo, Zimbabwe	Sheffield, Britain	Sheffield, Britain
Title	Senior pastor	Minister	Chairperson	Senior pastor	Apostle	Senior pastor
Gender	Male	Male	Female	Male	Male	Male
Age (In years)	40-49	50-59	30-39	40-49	40-49	40-49
Marital Status	Married	Married	Single	Married	Married	Married
Number of Children	1-3	1-3	1-3	1-3	More than 3	1-3
Academic Level	Undergraduate	Masters	Undergraduate	Undergraduate	Undergraduate	Doctorate
Years SP living in the UK	6-10	6-10	11-15	11-15	6-10	6-10
Ministry Training	Zimbabwe	Zimbabwe	Zimbabwe	Zimbabwe	Zimbabwe and Britain	Zimbabwe, Norway, Britain

At the start of this project, six participating churches were categorized into two case studies with three churches each. Case study one was homogeneous churches (HUCs), and case study two was multiethnic churches (MECs). However, both the literature review and the findings brought new understanding to the earlier categorization in Figure 3.1 (see p. 116) in that in practice, only two churches could be classified as

emerging multiethnic churches and four were homogeneous. The latter were MFZUK, UMCZUK, AFMC, and FIF although FIF was seeking to become a multiethnic church. The former were OLM and ELRMI and both of these still have a long way to go before they become full-fledged multiethnic churches.

Research Question #1

Why are Zimbabwean reverse missionaries planting homogeneous and multiethnic churches in Sheffield? The first research question was enquiring on the rationale of Zimbabwean reverse missionaries planting homogeneous and multiethnic churches in the diaspora. The data gathered the responses to the first research question using individual, face-to-face interviews of six senior pastors with churches in Sheffield (see Appendix B). The most common reason for planting a church in Sheffield was cultural with 67 percent of responses found in this category. In addition to cultural reasons, 50 percent of the diaspora churches started for missiological reasons. Theological rationale and meeting practical needs were the least common reasons for planting diaspora churches in Sheffield.

In case study one composed of four homogeneous churches, all four opened a branch in Sheffield because members from their homeland church were culturally *missing mother tongue*. The homogeneous churches were providing a religious and social space that was a repository of Zimbabwean cultural norms and language for the diaspora community. For case study two, composed of emerging multiethnic churches, the most common reason for planting a church in the diaspora was to *reach the unchurched* and make disciples of all nations (see Table 4.2).

Table 4.2. Rationale for Planting Churches in Sheffield by Zimbabwean Reverse Missionaries

Reasons for Church Planting in Sheffield	<i>f</i>	%	Description
Meet cultural needs	4	67	“Missing mother tongue”
Meet missiological needs	3	50	“Reach the unreached”
Meet a theological need	1	17	“Emphasis on discipleship”
Meet practical needs	1	17	“Donating clothes to charity”

A demographic information sheet distributed to six senior pastors of participating churches before the semi-structured interviews revealed primary data about the diaspora churches. The primary data collected was on areas such as the year the churches started, the vision and mission statements, congregation size, number of congregations planted in the UK to date, ethnic representation in membership and the denominational affiliation status of the churches (see Appendixes B and C). This data was important for understanding the rationale of church planting by Zimbabwean reverse missionaries in Sheffield in collaboration with question two of the interview guide on the reverse missionaries’ perspective on HUC and MEC.

The most common word in mission charters is *nations*, which is used by four churches, two apiece in case study one and case study two. Their common perception is that *HUC is the starting point for MEC*. MFZUK and UMCZUK have the word, *mission* in common. All four of the HUCs perceive HUC as a practical evangelistic strategy for church planting in the diaspora because of its uniqueness and absorption of Zimbabwean culture, thus making it appealing to the Zimbabwean diaspora community. The concept

of discipleship and related terms such as *equipped* and *disciples* appear in five of the six mission statements of participating church (see Table 4.3).

Table 4.3. The Mission and Theological Foundations of HUCs and MECs

Common Themes in Mission Charters	Church Name	Theological Foundations	Perspectives on HUC and MEC
"Kingdom of God," "Nations"	ELRMI	Establishing the Kingdom of God in all nations—the heart of God	HUC is the starting point for MEC
"Discipleship," "Nations"	OLM	Enforcing the completed work of Jesus Christ through evangelism and discipleship	HUC is the starting point for MEC
"Discipleship," "Mission"	MZFUK	Fulfilling the Great Commission in the power and guidance of the Holy Spirit and Christ's love	HUC is unique and appropriate for their diaspora community in the long term
"Equipped," "Mission"	UMCZUK	Making disciples for Jesus Christ for the transformation of the world	HUC is the ultimate goal and also incorporates Zimbabwean culture
"Disciples," "Nations"	FIF	Complete the finished work of Christ and reconciling man to God	HUC is evangelistic in that it reaches the diaspora
"Salvation," "Nations"	AFMC	The Commission of Jesus Christ—to go out and preach the Gospel	HUC is one practical way of starting a new church plant

While in theory a positive correlation between the mission charters of diaspora churches and their theological understanding of missions exists, disparities are noticeable when it comes to the basis of their theological foundations and perspectives on HUC and MEC. Churches such as OLM, UMCZUK, and FIF were Christo-centric while ELRMI was for the kingdom of God being at the *heart of God*. MFZUK's mission charter was

closest to a Trinitarian theological foundation although its mission practices come from a homogeneous church model focused on reaching Zimbabweans in the diaspora.

The data obtained from responses to the first question of the semi-structured interview guide about how each of the participating churches started was useful for making comparisons of the initial church planting strategies used (see Appendix B and Table 4.4). The most common initial church-planting strategy adopted by Zimbabwean homogeneous churches was the coming together of immigrants from a particular denomination for the sole purpose of starting a branch. This *constrained to plant* strategy was characteristic of all churches in case study one, namely FIF, MFZUK, AFMC, and UMCZUK although the latter is unique in that women planted it.

For case study two, both ELRMI and OLM started by what one of the emerging multiethnic church interviewees called, *cold planting* (meaning starting with new people with no previous denominational contact) in contrast to case study one homogeneous churches that *hot planted*, (meaning starting a church with people related to a denomination). Applying Osgood's strategies, ELRMI started as *transferred to plant* and became *trained to plant* while OLM started as *called to plant* (110-13). MECs are therefore distinctly different from HUCs in terms of inception and motive for starting a church.

In all the six churches observed at the beginning of this project, significant gender disparities between men and women were apparent. In some churches, women outnumbered men by a minimum of 60 percent (in AFMC) and a maximum of 81 percent (in MFZUK). Homogeneous churches had proportionately more women than men attending church services compared to emerging multiethnic churches. I also observed

that young people were few or absent, a fact exacerbated by an absence of dedicated ministries for children and young people in three HUCs and one MEC (see Table 4.4). The ministry rationale of the majority of Zimbabwean diaspora churches focused on first generation migrants who are predominately the majority in the participating churches.

Table 4.4. Initial Church-Planting Strategies, Gender Distribution, and Church Ministries

Initial Church-Planting Strategy	Church Name	Gender %	Age Groups and Ministries
Planted a cell group from an FIF assembly based in Leeds city nearby	FIF	75 (W) 25 (M)	Adults were the majority No children's ministry
Planted by two UMCZUK women from Zimbabwe to Sheffield	UMCZUK	79 (W) 21 (M)	Adults were the majority Sunday school for children
Planted by a group MCZUK members Residing in Sheffield	MFZUK	81 (W) 19 (M)	Adults were the overwhelming majority. Youth were absent.
Planted by AFMC members from Zimbabwe working in Sheffield	AFMC	60 (W) 40 (M)	Adults were the majority No children's ministry
Planted through a "man of peace" from Zimbabwe living in Sheffield	ELRMI	70 (W) 30 (M)	Adults were the majority No children's church
Planted through the leading of the Lord after "spying the land"	OLM	67 (W) 33 (M)	Adults were the overwhelming majority. No children's or youth ministry

W—Women; M —Men

Research Question #2

How are the Zimbabwean reverse missionaries applying the mission strategies and models in planting homogeneous and multiethnic churches in Sheffield? The second research question focused on how the Zimbabwean reverse missionaries applied mission strategies and models in planting homogenous and multiethnic churches in Sheffield. This research question considered the practice of ministry by Zimbabwean reverse missionaries in Sheffield by observing worship services, interviewing senior pastors, and

convening a focus group discussion. The research question required an exploration of the types of churches in the diaspora and the mission strategies adopted to evangelize host communities in Sheffield.

My data revealed that, using Garces-Foley's multiethnic church models, the multilingual model churches are comparable to HUCs in this study while the Pan Ethnic model (Pan African) churches are the emerging MECs (see Table 4.5). The main language in the worship service and in fellowship among members of HUCs is *Shona*. MECs tend to be Pan African in composition because they have reached out to other African ethnic groups beyond the Zimbabwean tribes. English is the common language of emerging MECs.

A mix of both HUCs and emerging MECs share rented space with existing British churches. None of the participating diaspora churches owns a building of their own because they are relatively small and have limited financial resources. The oldest Zimbabwean diaspora church in Sheffield is twelve years old with a membership ranging between one and sixty people and is a branch of the largest Zimbabwean denomination in Britain (see Table 4.1, p. 127).

Table 4.5. Garces-Foley's Adapted Multiethnic Church Models

Model	Name of Church	Common Characteristics
Space-Sharing	MFZUK OLM ELRMI UMCZUK	Some of the diaspora churches use the building for free while others have an option to make a nominal donation.
Pan-Ethnic (Pan-African)	OLM ELRMI	Congregates have a common racialized status identifiable with a physical appearance of African heritage and culture. English is the common language.
Multilingual	UMCZUK MFZUK FIF AFMC	The native languages common to churches in this model are <i>Shona</i> and <i>Ndebele</i> but English is used. The predominant language is <i>Shona</i> .
Multiethnic	Antioch Church	Solid theological foundation; expansive mission charter; availability of a population opportunity; inclusive and disciple-making community; pragmatic authority structure; contextual social engagement; apostolic leadership mix; mobilization for impact (see page 95).

AFMC and FIF use community halls rented from the Council and charity groups.

My data for collating mission strategies first came from pre-on-site observations of church liturgy, members, physical surroundings, hospitality, participation, media, and leadership. An emerging MEC gave welcome pack to first time guests as part of their evangelistic mission strategy, while one HUC met practical needs of the Zimbabwean diaspora community as an outreach strategy. Interview question three was: how would you relate your church mission to the strategies you are applying in reaching out to the people in your community? The data from the interview revealed that the mission strategies used by HUCs are offering practical support in funerals to Zimbabweans, pastoral care to Zimbabwean asylum seekers, use of cell strategy for multiplication to *bring the church where people are*, social networks to publicize meetings and events, and

evangelically focused prayer nights. The mission strategies used by the emerging MECs were extensive use of social media, witnessing to local people, hospitality to new people, and inclusiveness, building a good testimony in the community, and offer Christian counseling services particularly in the area of deliverance and healing.

The focus group discussion question two asked what strategies and models the participants have used (or are currently using) to plant and grow the type of church they have today (see Appendix C). The main mission strategies of HUCs were building relationships with Zimbabweans through attending community events such as Independence Day celebrations, and church gatherings such as *ruwadzano* (evangelistically focused camp meetings). The emerging MEC mission strategies discussed were hosting music concerts and relevant conferences for young people, personally inviting people to church, and manifestation of signs and wonders to show the power of God. This study identified at least twenty mission strategies applied by the six participating churches.

The mission strategies used by Zimbabwean reverse missionaries were summarized into five of the most common strategies (see Figure 4.1). The most common strategy out of the five was use of social media to facilitate awareness of the church in general and dissemination of information about its activities. Four churches (ELRMI, OLM, UMCZUK, and FIF) described social media as *essential* to their missional strategies. The major theme for case study one homogeneous churches was building relationships with the Zimbabwean diaspora while case study two emerging multiethnic churches placed more emphasis on building relationships with the host community (OLM) and being inclusive through hospitality (ELRMI) as well as manifestation of signs

and wonders. *Ruwadzano* was a major strategy in the diaspora for HUCs in bringing together the Zimbabwean faith community for revival camp meetings.

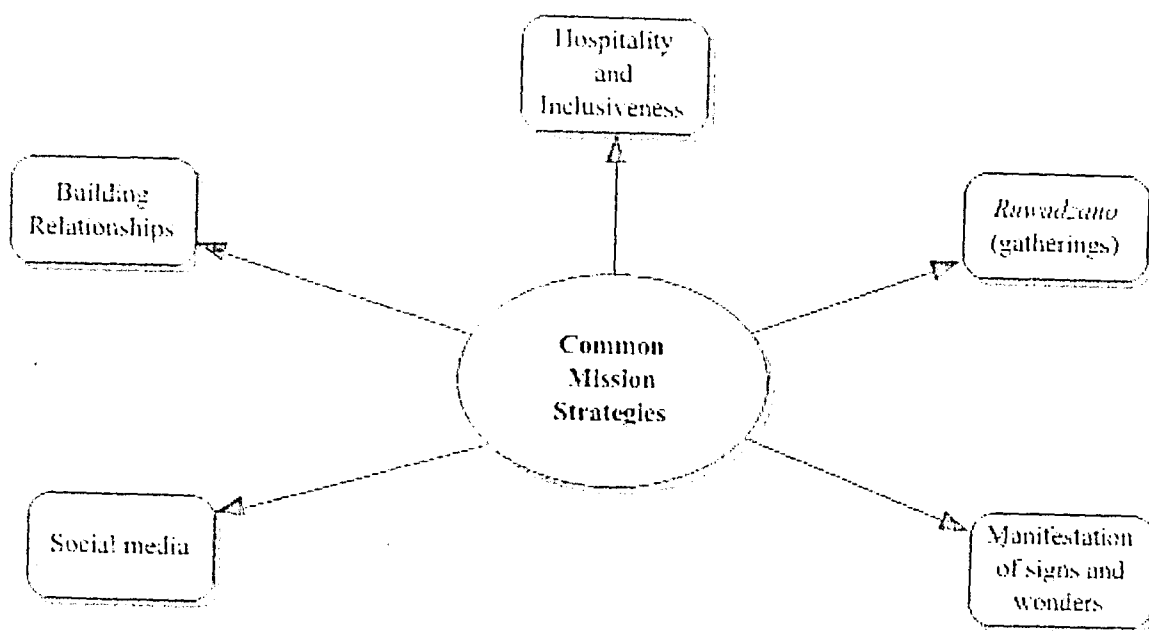


Figure 4.1. Five most common strategies of Zimbabwean reverse missionaries.

The fourth question on the semi-structured interview guide asked where the participants find their mission strategies and how they decide which one to use in their churches. The data showed that case study one homogeneous churches (FIF, AFMC, MFZUK, and UMCZUK) depend on an external authority structure for mission strategies in Britain. The senior pastors from these four churches obtained their ministerial training from the denominational headquarters in Zimbabwe that exercise significant control over their branches in Britain (see Table 4.6). Case study two emerging multiethnic churches (ELRMI and OLM) were both autonomous and their mission strategies were from a variety of sources that include other ministries and literature references. The emerging

MECs pastors' common denominator in that they obtained their ministry training not only in Zimbabwe but also in Britain and Norway (see Table 4.1, p. 127).

Table 4.6. The Source of Diaspora Mission Strategies and External Authority Structure in Relation to Zimbabwe

Source of Mission Strategies	Church Headquarters	Decision Making	Homeland Connection
Other ministries; members; prayer leadership conferences; literature	ELRMI Britain	Pragmatic authority structure	Personal level in terms of friendships in Zimbabwe
Bible; learning from others	OLM Britain	Pragmatic authority structure	Personal level in terms of friendships in Zimbabwe
Strategies imported direct from Zimbabwe	MFZUK Zimbabwe	External authority structure	Ministerial level: send delegates to Conference; ordination done in Zim; fundraising initiatives; involvement in projects
Formulated and approved by the Zimbabwe Conference	UMCZUK Zimbabwe	External authority structure	Ministerial level: send delegates to Conference; ordination done in Zim; fundraising initiatives; involvement in projects
Scripted and approved in Zimbabwe. The church founder is a key person in the direction and guidance of the church	FIF Zimbabwe	External authority structure	Ministerial level: Ministry direction and training; ordination of pastors; involvement in projects
Imported from Zimbabwe; Led by the Spirit of God; Scripture as the manual guiding navigator	AFMC Zimbabwe	External authority structure	Ministerial level: Ministry direction and training; ordination of pastors

The data from responses to the focus group discussion question three (to what extent do you and your leadership team maintain contact with your homeland at personal and ministerial level?) revealed that 67 percent of the six participating churches were significantly affected by an external authority structure. An external authority structure, in practice meant that mandatory conference attendances, and ministerial appointments as well as transnational movement of ideas, resources, and people bolstered ministerial

connection with headquarters. This study found out that FIF is arguably the largest Zimbabwean diaspora ministry in terms of number of congregations in Britain (see Table 4.1, p. 127). Specific books and ministry manuals written by their charismatic founder, governing with an executive homogeneous committee based in Zimbabwe give apostolic oversight of the FIF branches worldwide.

The data revealed the relationship between an authority structure and the church models of HUC and emerging MEC in the diaspora using quadrant analysis (see Figure 4.2) Quadrant one is where UMCZUK, MFZUK, AFMC, and FIF are located and are collectively identifiable by a dominant external authority structure that tends to affect their ability to reach beyond the Zimbabwean diaspora. Case study one homogeneous churches essentially operate like branches of mother churches in their homeland.

Quadrant two is for an HUC in transition to a MEC through breaking away from its original denominational homeland affiliation and creating its own mission charter (Osgood 113; Burgess, “African Pentecostal Church” 129). Participating churches in this study did not fit the quadrant two criteria.

Quadrant three is where OLM and ELRMI are situated in that they both are independent of an external authority structure and therefore can set their mission charter in response to the population demographics of their locality. The internal authority structure improves the decision making process and is pragmatically adaptable to the context they operate in.

Quadrant four is for a MEC that co-exists with an external authority structure. This is possible in cases where churches started by immigrants in Britain later seek

denominational and apostolic links from their homeland (Levitt, “You know, Abraham” 859). None of the participating churches was in this category.

The external authority structure quadrant analysis reveals that the more independent a diaspora church is, the more likely it is to become a multiethnic church through the alignment of its mission charter to mission strategies that are contextually relevant to the population opportunity. Conversely, the more dominant the external structure is over a diaspora church, the more likely it is to become a homogeneous church appealing to migrants from the homeland only.

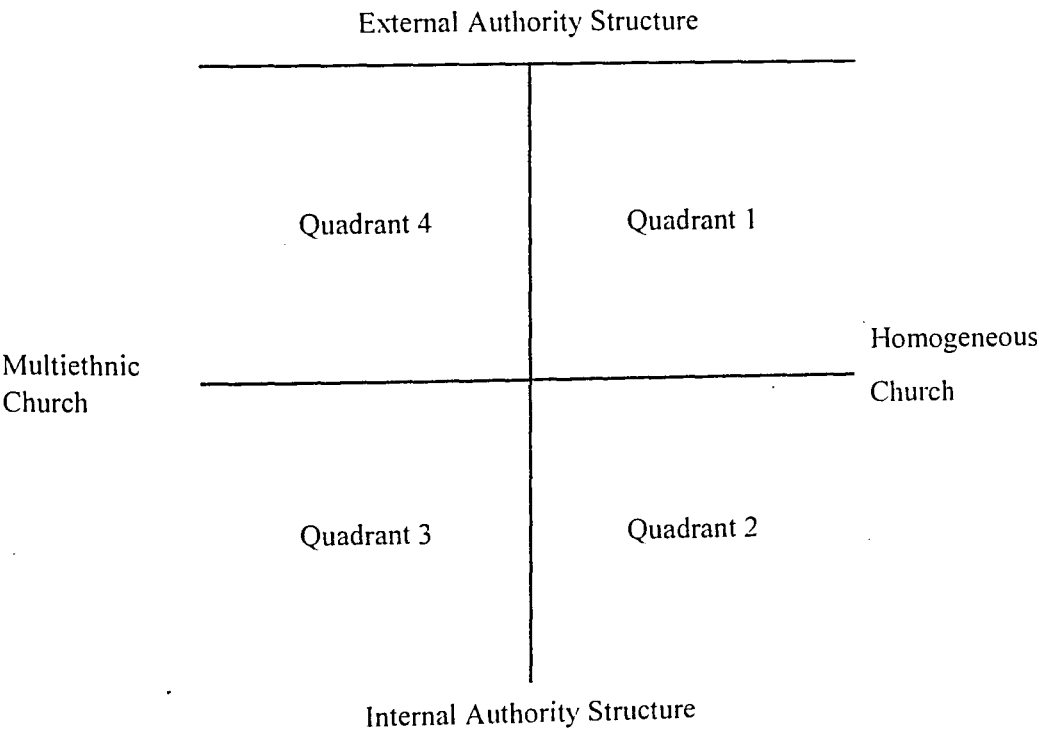


Figure 4.2. The authority structure quadrant analysis.

The data obtained from the pre-on-site observations of Sunday worship services of the six participating churches in the areas of liturgy (preaching, prayer and singing), members (dress, ethnicity, gender, and age), and physical surroundings (location, room

layout, and hygiene), showed that virtually all six churches were composed of black people of African descent. The findings further indicated that people attending Sunday worship services in all case study one churches were Zimbabweans only while those attending case study two churches were Pan-African although the majority were Zimbabweans.

In case study one homogenous churches, FIF, MFZUK, and UMCZUK provide pastoral ministry mainly for *Shona* speaking Zimbabweans while AFMC caters for both *Shona* and *Ndebele* speaking Zimbabweans. In all case study one churches, *Shona* is the most used language spoken before, during and after the service. Although FIF used English language for preaching, other parts of liturgy were in *Shona*. MFZUK and UMCZUK were principally *Shona* homogeneous churches in everything they do on a Sunday service despite the fact that the majority of residents in the locality where they meet is Caucasian.

Although ELRMI is located in a an area that has a population opportunity for a multiethnic church, their worship strategy is characterized by African choruses familiar to Africans in general and Zimbabweans in particular but not as engaging to the host community. All the six participating churches have a population opportunity locale (see Table 4.7).

Table 4.7. Pre-On-Site Observations of Liturgy, Membership, and “Population Opportunity” of Worship Services in Zimbabwean Diaspora Churches in Sheffield

Observation of Liturgy	Church Name	Membership	“Population Opportunity”
Pre-service prayer; preaching in English with <i>Shona</i> expressions; African choruses sung in English	ELRMI	Africans: The majority were Zimbabweans; majority adults; dress is formal.	In a predominately British Caucasian suburb; meet in a Methodist church building
No pre-service prayer; preaching in English; praise and worship songs are in English	OLM	Africans: Zimbabweans predominate; very few young people; Dress is casual.	In one of the most deprived estates in Sheffield with a mixed population; meet in a converted pub owned by Church of England
No pre-service prayer; The apostle’s creed, preaching, and singing of hymns is all in <i>Shona</i>	MFZUK	Zimbabweans: <i>Shona</i> tribe; no young people; Members wear uniforms.	In the city center where a diversity of nationalities live because of International students; meets in a Methodist church building.
No pre-service prayer; preaching in <i>Shona</i> with a few English expressions; hymn songs and Zimbabwean choruses sung in <i>Shona</i>	UMCZUK	Zimbabweans: <i>Shona</i> tribe; Few young people; members wear uniforms.	In a residential area with a majority being British Caucasian; meets in a Church of England building.
Pre-service prayer; preaching in English with a few <i>Shona</i> expressions; Songs were a mixture of <i>Shona</i> (choruses) and English languages.	FIF	Zimbabweans: <i>Shona</i> tribe; few young people; Dress is formal and casual.	In one of the most deprived estates in Sheffield with a mixed population; meets in a community center.
No pre-service prayer; preaching was done in <i>Shona</i> . Hymns sung in <i>Shona</i> , English, and <i>Ndebele</i> .	AFMC	Zimbabweans: <i>Shona</i> and <i>Ndebele</i> ; Dress is formal with head scarfs for women; few young people	In a residential area with a predominately-British Caucasian population; meets in a community hall.

The pre-on-site observations pertaining to mission strategies in the three areas: hospitality (refreshments, inclusiveness, and language), media systems (publications and

technology), and participation (time, interactions, and decision making) of the congregations were wide-ranging across the six diaspora churches in Sheffield.

My data revealed that hospitality was a major mission strategy that all participating churches in both case study one and two adopted but its application varied significantly. The findings revealed that 67 percent of the participating churches were not as welcoming to guests, and therefore not inclusive of new people who are from a different ethnicity or nationality. In five of the six churches observed (four from case study one and one from case study two), no welcome packs or any form of publication about the church or ministries was available for guests (see Table 4.8). Concerning time keeping, only two churches (from case study one and two) started and finished their worship services on time in line with the perceived etiquette of the British people.

The pre-on-site observation data on leadership focusing specifically on cultural competence in conducting the worship service, innovation in mission strategies, and spirituality in the context of leading a diaspora church in Britain showed that five diaspora churches (83 percent) lacked cultural competence and innovation in terms of conducting services that were inclusive of people from other ethnicities and cultures. However, all six senior pastors from both case study one and two diaspora churches showed sincere spirituality in their preaching, worship, and prayer.

OLM is the youngest and smallest church in this study started in 2006. OLM is an emerging MEC because its leadership showed cultural competence, vision, and innovation by their inclusivity through intentional hospitality to guests of other ethnicities, service programming that was diverse and easy to follow, as well as a clearly articulated disciple making process. For case study one homogeneous churches—

MFZUK, AFMC, and UMCZUK were spiritually active but culturally incompetent in that the programming of the worship services focused on one ethnic group. Their church activities were not inclusive of children or young people growing in a multiethnic society.

Table 4.8. Pre-On-Site Observations of Hospitality, Media Systems, and Participation in Worship Services of Participating Churches in Sheffield

Hospitality	Church Name	Media Systems	Participation of Members/Attendees
Refreshments were limited and some were on sale; not inclusive of new people; guests were asked, <i>Shona</i> speakers by asking, “Unozi Ani?” (What is your name) in <i>Shona</i> .	ELRMI	PA system used; guests not given welcome pack	Service started and finished on time; interactions along gender lines; church actively participated in the service
People were friendly and inclusive of guests; guests given free refreshments; Guests were welcomed by name from the front.	OLM	PA system used; guests given a welcome pack	Service started and finished late; closely-knit relationships because of size of church; majority of decisions made by senior pastor.
Refreshments were Zimbabwean cuisine – <i>sadza</i> ; people were not inclusive; Guests were asked, “Unozi ani?” and told about membership and subscriptions.	MFZUK	PA system not used; Guests not given a welcome pack or any publication.	Service started and finished late; Interactions were among members; At least three people participated in decision-making.
No refreshments; Not inclusive of guests but inquisitive, “Unozi ani?” Guests asked to stand up and introduce themselves.	UMCZUK	Neither media system used nor any pack/publication for guests.	Service started late but finished on time. Good interaction between minister and congregation; the minister makes decisions.
No refreshments; people were very welcoming and inclusive; guests asked to introduce themselves in church.	FIF	PA system used but no pack/publication for guests	Service started and finished on time; interaction of members was in cliques of those who knew each other; decision-making was the responsibility of the elders.
Refreshments were served; Inclusive of guests as people were welcoming; Guests asked to greet the church.	AFMC	PA system used but no welcome pack or publication for guests.	Service started and finished late. Interactions were along gender lines. A number of people were serving but the pastor made the decisions.

PA—Public Address system

Table 4.9. Pre-On-Site Observations of Leadership in Zimbabwean Diaspora Churches in Sheffield

Cultural Competence	Church Name	Vision and Innovation	Spirituality of Leadership
Leadership lacked cultural competence in that they used <i>Shona</i> expressions in preaching.	ELRMI	Lacking—no children's church vision.	The preaching was Spirit-filled and worship team was well prepared. Pre-service prayer was part of service.
Leadership was culturally competent by their inclusivity in language and program of service that was straightforward.	OLM	Yes, with big picture mentality and flexibility.	Good preaching and the preacher was passionate. Worship time was rich in lyrics and in English.
Leadership was not culturally competent in that the model was HUC focused on one ethnic group. Language used was <i>Shona</i> .	MFZUK	No, in that it had no vision or innovation for youth ministry.	No preservice prayer and a <i>Shona</i> hymn book was used for worship time. Preacher was okay.
Leadership was not culturally competent in that the model was HUC focused on one ethnic group. <i>Shona</i> was the language used.	UMCZUK	No, in that it has no clear evangelism strategy for non-Zimbabweans.	Preacher was passionate in delivery of sermon but the members were not very inclusive in welcome.
Leadership lacked cultural competence in that it was a <i>Shonalized</i> service although English was used.	FIF	Yes, with vision but lack of innovation in service program.	Strong in prayer, Sunday Bible classes, Spirit-filled worship time, and preacher was well prepared.
Leadership lacked cultural competence in that its service was predictable and not structured for non-Zimbabweans.	AFMC	No, lacks flexibility in what they do.	Preacher was passionate in preaching, silent prayer, reserved worship, strong in healings and miracles.

SP—senior pastor/minister; HUC—Homogeneous Unit Church

Research Question #3

What is the impact of homogeneous and multiethnic churches planted by reverse missionaries on their local communities in Sheffield? The third research question explored the impact of the Zimbabwean diaspora mission strategies on host communities as viewed through the triadology of anthropology, theology, and missiology. The data from pre-on-site observations (on members, participation, and leadership), the semi-

structured interviews guide, and the focus group discussions all contributed to addressing the third research question. The presentation of data in a triangulated approach adequately captured the key themes and discrepancies.

Question five of the interview guide was; what does your local community think of your church and what are their perceptions about what you do in the light of your status in Britain? The case study two emerging multiethnic churches, namely, ELRMI, and OLM were ironically perceived to be an *African church* and *black church* respectively because, according to one of the senior pastors, “of how church looked like in terms of Sunday worship service attendance.” Although for OLM the impact of the immigrant status is minimal because of the senior pastor’s higher level of education and those he attracts, a local community resident said, “you are doing well but that is for you [blacks] and not for us [whites]” (see Table 4.10). OLM and ELRMI membership was composed of a majority of people with an African heritage. From the community perspective, they were therefore an African or a black church.

Case study one, which includes homogeneous churches MFZUK, FIF, AFMC, and UMCZUK, were not sure what the community thought of them because it was not their target audience; therefore social engagement was not part of their mission strategy. Consequently, homogeneous churches expressed the view that they experienced racial stereotyping, language barriers and stigmatization more acutely than case study two, which involved emerging multiethnic churches. These homogeneous churches are visible immigrants in society, and their members practice their language and culture in most spheres of public life, including their religious space.

Table 4.10. The Perceptions of the Local Community and the Impact of Immigrant Status on Diaspora Church Mission Strategies

Local Community Perceptions	Church Name	Community Engagement	Impact of Immigrant Status
Perceived as an African church that has come for Africans because of the way church is done.	ELRMI	None	There is a negative prejudice towards immigrants and has affected mission to the locals.
Viewed as a church for blacks because of shared space where morning service is for “whites.”	OLM	None	Not a major issue because of the pastor’s level of education and the esteemed highly skilled migrant visa.
Not sure of their perception because MFZ does not engage with them at any level since it is not their target population group.	MFZUK	None	Stigmatization of immigrants has impacted negatively on mission strategies to locals.
Not aware of perception of the community because interaction is limited to church that lets out the building to UMCZ.	UMCZUK	None	The racial stereotyping and language barrier has had a negative impact on mission to host community.
There is a fair response from the community. However, others have looked down upon their efforts.	FIF	Yes	The prejudice towards immigrants has a negative impact on mission strategies to win the host community.
There is an interest in the Zimbabwean community but not from the British population.	AFMC	None	The racial issue is theologically peripheral but impacts negatively on immigrants and their mission.

FIF is the only Zimbabwean diaspora church in this study that engaged the local community by donating clothes and goods in kind but they remain homogeneous even though according to their senior pastor, “[T]he community is welcoming and very comfortable with what we are doing.” The perceptions of racial prejudice held by four local communities in six locations of the Zimbabwean diaspora churches have a negative effect on the effectiveness of mission strategies.

The sixth question of the interview guide was; how has the use of your mission strategies as reverse missionaries affected your involvement in the host community? Data revealed that only two senior pastors of emerging multiethnic churches (33 percent)

understood the term, *reverse missionary* while none of the case study one homogeneous church senior pastors were aware of it (see Table 4.11). It was a relatively new term in missiology for a majority of the Zimbabwean senior pastors.

Five diaspora churches (83 percent) experienced a negative outcome in their use of mission strategies as reverse missionaries in host communities for various reasons (see Table 4.11). One of the senior pastors leading a homogeneous church described the diasporic missional tension as, “ignorance of the culture of the land on the part of the reverse missionary” on one extreme and “not been fully accepted in integration with the local community” on the other extreme. In the light of these anthropological realities in reaching their local communities, it was apparent in the focus group discussion that senior pastors of homogeneous churches were eager to learn about their communities and contextualization of mission strategies applicable to them. Nonetheless, the influence of external authority structures was a hindrance to their ability to adopt new mission strategies.

Table 4.11. The Understanding of “Reverse Missionary” Terminology and Its Impact on the Application of Mission Strategies to Local Communities

Understanding of “RM” Terminology	Church Name	Impact of “RM” Strategies on the Community
SP understood RM terminology. Theological education was instrumental in his change of approach in mission strategies	ELRMI	SP was affected negatively by their way of doing mission that lacked cultural understanding and relevance to British context
SP understood RM terminology because of ministry exposure and education contributed to his understanding of missions	OLM	RM has the advantage of flexibility and adaptability. However, it is also easy to become an island and not impact the community.
SP not aware of RM terminology but alluded that education was “opening her eyes” to changes in diaspora mission	MFZUK	RM has not been accepted fully in integrating with the local community.
SP not aware of RM terminology but was eager to learn more about it.	UMCZUK	RM have not been accepted fully in integration with the local communities because of busyness, cultural difference and perceptions of each other
SP was not certain of the RM term even though he seemed to identify its practice.	FIF	RM was disadvantaged by racialism, which is a major barrier to diaspora missions to the British people
SP not aware of RM terminology	AFMC	RM have shared the gospel with a non-condescending attitude towards the hosts but most have reacted negatively to mission strategies.

RM—Reverse missionary; SP—senior pastor

The fourth question in the focus group was; would you say that planting churches made up of primarily Zimbabweans in Britain is mission? This question generated an insightful discussion on the applicability of the term, *reverse missionary* to a church planter establishing churches primarily for Zimbabweans in Britain. The responses of the participants were fluctuating because of the cross pollination of ideas on the subject. Initially, five churches agreed that planting churches primarily for Zimbabweans in Britain was mission since it was reaching out to unbelievers in the diaspora. During the discussions, positions shifted to five disagreeing with the notion that reaching

Zimbabweans only was not reverse mission and only one participant from case study one homogeneous church (UMCZUK) agreed with that position.

Poignantly, AFMC did not shift its position of not endorsing the notion that evangelizing to the Zimbabwean diaspora was reverse mission yet AFMC is a case study one homogeneous church. However, MFZUK and FIF shifted their positions in agreement with case study two emerging multiethnic churches yet they are homogeneous churches. The major theme that finally emerged from the discussion summarized in Table 4.12 and agreed on by the majority (five senior pastors) was that mission to Zimbabweans in the diaspora is essential as an initial strategy but cannot be reverse mission if it is the ultimate objective of church planting in Britain. Domineering external authority structures and inadequacies of cross-cultural missional training could be the reasons for lack of clarity and boldness to implement contextual mission strategies that can impact on host communities in a significant way.

Table 4.12. The Missional Status of Zimbabwean Diaspora Church-Planting Missions in Britain

Name of Church	Is a Church or Zimbabweans Only Missional? Yes	Is a Church for Zimbabweans Only Missional? No
ELRMI	Because Jesus started with his kinsmen and we have to do likewise.	It is not if HUC is an end in itself.
OLM	Jesus was not specific to a people group in the Great Commission.	It can be a starting point but not the end of mission in the diaspora.
MFZUK	It is mission because the lost in the diaspora are brought to Christ.	HUC is not biblically missional.
UMCZUK	A way of maintaining and sustaining membership in a new environment.	
FIF	Mission includes non-believing Zimbabweans in Britain.	Evangelizing Zimbabweans is not the primary goal of reverse missionaries. It is outside the definition of Jesus' Great Commission to go to nations.
AFMC		It undermines the value of calling ourselves reverse missionaries if nations in Britain are not reached.

Question five of focus group asked to what extent Zimbabwean Christians in the diaspora in Britain participate in God's Great Commission. The question was about mobilization of Zimbabwean Christians through participating in the Great Commission. Data revealed two noticeable themes. First, the six participants reached a consensus that only a very small minority of Zimbabwean diaspora church members participated in the Great Commission in Sheffield. Second, the major reason stated by all participants for the first theme was lack of theological teaching and equipping on diasporic missiology.

The findings indicate that the contribution of Zimbabwean reverse missionaries to the multiethnic missional enterprise in Sheffield is minutely small and therefore its impact on host communities is currently negligible (see Table 4.13). The mobilization of diaspora Christians for mission lacked coherence and impact.

Table 4.13. Mobilizing the Zimbabwean Diaspora Church for Impact

Name of Church	Participation of Church Members in the Great Commission	Reasons for Not Participating in the Great Commission
ELRMI	"A very small percentage of members is participating in the Great Commission"	<ul style="list-style-type: none"> • Because churches have left the "main thing"(purpose of the church) • Lack of teaching
OLM	"A very small number is involved in the Great Commission"	<ul style="list-style-type: none"> • Loss of focus from mission to membership maintenance • Lack of enthusiasm in evangelism • Lack of teaching and equipping of believers on evangelism
MFZUK	"Participation in the Great Commission is impacting Zimbabweans only"	<ul style="list-style-type: none"> • Lack of teaching
UMCZUK	"A small number is making minimal impact"	<ul style="list-style-type: none"> • Because of a language barrier • The laity was not equipped with theological understanding of diasporic missions • Attitudes of the older members of UMCZUK towards change • Most immigrants are concerned with survival rather than mission
FIF	"Not everyone is participating in the Great Commission"	<ul style="list-style-type: none"> • Lack of teaching on the main purpose of the church • The emphasis of preaching focused on prosperity and not balanced
AFMC	"Only a small minority is participating in the Great Commission. Zimbabweans could do a lot more..."	<ul style="list-style-type: none"> • Lack of vision beyond mere church attendance • Lack of balanced biblical teaching

A demographic information sheet distributed to all six participants of the focus group discussion provided primary data on the ethnic composition of their churches' leadership and membership (see Appendix C). The analysis of data from the demographic sheet involved a comparison to pre onsite observations. The data from pre-on-site observations of UMCZUK and MFZUK (homogeneous churches) was consistent with that from demographic information sheet in terms of homogeneity of both leadership and membership composition. Both the leadership teams and the members were Zimbabwean.

However, the findings revealed a significant disparity between pre-on-site observations and the demographic information sheet responses of four participants (67

percent) on the question of the ethnic composition of church members (see Table 4.1, p. 127). The data from pre-on-site observations revealed that FIF, and AFMC were homogenous in leadership mix and membership composition. However, the responses of senior pastors of these two homogeneous churches on the demographic information sheet were inconsistent with the pre-on-site observation findings in that they both portray a multiethnic church membership as summarized in tables 4.7 and 4.14. The dominating Zimbabwean tribe in leadership of five participating churches with the exception of OLM is *Shona* (see Table 4.14).

A follow-up question on what language the children of the senior pastors spoke at home generated many significant responses. My data revealed that the impact of the Zimbabwean diaspora church on its second and third generations is minimal. The senior pastors of the multiethnic churches used English language exclusively as the spoken language at home, while three pastors of homogeneous churches use it interchangeable with the *Shona* language.

Only one pastor of a homogeneous church exclusively uses *Shona* language at home. He is the oldest of the six senior pastors participating in this study (see Table 4.1, p. 127). However, the children of all the senior pastors speak English fluently and 67 percent cannot speak *Shona* at all (see Table 4.15).

Table 4.14. The Apostolic Leadership Mix and Its Impact on the Ethnic Composition of Diaspora Church Membership

Pre-On-Site Observations of Leadership Mix	Church Name	Observed Membership Composition	Senior Pastor's Response on Membership Composition
The leadership team was made of elders from the <i>Shona</i> and <i>Ndebele</i> tribes of Zimbabwe	ELRMI	<i>Shona</i> and <i>Ndebele</i> tribes from Zimbabwe	Nigerians, Ghanaians, and Zimbabweans
The leadership team was Pan-African	OLM	Black Africans	British, Nigerians, Ugandans, Tanzanians, Ghanaians, and Zimbabweans
The leadership team was from the <i>Shona</i> tribe of Zimbabwe.	MFZUK	<i>Shona</i> tribe from Zimbabwe	Zimbabweans
The leadership team was from the <i>Shona</i> tribe of Zimbabwe	UMCZUK	Majority <i>Manyika</i> dialect of the <i>Shona</i> tribe, Zimbabwe	Zimbabweans
The leadership team was made of elders from the <i>Shona</i> tribe of Zimbabwe	FIF	<i>Shona</i> tribe from Zimbabwe	Nigerians, Botswana, Namibians, and Zimbabweans
The leadership team was made of elders from the <i>Shona</i> and <i>Ndebele</i> tribes	AFMC	<i>Shona</i> and <i>Ndebele</i> tribes from Zimbabwe	Malawians, South Africans, Nigerians, Scots, and Zimbabweans

The sixth question of the focus group was; is there anything else you would like to tell us about your experience of church planting in the diaspora and the future of your church in Britain?

A summary of the comments that came from the focus group discussion were as follows:

- “The issue of children worshipping in homogeneous churches is becoming a major concern in our denomination.”
- “Church leaders are grappling with a way forward so as not to lose the young people”
- “We could lose a generation if we do not address this issue (youth)”

- “Young people say, ‘church is not interesting, it’s boring.’”

Table 4.15. The Impact of the Zimbabwean Diaspora Church on the Second Generation

Languages Spoken at Home	Church Name	Years in Britain	Language Spoken by the Children
English and Shona	ELRMI	6-10	English only
English	OLM	6-10	English only
English	MFZUK	6-10	English only
<i>Shona</i>	UMCZUK	11-15	<i>Shona</i> and English
English and <i>Shona</i>	FIF	6-10	English and <i>Shona</i>
English and <i>Shona</i>	AFMC	11-15	English only

The last question of the individual interview sessions was open ended to give room for the participants to emphasize any particular theme missed or highlight any point overlooked in the project. The following are the major themes collated from the data:

- Understanding the host culture is vital for any church planting initiative undertaken by reverse missionaries in the diaspora.
- Zimbabwean church planters face the battle of Christianity versus culture that complicates the church-planting process in the diaspora.
- Preparation of reverse missionaries in church planting in the diaspora is indispensable considering that it is a relatively daunting task compared to planting in the homeland.
- The prejudicial perceptions of host communities and cultural attachment to homeland of Christians in the diaspora are anthropological realities that are difficult to overcome missionally.

- The Zimbabwean church in the diaspora needs to take stock of its progress and approach to ministry in Britain in order to mobilize Christians effectively for mission beyond the diaspora.

Summary of Major Findings

The findings of this study centered on the three research questions focusing on the rationale for planting diaspora churches in Britain by Zimbabwean reverse missionaries, on the mission strategies they applied and, on the impact thereof on the host communities. The following are the major findings of this study:

1. The most common motive for planting homogeneous churches in Sheffield by Zimbabwean reverse missionaries was predominately meeting cultural needs. Homogenous churches were providing a cultural and social space, pastoral support, and a sense of community consciousness in a western society where visible immigrants experience marginalization because of their status.
2. Contextual social engagement with the local community was one of the least utilized church-planting mission strategy for both homogeneous and emerging multiethnic diaspora churches in Sheffield.
3. The impact on local communities of the homogeneous churches was insignificant while that of emerging multiethnic churches was marginal.
4. A majority of Zimbabwean reverse missionaries were not cross-culturally competent in leading multiethnic churches in the diaspora.

CHAPTER 5

DISCUSSION

Major Findings

The significant changes to the demographic configuration of Europe triggered by the unprecedented South to North global trends of migration has inadvertently aided the propagation of African church-planting missions in the diaspora. The rapid increase of migrant homogeneous churches in religiously pluralistic, multiethnic, and metropolitan cities has become an emerging phenomenon in Britain. In the light of *missio Dei* as well as the anthropological realities faced by diaspora communities, the planting of homogeneous churches has raised pertinent questions regarding their theological foundational framework and the missiological implications to the evangelization of Britain.

The three research questions for this project were

1. Why are Zimbabwean reverse missionaries planting homogeneous and multiethnic churches in Sheffield?
2. How are the Zimbabwean reverse missionaries applying the mission strategies and models in planting homogeneous and multiethnic churches in Sheffield?
3. What is the impact of homogeneous and multiethnic churches planted by Zimbabwean reverse missionaries on their local communities in Sheffield?

The purpose of the research was critically to evaluate the theological rationale for diaspora mission strategies of Zimbabwean reverse missionaries as well as their impact on host communities in Sheffield in the light of anthropological realities and develop a

biblical model for planting multiethnic churches in the diaspora. This chapter discusses the following major findings:

1. The most common motive for planting homogeneous churches in Sheffield by Zimbabwean reverse missionaries was predominately to meet cultural needs.
2. Contextual social engagement with the local community was one of the least utilized church-planting mission strategies for both homogeneous and emerging multiethnic diaspora churches in Sheffield.
3. The impact on local communities of the homogeneous churches was insignificant while that of emerging multiethnic churches was marginal.
4. A majority of Zimbabwean reverse missionaries were not cross-culturally competent in leading multiethnic churches in the diaspora.

Homogeneous Churches and Meeting Cultural Needs

The findings indicate a cultural rather than missiological motive for homogeneous church planting in Britain anchored on anthropological realities faced by Zimbabwean reverse missionaries. My personal observation of the six participating churches was that although all of them valued hospitality in church planting, four homogeneous churches practiced it out of a cultural basis in *Shona* spoken interchangeable in liturgy, fellowship, and informal settings. I observed that in one homogeneous church, Methodist Fellowship of Zimbabwe UK, they served *sadza* (Zimbabwean staple meal) after service, which was culturally appealing to Zimbabweans but a significant cultural barrier to people from other ethnicities.

The majority of Zimbabwean homogeneous churches in the diaspora engage in what Wagner calls “monocultural evangelism” as summarized in Figure 4.1 (p. 127)

linked to McGavran's homogeneous unit principle sustained by anthropological arguments (Wagner, *Acts of the Holy Spirit* 243; McGavran 85; Osgood 102-03). Wan's diaspora mission strategy of reaching *to, through, and beyond* the diaspora (*Diaspora Missiology* 136) supports the view of the emerging multiethnic churches that homogeneous churches HUCs are transitory to MECs (see Table 4.3, see p. 130). Consequently, HUCs are larger than emerging MECs in that they have become a spiritual and social support structure to the diaspora community serving as *cultural reservoirs* that provide a direct transnational link with the religious and social life in Zimbabwe (McGregor, "Associational Links" 201).

The eight core elements of developing a multiethnic church in the diaspora discussed in chapter two are—solid theological foundation; expansive mission charter; population opportunity; inclusive and disciple-making community; pragmatic authority structure; contextual social engagement; apostolic leadership mix and mobilization for impact (see Figure 2.1, p. 95). These core elements are biblically anchored on the Trinitarian doctrine and contextually relevant to twenty first century multiethnic Britain. A Trinitarian theology provides the foundation and framework for multiethnic church planting undergirded by texts such as Matthew 28:19 and Acts 11 (Bosch 312; Tennent, *Invitation* 713).

The diaspora church is missiologically modeled by the first century Antioch church that grasped the theology of the worldwide scope of the gospel and God's universal salvation through Jesus Christ. Most elements of the multiethnic Antioch church were not apparent in the findings of this research from a majority of the diaspora churches. Although Zimbabwean homogeneous churches in Britain started because of

social and cultural needs of one ethnic group, the prophetic picture in Revelation 7:9 is compelling and beckoning, the doctrine of the Trinity on diversity in unity is emphatic, and the model of a multiethnic church in Acts 11 is undeniable in its clarity and impact in the first century.

The planting of the Antioch church has significant implications for today's practice of diasporic ministry. Initially, the Antioch mission was limited to the dispersed Jewish community (Acts 11:19). Their ethnocentric mission focused on Jews. However, the population opportunity favored the ground-breaking mission to the Gentiles, which inadvertently led to a reinterpretation of their mission charter to become expansive and far-reaching in scope (Acts 11:20-21).

The emerging multiethnic churches in this study were realigning their mission strategies with reinterpreted expansive mission charters in response to the population demographics. Zimbabwean reverse missionaries cannot continue to base church planting solely on cultural reasons in the light of God's triune nature that expresses unity in diversity. The practice of ministry of diaspora church-planting missions need to engage all kinds of people with the gospel message and start faith communities that are transcultural and hospitable to all, regardless of ethnicity or status.

Contextual Social Engagement as a Holistic Mission Strategy

In my observations of the Zimbabwean diaspora churches, I noticed that they generally did not undertake any community-focused programs. In seeking to engage the host communities, diaspora churches face social and cultural barriers stemming from their immigrant status that is embedded with stigmatization, prejudice, and, racial stereotyping (Sturge 74; see Table 4.9, see p. 144). The Zimbabwean homogeneous

churches have made a significant impact on their diaspora community at spiritual, social, and cultural levels. Most of the Zimbabwe's homogeneous churches bring together a fragmented diaspora community faced with discriminatory tendencies in the host land (Pasura, "Toward a Multiethnic Ethnography" 265). Daniels Ekarte was able to go beyond the homogeneous group of Africans and reach out to other nationalities because he responded to social problems in society by establishing an orphanage and rehabilitation center (Sherwood 34). Social engagement is an integral part of mission.

The literature reviewed on social engagement as a channel for holistic mission and integration of African diaspora churches in Britain supported the findings of this research. Findings of this research suggest that Zimbabwean homogeneous and emerging multiethnic churches were not utilizing social engagement as an effective strategy for building a social capital bridge to evangelize host communities. Burgess observed a correlation between churches involved in social action and their capacity to overcome structural and institutional barriers of racism compared to those that kept to their homogeneous settings and remained segregated ("African Pentecostal Spirituality" 264). The reason for underutilization of this vital strategy by diaspora churches had to do with limited understanding of the sociocultural context to initiate and sustain a meaningful interaction across ethnic lines by serving the community (Hiebert, *Anthropological Insights* 217; McGregor, "Abject Spaces" 472; see Table 4.10, p. 146).

The biblical narrative of the Antioch church practically responding to famine relief in Judea while proclaiming the gospel to whosoever would listen demonstrates contextual social engagement in ministry (Acts 11:27-30). While homogeneous churches were active in evangelism and social involvement with the Zimbabwean diaspora

community, their mission strategies remained parochially ethnocentric to engage non-Zimbabweans, and therefore not theologically inclusive. The missional efforts of emerging multiethnic churches did not produce the social capital bridge to engage the host community (Burgess, “African Pentecostal Spirituality” 262). The Zimbabwean diaspora’s gospel proclamation needs social action to be theologically coherent in doctrine and missionally holistic in its social praxis.

Since social engagement builds social capital that helps in making meaningful connections across ethnic barriers, diaspora churches that serve their local communities with acts of kindness can become multiethnic churches. The Christian mission must be redemptive in taking action on social and spiritual concerns in British society such as drug addictions, alcoholism, pregnancy crises, spiritual oppression, and juvenile delinquency. By so doing, they will be proclaiming a holistic redemptive gospel that has social compassion and *agape* love transcending ethnic and racial barriers (Adogame, “Up, Up Jesus!”; Hiebert, *Anthropological Insights* 196; Tennent, *Invitation* 4610). The effectiveness of contextual social engagement supported by literature and undergirded by a theological framework of an inclusive God of unity in diversity could significantly change the congregational life of Zimbabwean diaspora churches in Sheffield.

The Impact of Diaspora Churches on Local Communities

This research started with pre-on-site observations of Zimbabwean diaspora churches in communities with a population opportunity to become multiethnic. The *Shona* language dominated homogeneous church services overwhelmingly Zimbabwean in composition while that of emerging multiethnic churches was black Africans. In both homogeneous and emerging multiethnic churches (except OLM), building an inclusive

and empowering disciple-making community was not a priority especially in regard to second and third generations that could be mobilized as cultural *boundary crossers* (see Table 4.15, p. 154).

Notwithstanding the positive spiritual impact of migration on Britain, African reverse missionaries have met with barriers and setbacks in their quest to evangelize the white population (Osgood 108; P. Jenkins, *Next Christendom* 91). Some of the difficulties encountered by the Zimbabwean diaspora faith communities in this research that are consistent with literature reviewed include language, cultural and racial barriers, and the transient nature of diaspora church membership (Adogame, “Quest” 406-07; see Table 4.10, p. 146). Consequently, these social and cultural roadblocks to missional advancement have weakened the impact of a majority of Zimbabwean diaspora churches that have not yet developed their own mission strategies beyond those exported from the homeland that lack a cross-cultural appeal.

The growth of the Antioch church in the first century emanated from a combination of theological, cultural, and socio-political factors that forced migrants to move from an ethnocentric Jerusalem to a theocentric Antioch. Embracing the Trinitarian doctrine of diversity in unity and applying the biblical universal mandate to love one’s neighbor and making disciples of *panta ta ethne* (all nations) contributed significantly to the impact the church had in the city of Antioch and the Roman Empire (Bosch 64-65; Matt. 28:18). They grasped the worldwide scope of the transcultural gospel in shaping their diasporic Christian mission in terms of flexibility in expression while retaining the fundamental tenets of Christianity (Green 555; Wright 31). The findings indicate a closer affinity of the Zimbabwean homogeneous churches to the Jerusalem church in terms of

ethnocentric theology and the historical and sociocultural realities. The emerging Zimbabwean diaspora church is still exploring the theological and missional implications of the homogenous unit church model and the *new* multiethnic Antioch church model.

Despite their multiethnic aspirations, the Zimbabwean emerging multiethnic churches have largely failed to make incursions into the British white community. The envisaged missiological response of the African diaspora church to demographic changes in Britain is planting multiethnic churches that stand out as bastions of reconciliation and diversity-in-unity in the midst of xenophobia, racism, and marginalization of visible immigrants. Wan's adapted framework for diasporic missions is also useful for the practice of diaspora ministry as summarized in Figure 5.1 (*Diaspora Missiology* 136). In terms of practice of ministry, the Antioch multiethnic church model is applicable for Zimbabwean reverse missionaries seeking to have an impact on British society and beyond through the diaspora Christians.

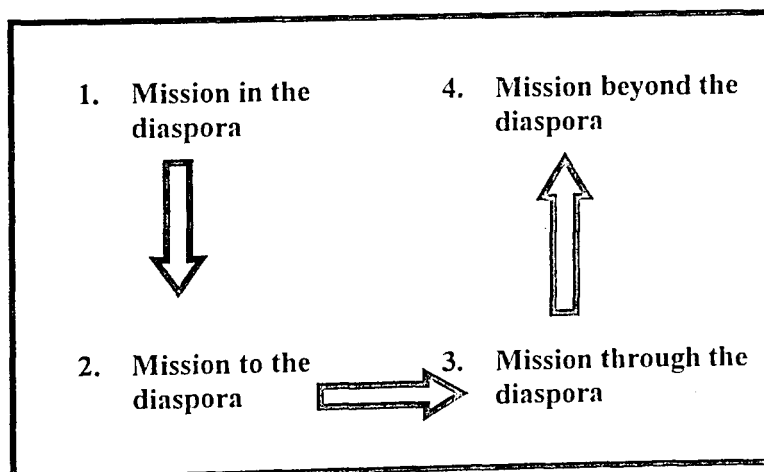


Figure 5.1. Enoch Wan's adapted four-dimensional framework for diasporic missions.

Wan's framework for understanding and practicing diasporic missions has three dimensions (*Diaspora Missiology* 138-39). However, this study research discovered a fourth one that precedes the other three dimensions (see Figure 5.1). The first level in the four-dimensional framework is *mission in the diaspora*. The first level is the starting point where a Zimbabwean reverse missionary in the diaspora builds a social network and contacts composed of immigrants from homeland and start meeting in a house as a small group (see Table 4.4, see p. 132). The authority structure is organized from Zimbabwe, as was the case with FIF, UMCZUK, MFZUK, and AFMC all located in quadrant one of Figure 4.2 (see p. 129).

The second level is *mission to the diaspora* where a clearly defined HUC model for church planting is the starting point and a means to an end (OLM and ELRMI) or an end in itself (FIF, UMCZUK, MFZUK, and AFMC). The size of the congregation grows slightly because the members start evangelizing to their kinsmen in the diaspora through community cohesion networks and monoethnic outreach strategies (see Figure 4.1, p. 136). Funerals were a major mission strategy for UMCZUK, AFMC, and MFZUK in evangelizing fellow Zimbabweans. The church-planting model at this stage is dependent on a pastor sent from the homeland church to minister to members in the diaspora. This model is appealing to first generation migrants with no aspirations to integrate with the host community.

The third level is *mission through the diaspora*. At this stage, the diaspora church can choose to settle for the HUC model or come up with an expansive mission charter based on a solid theological understanding of the Trinitarian missional framework. The diaspora faith community is equipped and mobilized through discipleship to evangelize

other races and ethnic groups. ALM and ELRMI have progressed to a Pan-African church-model phase because of evangelizing *through the diaspora*. The mission strategies of the diaspora church include contextual social engagement as a means of creating bridges to the host community. Engaging society was one of the major strategies underutilized by the Zimbabwean diaspora church, which could significantly change the practice of ministry in the diaspora.

The final level is mission *beyond the diaspora* characterized by a multiethnic leadership mix that is pragmatically mobilizing for a global impact. While on the previous level, the MEC model is at its formative stage in level four, it has matured and articulated by a global vision through the mobilization of the diaspora church as modelled in Acts 11 and 13 by the Antioch church. The disciple-making process is inclusive of different ethnicities but firmly rooted in the Bible and contextually adaptable at a global scale.

The Antioch church sent out Barnabas and Paul as missionaries and they planted churches among Gentiles without overriding the anthropological realities of each new context. For Zimbabwean churches in the diaspora, mobilization of the one and half, second and third generations (*boundary crossers*) may be the strategic shift that needs pragmatic action. Disciple making is one of the key elements for consideration in changing the practice of diaspora ministry because it is effective in mobilizing the *boundary crossers* for missional impact in multiethnic Britain.

Reverse Missionaries and Cross-Cultural Competence

My observation suggests that Zimbabwean church leaders in the diaspora were still contending with diasporic terminology and concepts such as reverse missionary,

homogeneity, and multiethnic churches. After triangulating data from pre-on-site observations, interviews, and focus group discussion, I observed that while a majority of participants recognized the increasing multiethnicity of Britain, they were culturally incompetent at the affective level (emotional and motivational capacity), cognitive level (factual knowledge), and operational level (ability to express cognitive and affective; Arbuckle 163; see Table 4.9, p. 144). A vast majority of Zimbabweans in the diaspora was political refugees and therefore preferred homogeneity for practical pastoral support and a *sense of community* in a hostile exclusive environment (Bloch, "Survey Research" 141; McGregor, "Abject Spaces" 466-67). With such a background, a culturally diverse ministry seems a sociological impossibility, but the biblical model of the Antioch church was a reality that defied theological, social, and cultural barriers of the first century and can make a significant difference today.

Although the British public is conscious of the demographic changes in population and the government has responded by revamping the integration policy, Zimbabwean reverse missionaries trail behind in missiologically conceptualizing this unfolding multiethnic world (Commission on the Future 104; Kymlicka 195). Consequently, church planters of UMCZUK, MFZUK, FIF, and AFMC continue to establish HUCs in communities where the "population opportunity" warrants for a different mission strategy relevant to the 83 percent of Caucasian population in Sheffield (Emerson and Kim 220; Sheffield First Partnership 7; see Table 4.14, p. 153). The findings indicate that Zimbabwean reverse missionaries need contextual theology and cross-cultural training to equip them to minister effectively in Britain.

The theological bedrock for a multiethnic church is the doctrine of the Trinity in which the church is presented with not only a Trinitarian unity-in-diversity and vice versa communion, but also with the *missio Trinitatis* flowing from *missio Dei* (Bosch 392; Milne 62; Tennent, *Invitation* 13). The leadership teams of the four HUCs churches were all Zimbabwean, in contrast to the Antioch church leadership team that was culturally competent (bi-cultural competencies), innovative in contextualizing the proclamation of the gospel (from preaching Jesus the Messiah to *Kyrios Iesous*), and exemplary in spirituality, set by Barnabas who “was full of the Holy Spirit and faith” (Acts 11:22). This study’s findings of homogeneous leadership teams are an antithesis multiethnic churches that are proactive and intentional in creating diversity in leadership. The Antioch church had an intentional process of mobilizing disciples for mission and a culturally competent leadership team that reflected the multiethnicity of the city.

The primary impetus for cultural incompetence in HUCs (FIF, UMCZUK, MFZUK, and AFMC) was external authority structures. Controlling external authority structures tend to affect the HUCs’ ability to reach beyond the Zimbabwean diaspora community since it operates like a branch (Adogame, “Betwixt Identity” 25). The Zimbabwean-based headquarters extended their control through regular obligatory transnational ministerial conferences, contributions to fundraising projects, centralized training, appointment, and ordination of ministers (see Table 4.6, see p. 137). HUCs’ close association with, and influence from the Zimbabwean headquarters impedes the effectiveness of their diaspora mission effort in Britain because it is perceived as foreign and less flexible in the new context.

These findings inform the ministry in that emerging MECs must be relatively independent of external authority structures to set their mission charters in response to the population demographics of their location. (Emerson and Kim 220; Wan, “Rethinking Missiology” 10). However, transnational links with the home church are important in as far as maintaining the vision and missional zeal that Africans bring with them to evangelize post-Christendom Europe is concerned. Strategic relationships forged with churches in the host community can bridge the gap of cultural incompetence. Thus, strategic partnerships (not control) with churches from the majority world are essential to the global mission enterprise.

Unless the external authority structures are radically overhauled, HUCs are least likely to become MECs because of the regressive transnational links and the lack of cultural competence of reverse missionaries. Although the Antioch church related apostolically to the foundational Jerusalem church, it had scope to self-propagate, self-support, self-govern, and self-theologize. The Antioch church reconceptualized its mission charter, included its new audience, and was independent of control from Jerusalem.

The Zimbabwean reverse missionaries can plant multiethnic congregations (or transform HUCs) when they become culturally competent as missional leaders to develop mission charters anchored on a Trinitarian framework. They can adopt the multiethnic diaspora church model (Acts 11) expressed by its new cross-cultural orientation and proximity to a population opportunity. Twenty-first century Britain is a mission field for cross-cultural ministry.

Implications of the Findings

This study contributes to the growing literature on diasporic missions and the missiological implications to African diasporic faith communities engaged in evangelizing the Global North. The findings of this study of the Zimbabwean reverse missionaries in Britain add to the understanding of twenty-first century diaspora church-planting missions in the African diaspora. The Antioch multiethnic church model based on the Acts 11 Antioch church presents a biblically outstanding example of what reverse missionaries in the African diaspora can adopt in practicing ministry in Europe.

The steady stream of migrants from the majority world churches has made a significant spiritual impact and brought a breath of fresh air for Christianity in Britain through the establishment of churches by migrants. The South-to-North migration of peoples is creating a paradigm shift in modern missiology and could prove to be instrumental in the completion of the Great Commission in the dark continent of Europe. The implication of these findings is that African diaspora missions can evolve from homogeneous churches primarily built on social and cultural realities into multiethnic churches that will not only affect the spiritual dimension, but also the holistic dimension of societal life in Britain.

In the light of the shortcomings of both the multiethnic and homogeneous case studies in impacting local communities in Sheffield, the Antioch multiethnic church model in Acts 11 is imperative for Zimbabwean diaspora church leaders. The programs and practices of ministry adopted by some of the reverse missionaries from Zimbabwe are incompatible with the Trinitarian foundational doctrine and the cultural context of Britain. The reverse missionaries should work on the translatability of the gospel in

relation to the distinctness of their host communities in Sheffield in order for their diaspora missional strategies to be fruitful.

This study has also contributed to the new emerging field of the Anthropology of Christianity explored from a diasporic missional cross-section of Zimbabwean churches in Britain. While the missional exploits of Zimbabwean reverse missionaries are still in their infancy compared to nations such as Nigeria and Ghana, the study is significant in its contribution to the future agenda of African diasporic missions. It will also provide a biblical model for the African sending churches for planting multiethnic churches in Europe.

Limitations of the Study

Although Acts eleven is a biblical model of a multiethnic church that this study is based on, no known research to date specifically addressing the topic of multiethnic churches planted by Zimbabwean reverse missionaries in Britain. The limitations of this research are therefore considerable. This study used an exploratory, mixed-method design and inductive interpretation; therefore, it may not be representative or a sound basis for generalizations of all diaspora churches in Britain.

The scope of this study excluded the steadily increasing African Traditional Religions and syncretic Zimbabwean religious sects in the diaspora. This study concentrated on Zimbabwean reverse missionaries in Britain to the exclusion of other regions such as the United States of America, Canada, and Australia. Diaspora Christian organizations, and other African-led churches in Britain were not part of this study.

The researcher-designed instruments used were identified as the most suitable for enabling the research aims to be addressed adequately. Every method contains its own set

of assumptions and no method is perfect. An assumption that alleviates its strengths was that the views of participating diaspora churches reflected the mission and practice of most local churches of that denomination. Some of the denominations in this study have more than eighty diaspora congregations in Britain. The sample of six churches carries considerable significance from a representative perspective.

Unexpected Observations

The effect of social and cultural realities on the biblical framework of church-planting missions in the diaspora cannot be understated. In the current dispensation of rapid demographic changes making Britain a multicultural society, old models of church that focus on reaching a single racial or ethnic group are not as effective as they have been in the past. During the course of this study, I came across unexpected observations.

My first surprise was the mismatch between the mission charters and the mission strategies. The data gathered indicated a significant mismatch between the mission statements of each of the four homogeneous participating churches and the mission strategies applied in Sheffield. The emerging MECs have realigned their mission strategies with mission charters in response to the population demographics.

However, HUCs still adopt mission strategies that do not align with their mission statements because of the influence of external authority structures, with no scope to practice ministry in a way that is inclusive of their new context. HUCs are, therefore, least likely to become MECs because of the mission strategies exported from homeland church.

The second surprise was the disparity between actual and perceived church membership composition. The perceptions of the Zimbabwean reverse missionaries

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The second surprise was the disparity between actual and perceived church membership composition. The perceptions of the Zimbabwean reverse missionaries

expressed in interviews about the multiethnicity of their churches were not compatible with data collected from pre-on-site observations. In all of the six participating churches I observed, no one of Caucasian or Asian heritage attended besides Africans in the two MECs and Zimbabweans in the four HUCs. This observable incongruity does not provide a reliable lens through which to understand the ministry context in which diaspora missions operate in Britain. The pre-on-site observation instrument was vital in this regard.

The third unexpected observation was the ostensible absence of young people (second and third generations) in all the participating churches and the lack of relevant mission strategies to reach to them. This observation was surprising because of the ramifications of not having an intentional discipleship process to mobilize the young people for mission. The Zimbabwean diaspora church is faced with either extinction within one generation or irrelevant existence in the host community if youth ministry is not prioritized. The sustainability of the diaspora faith communities beyond the first generation is at stake.

The fourth unexpected observation was the lack of strategic partnerships with local or international ministries in host land to strengthen the Zimbabwean diaspora church's presence in Britain and help transition from diaspora churches to contextualized local faith communities. The young Zimbabwean diaspora church still lacks resources and operates under difficult conditions of liminality, transnationalism, social, cultural, and psychological barriers yet the church-planting mind-set is indomitable. I was also surprised at the strong influence exerted through external authority structures over the branches in Britain to the extent that it is curtailing their missional impact in Sheffield.

Recommendations

The first recommendation is the formation of a consultative platform for Zimbabwean church leaders in the diaspora to consider matters of how they can advance God's mission in Britain in a manner that is theologically grounded, anthropologically researched and contextually applicable to the new mission field. Such a forum could also be a place of fellowship and exploring ways of becoming a part of the British Christian community demonstrating unity and solidarity in helping fulfill the Great Commission together. The "strong church planting mindset" to which Osgood refers cannot be restricted to the homogeneous church model localized in Britain, but must have a global impact as the diaspora Christians become mobilized for global mission (124; Wan, *Diasporic Missiology* 139). The Zimbabwean diaspora churches are in dire need of mobilization.

Second, relevant theological education and training is vital for the Zimbabwe diaspora church leaders to grasp the missiological framework for a rapidly changing mission field. I interviewed a Zimbabwean pastor convinced that "theological education was the trigger that changed his thinking about planting [a] homogeneous church in Britain." The caliber of a diaspora church leader need training in three core areas—Trinitarian theological framework for missions, Anthropology of Christianity, and cross-cultural missional leadership. This study revealed that four church leaders that received theological training in Zimbabwe planted branches of homeland churches unappealing to non-Zimbabweans. A relevant theological education and training will make a significant impact on the practice of diasporic ministry in Britain and beyond.

Third, the Zimbabwean diaspora church in England needs to be pragmatic enough not try to recreate another branch or clone of the mother church in an entirely different Western context. Stuart Murray's opinion on pragmatic leadership structure is that it must be flexible to the extent that it is not prescriptive in church practice but *missio Dei* should shape the mission and the church for that particular community (81). A challenge for African diaspora Christians is creating a pragmatic authority structure that keeps a continual infusion and support of their mother church for the mission effort, while at the same time, according to Ybarrola, "adapting their church forms, worship styles, and even theology to the cultural context in which they find themselves" (86-87). The Antioch church model is an excellent example to emulate in this regard.

Fourth, the leadership teams of the Zimbabwean diaspora church need to address the issue of cultural competence of reverse missionaries ministering in a Western context. Given the fact that most reverse missionaries are immigrants grappling with issues of marginality because of liminality, having intercultural competency can be a great benefit for the extension of the Kingdom in an increasingly globalized world (Ybarrola, 84). As the EU enacts tougher immigration laws, the effectiveness of the diaspora mission will increasingly hinge on the African reverse missionaries' level of cultural competence and their ability to mobilize the next generations for evangelization of the West.

Fifthly, strategic partnership between the African diaspora church and both the sending churches from the majority world and the receiving Global North churches could be a progressive development for global mission in the West. The maintaining of strong controlling ties from mother churches in Africa has negative effects on social engagement and integration of African diaspora Christians with host communities. Strategic

partnership with local white churches will benefit the African diaspora churches in understanding their new context. The Western church can tap into the missional zeal and vision brought by the Africans who carry a “strong church-planting mind-set” (Osgood 124). That mind-set however, needs to be reoriented towards planting multiethnic churches using the Antioch church model.

Britain needs innovative reverse missionaries that are willing to take the lead in modeling hospitality to strangers from outside their ethnic constituency into their faith community. Zimbabwean diaspora churches should reformat their mission statements, worship styles, and communal practices in ways that reflect the New Testament Acts 11 model of multiethnicity. DeYoung et al.’s point on making the twenty-first century in the US a century for multiracial congregations deserves equal emphasis across the Atlantic (180). Churches in Britain must prepare to embrace the increasingly diverse context of Britain in the twenty-first century.

The field of diasporic missiology in Britain is still at its infancy and more research can build on the knowledge base presently available. Future areas of research could explore the spiritual and social impact of Zimbabwean diaspora churches on the second and third generations trapped in bicultural tensions of personal and cultural identity. Such a study will provide a broader picture of not only the missional work of Zimbabwean church planters in the diaspora, but also evaluate the future sustainability of both homogeneous and multiethnic church models based on their theological understanding of mission and practice of ministry.

Postscript

This study set me on a journey of deep reflection in a way that I never envisaged when I began researching and writing on the subject of diasporic missiology in Britain. The findings in this study have helped me to appreciate and celebrate what God is doing through African Christians in diaspora. The missional zeal of Zimbabwean church planters has enabled them to establish religious communities in Britain at a phenomenal cost and pace. Underlying all these efforts are the theological and missional issues of the kind of churches planted by Zimbabweans in the diaspora. This issue led me on this exploratory journey to find answers.

This study took me through the arduous journey of African reverse missionaries in Europe that is marked by initial culture shock, unpreparedness, anxiety, and regression. A significant reflection point for me was that although I completed theological training in Zimbabwe, the curriculum did not prepare me for practice of ministry in a post-colonial, postmodern globalized world. Anthropology was not part of the core courses offered to missionaries-in-training. I had to discover in the mission field issues on culture, ethnocentrism, migration, diaspora, transnationalism, and how all these affected *missio Dei* that has a significant bearing on *missio ecclesiae*. This study stretched me to think of ways of equipping my network of diaspora churches to become missional *revolving doors* that are welcoming, loving, and anchored on Christ, who transcends cultures.

As I reflected on this study, I could relate the theology of the Trinity to my everyday praxis of the ministry of Jesus that I am a partaker of, to the Father, through the Holy Spirit, for the sake of the church and the world. The Trinitarian theological foundation enhanced my understanding of the fact that relationships in their diversity in

unity, and vice versa are actually mirroring that of the Trinity. The doctrine of the Trinity therefore undergirded my study and guided my reflection of first-century Antioch church in developing a twenty first century model for planting multiethnic churches in Britain.

As a reverse missionary from the Global North committed to planting multiethnic churches in the diaspora, this study inspired me to contribute to the African narrative of the emerging, church-planting movement in Britain. The Acts 11 church model has become a multiethnic kaleidoscope in our ministry in shaping and expressing the diversity of Sheffield amidst the social and cultural realities that still exist in society. My reflection is that the multiethnic church is not only biblical but is also critical to the advancement of the gospel in Europe in the twenty-first century.

Reverse missionaries have the privilege and the responsibility of shaping the spiritual landscape of Britain by moving from the fringes of society to center stage. Even though Christianity is on the decline in Europe, it is on the rise in the Majority Christian World. The Global North needs theologically grounded and culturally competent reverse missionaries that are relevant to the Western context. The resurgence of world Christianity through Global South initiatives suggests that the revival of a Christian presence in the Global North could be an area where Africa might make some of its greatest contributions to Christian world missions in the twenty-first century by planting biblical, multiethnic churches.

APPENDIX A

INVITATION LETTER FOR PASTOR/MINISTER PARTICIPATION

April 3, 2013

Dear rev,

Research Interview and Focus Group for Church Planting by Zimbabwean Pastors in Sheffield, Britain

Please allow me to introduce myself. My name is Anderson Moyo, and I am a student in the doctor of ministry program at Asbury Theological Seminary in the United States and currently in the process of writing my dissertation paper.

My project focuses on homogeneous and multiethnic churches established by Zimbabwean pastors in the diaspora. I am researching the church-planting strategies used by Zimbabwean pastors in Sheffield and the impact their churches are having on the local community. My hope is that the research will capture the ministry efforts of Zimbabwean church planters in Britain and develop a model for planting multiethnic churches in the diaspora as well as inspiring more contributors in this little known but significant area of research.

With your help, this niche in information can be minimized significantly and enhance the understanding of diasporic missions and practice of church planting in Britain by Zimbabwean reverse missionaries.

I have heard of the significant work that your ministry is doing in Sheffield and would like to learn more about it. I would like to enlist your help in this academic endeavor by setting up time for an interview with you and a focus group discussion as one of the selected participants for inclusion in this project. All interviews and notes are confidential and shall be used for academic purposes only. The data provided by all participants will be anonymously collated using a coding system. The final report will be in aggregate form and will not identify individual participants. I will destroy all data collected through interviews and focus group after the dissertation is approved.

With your consent, the results gathered from the interview and focus group discussions form part of my dissertation paper. I realize that your participation is voluntary. To indicate your voluntary participation, may you please kindly sign the slip at the end of this letter. Please do not hesitate to contact me on clarification for any information regarding this study. You can email me your response with the consent slip information.

I look forward to your response.

My e-mail is Anderson.moyo@asburyseminary.edu.

Thank you for your consideration of this request.

Yours sincerely,

Anderson MOYO

CONSENT SLIP

I voluntarily choose to participate in the study describes above and so indicate by my signature below:

Signature: _____ Date: _____

Full Name: _____

APPENDIX B

INDIVIDUAL SEMI-STRUCTURED INTERVIEW PROTOCOL

Demographic Information (Please complete before date of interview)

1. When was your Sheffield congregation planted? _____

2. What is the vision or mission statement of your church?

3. What is the current size of your church in Sheffield? Please tick below one.

1-60	61-120	121-180	181-240	241 and above

4. What nationalities/ethnic groups make up your leadership team?

5. List the nations (or ethnic groups) represented in your church.

6. Is your church affiliated to a denomination headquartered in (Please tick).

Zimbabwe	Britain	Elsewhere

Individual Semi-Structured Interview Guide

Research Question # 1

1. How was your church planted and what made you choose to locate it in Sheffield?

Follow-up question: Is there a need that your church is fulfilling in Sheffield?

2. What is your perspective on HUC and MEC with specific reference to the biblical framework on missions?

Research Question # 2

3. How would you relate your church mission to the strategies you are applying in reaching out to the people in your community?

Follow-up question: Can you expand a little on your mission strategies?

4. Where do your mission strategies come from and how do you decide which ones to use in your church?

Follow-up question: What does your local community think of your church?

Research Question # 3

5. In your capacity as pastor, how often do you travel to Zimbabwe for church related programs?

Follow-up question: Do you have a cross-cultural relationship? Explain.

6. How has the use of your mission strategies as reverse missionaries affected your involvement in the local host community?

Follow-up question: Can you give an example?

7. Do you want to add anything relating to this study?

APPENDIX C

SENIOR PASTORS' FOCUS GROUP PROTOCOL

Demographic Information Sheet (Please complete before start of discussion)

Categories	Instructions: Please circle the correct answer				
Role	Senior pastor			Associate pastor	
Gender	Male			Female	
Age	29 and below	30-39	40-49	50-59	60 and above
Marital status	Single	Engaged	Married	Divorced	Widowed
Number of Children	Not applicable		1-3	More than 3	
Academic background	Certificate or diploma	Undergraduate level	Master's level		Doctoral level
Place of ministerial training	Zimbabwe	Britain	Zimbabwe & Britain		Elsewhere
Years of pastoral ministry	9 and below	10-15	16-19		20 and above
Years living in Britain	5 and below	6-10	11-15		16 and above
Employment status	Full-time in church	Tent making Specify:	Part-time		Other
UK citizen?	Yes			No	

Focus Group Discussion

of participants: _____ Host: _____

Date: _____ Site: _____

Before the focus group discussion starts, participants have to complete the Demographic Information sheet. The single focus group session is approximately 1-1 ½ hours long. A moderator will facilitate the focus group discussion and participants will introduce themselves.

Ground Rules for the Focus Group Discussion

Welcome: Introduction by moderator

- a) Please respect the privacy of the other participants by maintaining confidentiality of the information discussed during the focus group session.
- b) Everyone is encouraged to participate, and you may be called upon by the moderator if need be in cases where the group has not heard from you for a while.
- c) There is no right or wrong answer. Every person's experiences and opinions are important and the group will thus respect each other's contributions.
- d) This session will be recorded to capture everything you have to say, but we will not identify anyone by name in the project without your consent.
- e) Refreshments (beverages and light snacks) will be available before and after the session.

Focus Group Questions

1. Do you consider yourself a reverse missionary? Why?
2. What are the strategies and models you have used (or are currently using) to plant and grow the type of church you have today?
3. Would you say that planting churches made up of primarily Zimbabweans in Britain is mission? Why or why not?
4. To what extent do Zimbabwean Christians in the diaspora in Britain participate in God's Great Commission?
5. Is there anything else you would like to tell us about your experience of church planting in the diaspora and the future of your church in Britain?

APPENDIX D

PRE-ON-SITE OBSERVATIONS

Field Notes

Date: _____ Time: _____

Location:

Short Description: Contextual Information

Observations	Comments/Analysis
1. Liturgy: Preaching; Prayer; Praise and Worship	
2. Members: Dress; Ethnicity; Gender and Age	
3. Physical Surroundings: Location; Room Layout; Hygiene	
4. Hospitality: Refreshments; Inclusiveness; Language	
5. Participation: Time; Interactions; Decision-making	
6. Media Publications; Technology	
7. Leadership Spirituality; Cultural Comp.; Innovation	

APPENDIX E

THE OUTLINE OF ACTS 11:19-30

PART 1 INTRODUCTION

Introduction to the Book of Acts

Historical Background to Acts 11: 19-30

PART 2 THE DUAL MISSION ADVANCES TO ANTIOCH (V19-21)

The Exclusive mission to the Jews (v19)

The Exclusive mission to the Gentiles (v20)

The Outcome of their mission (v21)

PART 3 THE REPORT OF THE ANTIOCH MISSION TO JERUSALEM (vv. 22-26)

The Endorsement of the Gentile mission by Barnabas (vv. 22-24)

The Consolidation of the Gentile mission by Barnabas and Paul (vv. 25-26)

PART 4 THE ANTIOCH MINISTRY OF GENEROSITY TO BELIEVERS IN JERUSALEM (vv. 27-30)

The Contribution of prophetic ministry to the growth of the Antioch church (v. 27)

Agabus's prophecy of an impending famine in the entire world (v. 28)

The Response of the Antioch church to the prophecy (vv. 29-30)

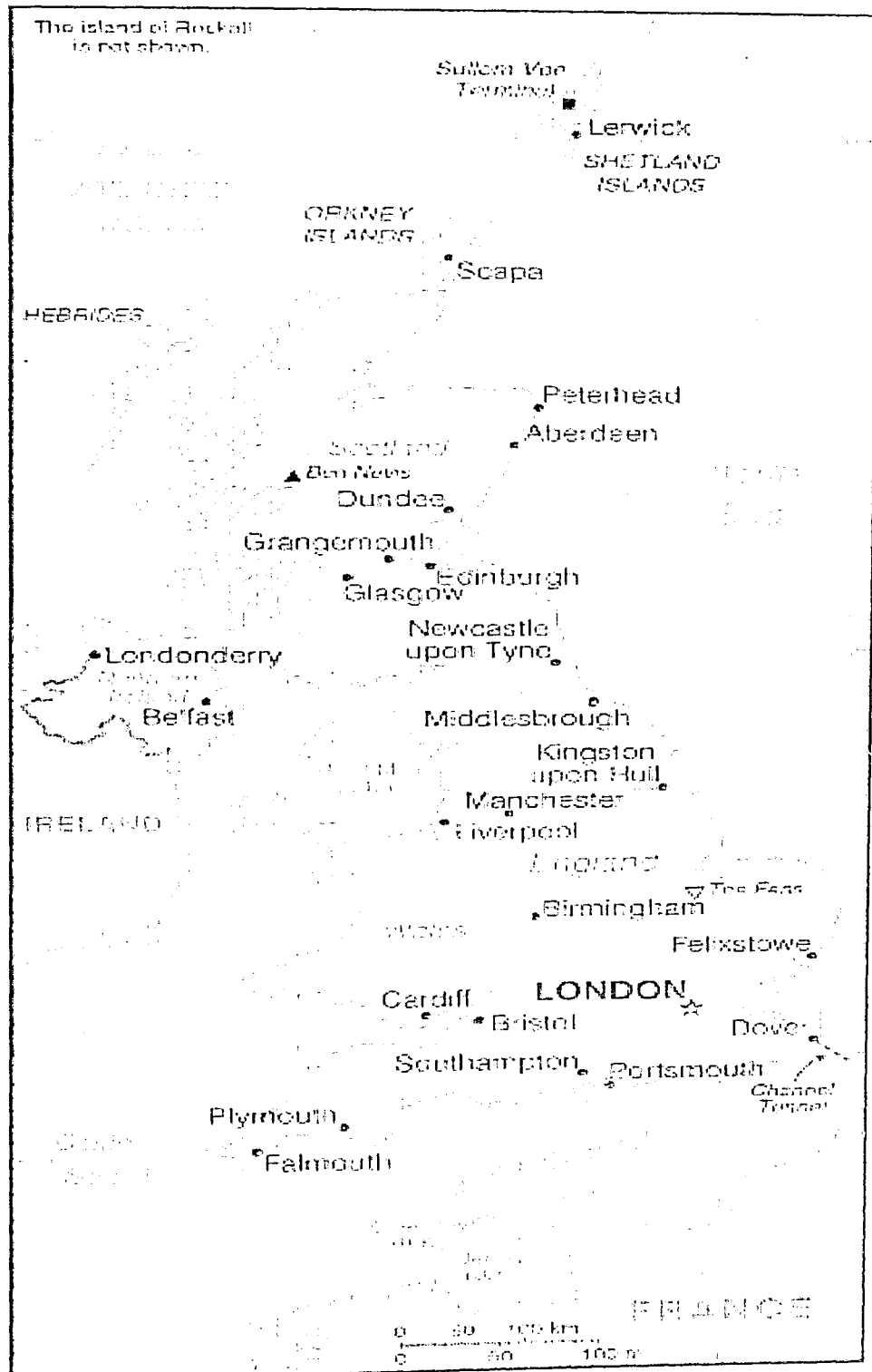
PART 5 THE THEOLOGICAL REFLECTIONS OF ACTS 11:19-30

Theological Implications of Acts 11 on the Multiethnic Church Model on

Zimbabwean Diaspora Christians planting churches in the UK.

APPENDIX F

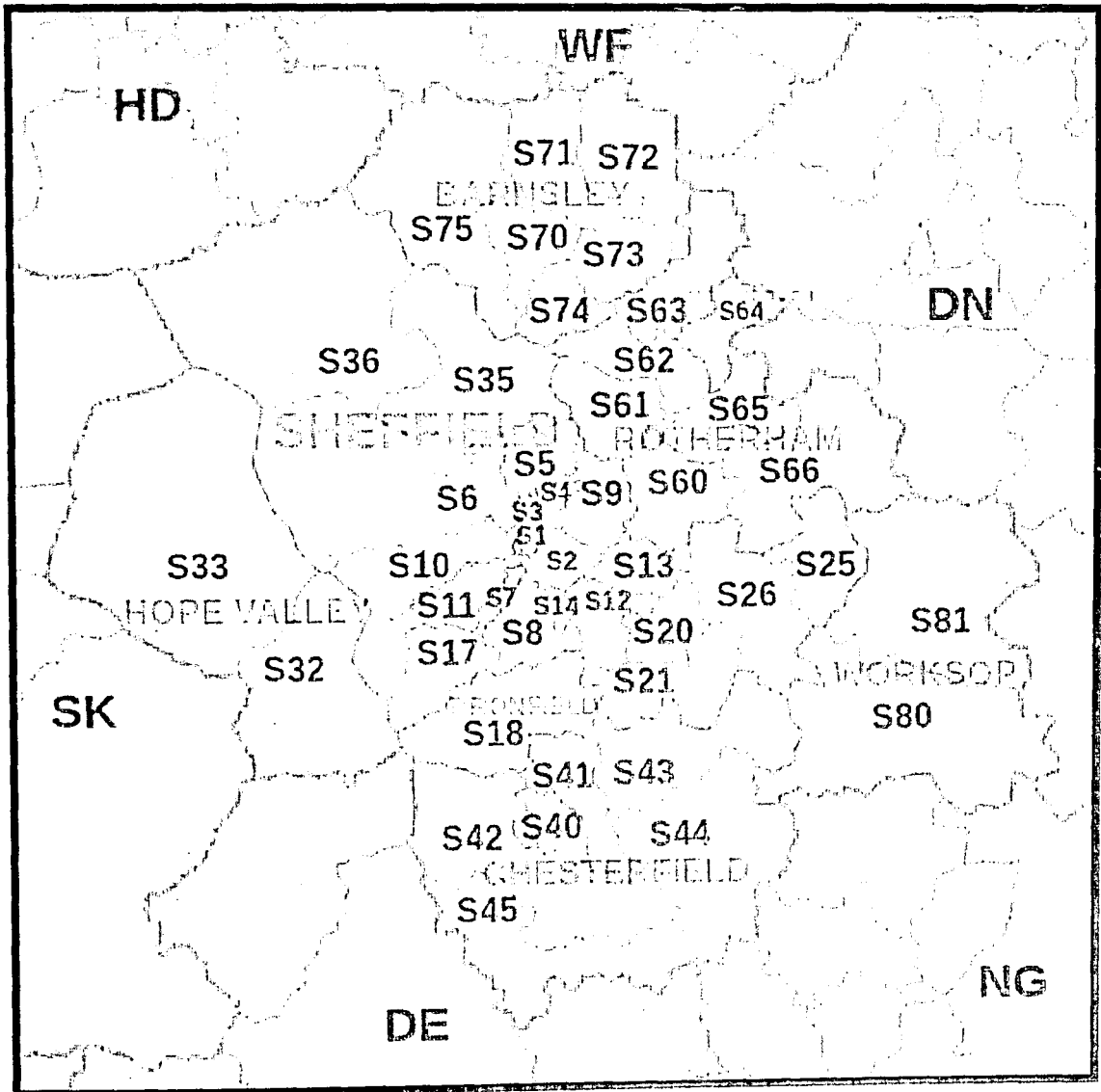
MAP OF THE UNITED KINGDOM



Source: "Europe: United Kingdom."

APPENDIX G

MAP OF THE CITY OF SHEFFIELD



Source: Sheffield First Partnership.

APPENDIX H

MAP OF ZIMBABWE



Source: "Africa: Zimbabwe."

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