

**A missiological assessment of ethnicity in urban  
Anglican churches in Zambia: a case study of  
the establishment and growth of St Mary  
Magdalene's Church, Kabulonga.**

**R. H. Banda**

**Mini-dissertation submitted in partial fulfilment of the  
requirements for the degree of Master of Arts  
( Missiology)  
at the Potchefstroom Campus of the  
North-West University.**

**Supervisor: Dr. P.J. BUYS,  
Secondary Supervisor: Dr. F. Moyo.**

**APRIL, 2013.**

## **ABSTRACT**

This research examines present day urban Anglican churches in Zambia which are ethnically “homogeneous” in a heavily multi-ethnic environment. I give Attention to the understanding of the biblical, theological, and missiological background and seek to find a way to attract many ethnic groups into the churches. The research notes that the present scenario does not represent a healthy urban church. I argue that a biblical, theological and holistic Gospel proclamation, that is, in word and deeds, will attract other ethnic groups into the urban church and make it truly multi-ethnic and multi-cultural.

## **KEY TERMS**

Anglican churches in Zambia, Culture, Ethnicity, Homogenous Unit Principle, mission, mission station, missiology, UMCA, urban,

## **ABBREVIATIONS**

ACC	Anglican Consultative Council
ACO	Anglican Communion Office
CPCA	Church of the Province of Central Africa
CPSA	Church of the Province of Southern Africa (Now Anglican Church of the Southern Africa- ACSA)
CSO	Central Statistical Office
HUP	Homogeneous Unit Principle
UMCA	Universities Mission to Central Africa

## ACKNOWLEDGEMENTS

I wish to give thanks to the Lord to the following people for their love and support in seeing this study come to reality:

1. Collium Banda, a Phd student at Stellenbosch University, with whom I debated the subject of ethnicity in the Anglican Churches in Zambia which resulted in this research.
2. Postgraduate students at George Whitefield College, Messers James Cuenod, Ben Kibara, Saul Mateyu, Pastors Jacob Igba, Timothy Myambo and Mishek Mbuvi.
3. Dr John Newby for editing chapters 1,2 and 4 free of charge and Mrs Beverly Pratt for editing chapters 3,5 and 6.
4. Ms. Astrid Heskin, Mr. Stephan Kratz sourcing books for me (MHSRIP).
5. Mr Graham Naude, the Head Librarian,
6. Mrs Jane Kratz, Assistant Dean of Postgraduate studies at GWC.
7. Rev Alan P Beckman, Registrar at GWC for his support.
8. Rev Dr. Ben Shikwati Keya, George Whitefield College (GWC) Research Fellow an Anglican Church of Kenya.
9. Rev Dr Nathan Lovell, Old Testament lecturer,
10. Revd Dr Ben Dean, Dean of Postgraduate studies.
11. Prof David Seccombe, Principal of George Whitefield College, for the encouragements received in my studies.
12. Dr Rose and Mr Abraham Makano who help me with statistics from the Central Statistics Office in Lusaka.
13. The Archbishop of the Church Province of Central Africa, the Most Rev Albert Chama, Rt.Rev D. Kamukwamba, Bishop of Central Zambia, Rt. Rev R Mumbi, Bishop of Luapula, Rt. Rev D Njovu, Bishop of Lusaka and Rt. Rev W. Mchombo Bishop of Eastern Zambia who kindly granted me sabbatical to study.
14. Bishop David Njovu and Rev Gabriel Phiri, the Parish Priest of St. Mary Magdalene's Church, Kabulonga, Lusaka for granting me permission to carryout study in the congregation.

Dr Fabulous Moyo for the support and co-supervising this study with Dr P J Buys. Rev Dr P. J (Flip) Buys the supervisor of this study. His comments and encouragements were second to none. May the Living LORD and Saviour Jesus Christ richly bless him.

Last but not least of all to my beloved wife Esther Yawawa. I praise the Lord for her prayers and support. *“Woe to me if I do not preach the gospel!”* 1 Corinthians 9: 16

## Contents

<b>CHAPTER 1.....</b>	<b>7</b>
<b>INTRODUCTION WITH BACKGROUND AND PROBLEM STATEMENT .....</b>	<b>7</b>
1.1 My personal interest.....	7
1.2 Background.....	7
1.3 Problem statement.....	11
1.4 Research Questions .....	11
1.5 Aims and Objectives.....	11
1.6 Central theoretical argument.....	12
1.7 Methodology .....	12
<b>CHAPTER 2.....</b>	<b>14</b>
<b>GENERAL CHALLENGES URBAN ANGLICAN CHURCHES FACE IN ATTRACTING MULTI ETHNIC GROUPS.....</b>	<b>14</b>
2.1 Introduction.....	<b>14</b>
2.2 Historical Developments and Theological Premises of urban multi-ethnic mission: Establishment of St. Mary Magdalene’s Church, Kabulonga.....	14
2.2.1 The Comity Agreement.....	14
2.2.1.1 The history of the Anglican Mission Stations.....	15
2.2.2 The European Anglican community in urban places .....	16
2.2.3 St. Mary Magdalene’s Church, Kabulonga, Lusaka .....	17
2.2.4 The migration from the mission stations to urban places.....	18
2.2.5 The perpetuation of the homogeneous unit focus by the nationals .....	20
2.2.6 The challenges of integrating people from other ethnic groups.....	22
2.2.7 The Theological reasons for planting St. Mary Magdalene’s Church, Kabulonga.....	30
2.3 Preliminary Conclusion.....	33
<b>CHAPTER 3.....</b>	<b>35</b>
<b>THE HOMOGENEOUS UNIT PRINCIPLE AND ITS RELEVANCE FOR EFFECTIVE MISSION.....</b>	<b>35</b>
3.1 Introduction.....	35
3.2 Analysis and evaluation of the applicability of the Homogeneous Unit Principle in the urban Zambian context.....	35
3.2.1 The advantages and disadvantages to the HUP approach in mission .....	36
3.2.2 The relevance of the homogenous unit .....	46
3.2.3 The effectiveness of the Homogeneous Unit Principle .....	50

3.2.4 St. Mary Magdalene’s Church and the Homogeneous Unit Principle .....	51
3.3 Preliminary conclusion .....	53
<b>CHAPTER 4.....</b>	<b>55</b>
<b>BIBLICAL THEOLOGICAL REFLECTION ON HEALTHY MULTI-ETHNIC URBAN MISSION IN ZAMBIA .....</b>	<b>55</b>
4.1 Introduction.....	55
4.2 General understanding of <i>missio Dei</i> .....	55
4.2.1 Theological reflection on compassion for cities .....	55
4.3 Biblical and theological perspectives on ethnicity in mission .....	57
4.3.1 Ethnicity in mission .....	59
4.3.2 Multi-ethnic and multi-cultural in mission .....	59
4.3.3 Biblical theological reflection on unity and diversity .....	63
4.3.4 Urban healthy Church .....	75
4.3.5 Analysis of a healthy church .....	75
4.3.6 Relevance of these Signs of a Healthy Church .....	81
4.4 Biblical and Theological Principles observed for urban mission.....	82
4.5 Preliminary Conclusion .....	84
<b>CHAPTER 5.....</b>	<b>85</b>
<b>THEOLOGICAL MISSIOLOGICAL PRINCIPLES FOR URBAN ANGLICAN CHURCHES IN ZAMBIA .....</b>	<b>85</b>
5.1 Introduction.....	85
5.2 Formulation of the practical guideline model of an urban Zambia Anglican healthy Church....	85
5.2.1 Identification of spiritual and social needs in the community .....	85
5.2.2 Formulation of theological- missiological principles .....	87
5.3 Preparation and engagement in the city needs .....	93
5.4 Preliminary conclusion .....	96
<b>CHAPTER 6.....</b>	<b>97</b>
<b>CONCLUSION AND RECOMMENDATIONS.....</b>	<b>97</b>
6.1 Conclusion .....	97
6.2 Summary of the research results .....	97
6.3 Recommendations for further research .....	97
<b>BIBLIOGRAGHY. ....</b>	<b>101</b>
<b>APPENDICES. ....</b>	<b>114</b>

## CHAPTER 1.

### INTRODUCTION WITH BACKGROUND AND PROBLEM STATEMENT

#### 1.1 My personal interest.

I was born in Luanshya in Zambia. My father was a miner and so were the majority of the residents of Roan Township in Luanshya. They came from different parts of the country to work on the copper mines. I became member of the Anglican Church from birth and I was confirmed in 1965 at St Philips Church in Roan mine Township. As I grew up, I noticed that even though the church was in the urban multi-ethnic environment, almost all the church members in Anglican churches were from four ethnic groups drawn largely from rural Anglican mission stations, except those who came into the church through marriage. This study explores ways of growing multi-ethnic urban Anglican churches in Zambia. In this endeavour, the study investigates, in particular, the manner the Universities Mission to Central Africa (UMCA)<sup>1</sup> planted Anglican churches and how they ended up with a homogeneous ethnic or tribal church in a multi-ethnic urban setting since urbanisation started in the 1930s and 1940s in Zambia.

#### 1.2 Background.

The world population is increasingly becoming urban and it is estimated that by the year 2100, 90% of the population will be living in urban areas. In 2030, 54% of Africans (759m )<sup>2</sup> will be living in cities (Johnstone, 2011:6). Of the Zambian population, which is of 13,046,508 million, 39% live in urban areas making the country one of the most urbanised countries in sub-Saharan Africa. 1,742,979 million live in Lusaka, the largest population in Zambia. Lusaka is highly multi-ethnic and multi-cultural (CSO, 2011:1; 16)<sup>3</sup>. With such an urban population and its social outlook, the city presents an opportunity from which to grow multi-ethnic and multi-cultural urban Anglican Churches. Yet, the Anglican Church in Zambia still faces challenges of building multi-ethnic urban churches especially given the history that the urban churches attracted members from particular ethnic rural mission stations.

The Anglican Church in Zambia was officially started in 1910 by Leonard Kamungu from Mozambique and Bishop John Hine under the auspices of Universities Mission to Central Africa

---

<sup>1</sup> UMCA stands for Universities Mission to Central Africa. It is an Anglican Missionary organisation, of High Church tradition, which came to Central Africa following Dr. David Livingstone appeal to the Universities of Oxford, Cambridge and Durham at Cambridge Universities in 1858 urging the Anglicans to establish mission work in Central Africa. Livingstone noticed that other denominations were already in Central Africa and the Anglicans were not. He challenged the UMCA to also go and provide the spiritual need to the people and assist in the abolishment of slavery (Anderson-Morshead, 1909: 4; Weller and Linden, 1984:34). On 1 January 1965 the United Society for the Propagation of the Gospel (USPG) came into existence formed by the merger of the Society for the Propagation of the Gospel in Foreign Parts (SPG) and the Universities' Mission to Central Africa (UMCA). On 1 January 1968 the Cambridge Mission to Delhi (CMD) also joined USPG. [www.bodley.ox.ac.uk/dept/scwmss/wmss/online/bicas/uspg.html](http://www.bodley.ox.ac.uk/dept/scwmss/wmss/online/bicas/uspg.html). Date of access: 9 November 2012.

<sup>2</sup> See UNEP African urban population.

<sup>3</sup> See Central Statistical Office (CSO) Population 16.

(UMCA) (Weller & Linden, 1984:168-9; Anderson -Morshead, 1909: 281). The UMCA vision was for the evangelisation of the whole of Central Africa, with a view to stopping the slave trade (Anderson-Morshead, 1909: 4; Bolink 1967 :95). However, in Zambia the UMCA found itself restricted to four ethnic groups among the Tongas in Mapanza (Southern Province), Kunda-Nsengas in Msoro (Eastern Province), Ushis in Chipili (Luapula Province), and Lalas in Fiwila (Central Province) in terms of the Comity Agreement which was signed by different missionary denominations to avoid conflicts among themselves. The some of the denominations which came before the UMCA and signed this document were the Dutch Reformed Church of South Africa, Roman Catholic Church, Free Church of Scotland, the Presbyterian Church, The Brethren in Christ just to mention a few. Therefore, the Anglican Church took roots only in the above four ethnic groups and formed tribal churches (Mutua, *et. al.* 2009:28; Weller & Linden, 1984:168, 170-172). The UMCA evangelising was carried out in “gathered colonies of same ethnic groups” which Donald McGavran later referred to as the Homogeneous Unit Principle (HUP), advocated and developed later in 1955 (McGavran, 1955:339). However, change was to come in the church with industrialisation and the discovery of minerals in some provinces of Zambia.

The discovery of minerals in the Copperbelt province (ZIS: 1963:57) and Kabwe in Central province (Martin, 1972:30) attracted both Europeans, and the Zambian rural population many of whom migrated to the towns. This immediately resulted in an influx of different ethnic groups to the urban areas with others coming from neighbouring countries as well (Weller & Linden, 1984:176; Mbaya, 2006:165; Osmers, 2010:31). The mines and industrialisation brought multi-cultural and multi-ethnicity to the urban areas (O’Shea, 1986:151) as opposed to the initial arrangement by the Comity agreement. Despite this context the urban Anglican churches continue to consist predominantly of four ethnic groups out of 73 ethnic groups (tribes) (ZIS, 1963:19) thereby posing a missiological question as to what an urban church within a multi-ethnic context should look like.

St. Mary Magdalene church in Kabulonga, Lusaka, the focus of this study, is not spared from this question. This church was planted in 1961 by people of European of English descent and it grew to a membership of over 400 people (Osmers, 2010:63).The membership of St. Mary Magdalene Church fluctuated following European population migration to other countries soon after Zambia’s political independence in 1964 and the church’s failure to integrate multi-ethnic groups in Zambia. There are no church records indicating any effort to reach out to other ethnic groups besides those from the primary four rural Anglican mission stations, despite the worldwide Anglican Communion Decade of Evangelism (1990-2000), declared in 1988 at the Lambeth Conference (Craston, 1996: 9).

While the European community in St. Mary Magdalene's Church has slowly been replaced by black Zambian citizens, the new membership has again retained the tribes from which the church mission stations were established, thereby making it "homogeneous" despite the fact that the members are no longer in the rural homogeneous ethnic groups. The Zambian membership was a mere transfer from rural to urban contexts (Weller & Linden, 1984:158). The church is predominantly a four cultural and ethnic membership one drawing from where the church started, though their surrounding urban context is heavily multi-ethnic. The church's current membership is 378,<sup>4</sup> clearly lower than what it was in 1964.

It is evident that the ethnic HUP has not yielded positive results in church growth in the context of St. Mary Magdalene Church. While the transfer membership, may be a legitimate method of church growth in some situations as McGavran (1990:72), Weller and Linden (1984:158) argue, it becomes a barrier if the transfer system "discourages fellowship" of other ethnic groups into the church memberships (Kapolyo, 2005:133). Donald A. McGavran (1990:165) however identifies advantages of same-ethnicity church membership when he says that the church grows faster in a community where people have common characteristics and when evangelism and church growth focuses on the "Homogeneous Unit Principle" (HUP) (McGavran, 1990:81,163). He goes on to argue that "People like to become Christians without crossing racial, linguistic, or class barriers" (1990:163) and that "the great obstacles to conversion to Christianity are social, not theological" (1990:156). He further states that in an environment where you find like-minded ethnic people they tend to find fellowship easy and when the Gospel is introduced, it is easily assimilated and the church grows faster (McGavran, 1990:167).

McGavran's definition of HUP (1990:165; LOP 1, 1978:2)<sup>5</sup> says that it has ethnic and sociological components and it is "elastic" because it includes several components which bind people. Wagner (1976:110) points out that the sociological side may be that those who "share similar interests" and "socialise freely" easily become Christians and the church grows faster (McGavran,1990:7; Wagner, 1980:510; Conn, 1984 :320; Kraft, 1996:341<sup>6</sup>). However, Bosch (1983:235; 1991 :521), DuBose (1978:121), McSwain (1980:524), Newbigin (1995:125) and Saayman (1986 :102) disagree with the method of evangelisation; they say the Homogeneous Unit Principle is unscriptural because quantity membership is increased by sociological tools at the expense of quality. I see the Scriptural way of improving the quality and quantity in church membership is only possible by the *missio Dei* principle

---

<sup>4</sup> Figures from 2011 Church Register

<sup>5</sup> Lausanne Occasional Paper (LOP 1).1978. Facilitated by the Lausanne Committee for World Evangelization called for a "Pasadena Consultation" to debate the "Homogeneous Unit Principle" and produced this paper.

<sup>6</sup> Harvie Conn and Charles Kraft use the tools of cultural Anthropology as evangelicals for mission.

that follows the Great Commission imperative. *Missio Dei* is a Latin term which means “mission of God” (Corrie, 2007:232).

Bosch understands mission as sending person(s) across a geographical area to lead people to Christ (Bosch, 1991:19); Wright sees it in even broader terms as being “a source of blessings to the nations” as Abraham was in Genesis 12:1-3. He interprets the whole Bible as a text for the mission of the Church (Wright, 2006:22). Emerging Church Movement<sup>7</sup> people like John Franke (2001), Brian McLaren (2004) and Stanley Grenz, just to name a few, interpret the Bible and mission pluralistically (Franke, 2001:88; McLaren, 2004:260). But Missions from a *missio Dei* perspective in the cities is an enormous challenge due to spiritual, social, economical and political challenges facing the people living in it.

Poverty in the cities is lower compared to the rural areas though the latter is slightly alleviated by the community and extended family life which is still strong (Kapolyo, 2005:130; Hendriks, 2004:93) and the needs of the urban people are described as a contact point in the reception of the Gospel (McGavran cited in Davis, 2000:125). Corbett and Fikkert (2009:55) call for studying the community environment before implementing remedial measures to avoid worsening the situation. McGavran (cited in Wet de, 1986:97) prioritises the spiritual over social needs. We need a balanced approach where social and spiritual needs are addressed simultaneously in an integrated way to address human needs holistically (Buys 2010:15; Chester 2004:65; Chester & Timmis, 2007:76). This holistic reaching out may subsequently increase the multi-ethnicity of the urban Anglican Church closer to 73 ethnic groups (ZIS, 1963:19).

A theological presupposition of this study is that a church where God’s word is faithfully preached and Christians are experiencing the resurrection power of Christ will attract many people (see Psalms 67; 95; Zachariah 8:23; Acts 2:47; 1 Corinthians 14:24ff), and therefore is likely to grow (Reeder, 1987:175). Wright (2010:63-81) emphasises that the church exist with the goal, among others, of being blessing to the nations. Following on Wright’s perspective, how could St. Mary Magdalene’s Church be a blessing to Lusaka’s urban multi-ethnic context? Although these scholars emphasize the biblical foundations of the multi-ethnic character of the church, very little has been written and published on how African churches in urban areas may become more multi-ethnic and multi-cultural. Wright (2006:44) says that “a church governed by the Bible cannot evade the missional thrust of the God and the gospel revealed there”. To that end, the questions St. Mary Magdalene’s Church should

---

<sup>7</sup> The Emerging Church movement is focusing on the decline of stagnating Western churches it is not very relevant for specific African contexts and therefore we will not enter into debate with them.

be asking is: Should the mission be Bible based in which the biblical teachings guide the mission programmes and actions? This is the question this study tries to answer.

### **1.3 Problem statement**

The philosophy of homogeneous approach to ministry which was done by early missionaries and Zambian nationals that transferred rural members to urban areas is no longer effective and relevant for church growth as attested to by St. Mary Magdalene's Church in the urban context. There is a need for holistic and biblically based urban multi-ethnic Anglican churches in Zambia.

### **1.4 Research Questions**

In line with the background above, the central question of this study is: how can Urban Anglican churches in Zambia attract other ethnic groups in light of the social, economic, and cultural, developments in the urban contexts?

To address the above main question, the following additional questions help to explain specific areas of the main question:

1. What are the general challenges that urban Anglican churches encounter when trying to attract other ethnic groups?
2. To what extent is the Homogeneous Unit Principle relevant for effective mission and Church Growth Movement in urban contexts in Zambia?
3. What are the biblical and theological principles for developing a healthy urban multi-ethnic church?
4. What theological, missiological principles should be applied by the urban Anglican churches in Lusaka and Zambia in order to create a healthy multi-ethnic urban church, and to be part of the *missio Dei*?

### **1.5 Aims and Objectives.**

The specific objectives of this study are to:

1. Investigate the challenges faced by the urban Anglican churches in attracting other ethnic groups.
2. Evaluate the extent of the Homogeneous Unit Principle relevance for effective mission and Church Growth Movement in Urban contexts in Zambia
3. Study the biblical and theological principles on developing healthy a multi-ethnic urban church

4. Formulate theological, missiological principles which should be applied by the urban Anglican churches in Lusaka and Zambia to be part of the *missio Dei*, in order to be a healthy multi-ethnic urban church.

## **1.6 Central theoretical argument**

The central theoretical argument of this study contends that if the urban Anglican Church in Zambia implements the biblical missiological principles, it will grow into a healthy multi-ethnic urban church beyond the initial four main stream ethnic groups.

## **1.7 Methodology**

1.7.1 Osmer (2008:4) suggests that a descriptive empirical task is done by “gathering information” which in turn helps the researcher identify “the patterns, dynamic in particular episodes situation or contexts.” In investigating the challenges of the urban Anglican churches in attracting other ethnic groups I will be seeking to identify factors that influence the patterns and dynamics of a homogeneous ethnic church and how that affects church growth. My research incorporates experiences by enculturation from my growing up in the urban Anglican Church in Zambia.

1.7.2 A historical and comparative analysis of the growth of the urban Anglican churches will be conducted in evaluating the extent of the Homogeneous Unit Principle relevant for effective mission and Church Growth Movement in Urban contexts of Zambia. Literature material that includes both homogeneous and heterogeneous ethnic church composition approaches will be consulted.

1.7.3 Biblical passages will be studied from the historical grammatical method in hermeneutics (Kaiser & Silva, 1994:19) and from the historical position of an evangelical (Burgess & Van Der Maas, 2003:613).

1.7.4 Information from the biblical, theological and missiological study will be utilised in the formulation of a model for a healthy multi-ethnic urban church. As Osmer (2008:4) suggests, “determining strategies for action will influence the situations in a way that are desirable...” This desirable situation, which in this case is a healthy multi-ethnic urban church, derives its identity from biblical teaching and finds its relevance within the contemporary context of urban Zambian church.

## **1.8 Terms.**

Central Africa: The region known as Central Africa in this study refers to the former Federal States of Rhodesia and Nyasaland which ceased in 1963. Central Africa was made up of the countries of Northern Rhodesia (now Zambia), Southern Rhodesia (now Zimbabwe) and Nyasaland (now known as Malawi).

Unless otherwise stated, Scripture quotations are taken from the New International Version (NIV).

In this study urban<sup>8</sup> is defined as an area in which the population is generally characterised by a relatively high population density which is multi-ethnic and multi-cultural<sup>9</sup>, has developed infrastructure and social services and, the majority of the residents depend on non-agricultural activities. In Zambia, most urban centres are found along the line of rail where urbanization first took place. However, it is not unusual for provincial and district centres in what is classified as rural provinces<sup>10</sup> to exhibit these characteristics too (CSO, 2012:183). In this context, such areas may qualify to be “urban” in relation to their immediate surrounding rural neighbourhoods.

---

<sup>8</sup> Urban has not been easy to define on an international level. Therefore, a number of urban missiologists such as Greenway and Monsma could only describe it (Greenway & Monsma, 2000:14). Bakke (1987:14) define it as core of agglomerations. This would may lead to subjective interpretation. FAO (2003) and World Bank in reference to Zambia define urban as the Localities of 5,000 or more inhabitants, the majority of whom all depend on non-agricultural activities. But we have an agricultural based town called Mazabuka which grows sugarcane and produces sugar. This town is agricultural based but cannot meet this definition. However, Saasa (2002:123)<sup>8</sup> describes the Zambian urban characteristically leaving out the kind of people who make up the population. But urban can also be defined as “an area characterized by higher population density and vast human features in comparison to areas surrounding it. Urban areas may be cities, towns or conurbations, but the term is not commonly extended to rural settlements such as villages and hamlets.”

In view of these distinctions, it is evident that urban areas are typically metropolitan in nature; they embody multi-ethnic and multi-cultural characteristics and usually have higher population densities than rural areas. They also tend to be more developed than rural areas in terms of infrastructure (e.g. buildings, roads, residential housing, etc.) as well as availability of social services and amenities such as health, education, and communication facilities.

As these definitions highlight, *urban* denotes certain key characteristics that distinguish it from rural. These include having large population (higher population density than rural areas). Implied in some definitions is infrastructure development and availability of social amenities (e.g. Banks, hospitals, schools, shopping malls, good road network, etc.). In the Zambian context the urban areas would also include availability of electricity, piped water, sewer reticulation systems, better job opportunities and reliable transportation. Rural areas usually lack these amenities. In fact, to a large extent, it is the availability of these amenities that has been a *pull factor* in the creation of urban metropolitan areas; people moved from rural areas to access these amenities in urban areas. As a result, urban areas tend to have a larger multi-ethnic and multi-cultural concentration of population than rural areas, and are usually managed under charter of municipality granted by the state.

See World Bank Urban poverty; FAO rural and UNSTATS

<sup>9</sup> See Saasa *Aid and poverty 123*.

<sup>10</sup> See (CSO) Central Statistical Office. Living conditions

## CHAPTER 2

### GENERAL CHALLENGES URBAN ANGLICAN CHURCHES FACE IN ATTRACTING MULTI ETHNIC GROUPS

#### 2.1 Introduction.

The urban Anglican churches in Zambia are a product of the historical development of the initial churches planted by the Universities Mission to Central Africa (UMCA) in the rural parts of Zambia (Weller, 1971:39). I look at the historical development of these mission stations as well as the theological basis that led to their establishment. I also examine the establishment of St. Mary Magdalene's Church in Kabulonga as an example of an urban Anglican Church. The questions I attempt to answer in this chapter are: what are the challenges urban Anglican churches faces in attracting people from the growing diversity of multi-ethnic groups into the denomination? What are the historical and theological developments which have resulted into the present context?

#### 2.2 Historical Developments and Theological Premises of urban multi-ethnic mission: Establishment of St. Mary Magdalene's Church, Kabulonga

##### 2.2.1 The Comity Agreement

The earliest known Western missionaries to have come to Northern Rhodesia, now Zambia, are the London Missionary Society (LMS) through David Livingstone (Bolink, 1967:5). These were largely Nonconformists and Congregationalist<sup>11</sup>. David Livingstone was followed by Rev. Francois Coillard of the Paris Evangelical Missionary Society who first worked in Lesotho and then moved to the Western Province of Zambia, in the then Barotseland, to work among the Lozi people in 1884. He found the work among them much easier because he could speak Sesotho (Bolink, 1967:51-53). Many missionary organisations decided to come into the country, as they read David Livingstone's reports in Europe after his death. The influx of missionaries into the country at the beginning of the twentieth century was not without internal strife and unpleasantness. In order to avoid confusions and conflict, a Comity Agreement was signed among themselves (Ranger & Weller, 1975:239). This agreement led to the allocation of each missionary body an area which was referred to as "Sphere of Influence", terminology used to describe the Comity Agreement. The Agreement allowed the missionary societies to work and develop only in their assigned areas (Weller & Linden, 1984:168). This Comity

---

<sup>11</sup> Nonconformists are those who refuse to conform to the established or majority religion (Elwell, 1984:779). Congregationalism has to do with Church government. They emphasize the autonomy of the local congregation (Elwell, 1984:240).

Arrangement made it easy for the missionaries because all the people were in a demarcated areas, villages and ethnic groups. Each of this group was only available to a single missionary organisation for evangelisation. This evangelism strategy was not only used in Zambia, but also in Kenya (Mutua, *et al.*, 2009: 28), Uganda (Rheenen, 1976:52) and in all Sub-Saharan Africa. It resulted in each ethnic group being reached by a different missionary organisation.

The term “ethnic group” in this study is defined as “a collectivity within a larger society having real or putative common ancestry, memories of a shared historical past, and a cultural focus on one or more symbolic elements defined as the epitome of their people-hood” (Schermerhorn, 1970:17). At times we shall refer to this group as a “tribe” - a term which may be compared to the Greek word *ethnos* now no longer being used by some scholars. The word ethnic in modern scholarship has replaced “tribe” but the definition and use of the term ethnicity has not been easy to define (Tonkin, et al, 1989:15, 22). However, for this thesis we define and use ethnicity as to mean “The social bond/tie that unites a people who consider themselves distinct from members of other people groups with whom they interact. Such people groups have a proper name, claim common ancestry, recognise ancestral land, and share historical memories, a sense of solidarity and a common culture” (AIU/NEGST & ALARM<sup>12</sup>, 2010:21).

### **2.2.1.1 The history of the Anglican Mission Stations**

The Anglican Church in Zambia was officially instituted in 1910 (Weller, 1971:45). The first two mission stations were planted by an African, the Revd Leonard Matiya Kamungu from Chia in Mozambique (Weller & Linden,1984:169) and another one by an Englishman, Bishop John Edward Hine under the auspices of Universities Mission to Central Africa (UMCA) (Weller & Linden, 1984:168; Anderson-Morshead, 1909:281). The UMCA’s first successful missionary work began in Mozambique after its initial failure at Magomero in Malawi. Revd Kamungu was born at Chia in Mozambique and after his conversion he went to school at his own village opened by UMCA and later went to Likoma Island for further education. After his ordination he was sent to Khotakhota in Malawi as a priest before going to Zambia as a missionary (Weller, 1971:45). Kamungu started his work at Msoro in Mambwe district in the Eastern Province among the Kunda / Nsenga speaking people.

Bishop Hine also first worked in Malawi before being assigned to begin the new Diocese of Northern Rhodesia (Weller & Linden, 1984:168). He started on 25<sup>th</sup> May 1910 in Livingstone, a southern border town with Zimbabwe before moving up north to Mapanza near Choma in the rural area among

---

<sup>12</sup> Africa International University (AIU) /Nairobi Evangelical Graduate School of Theology (NEGST) & Africa Leadership and Reconciliation Ministry (ALARM).

the Tonga-Ila speaking people (Osmers, 2010:3). These two men were followed by Mr W. E. Deerr, a School teacher, in 1914 that opened Chipili mission in Mwense districts among the Ushi speaking people (Osmers, 2010:26; Weller & Linden 1984:171) and later started Fiwila mission among the Lala people in Mkushi district in 1924 together with the Revd George Hewitt. The fifth mission work among the Swaka people at Kakwelesa mission near Kabwe was started by the Revd Robert Selby-Taylor in 1939 as a place to train clergy, but the mission was later abandoned in 1943 (Weller & Linden 1984:176; Osmers, 2010:24). Therefore, the Anglican Church took root in only four rural mission stations among the Tongas in Mapanza, Kunda-Nsengas in Msoro, Ushis in Chipili and among the Lalas in Fiwila mission station in Mkushi district (Weller & Linden 1984:171-172).

As stated earlier, the UMCA and other missionary agencies were restricted in their church planting areas by the Comity Agreement (Weller & Linden, 1984:168). Anglicans came into the country later compared to other denominations like the Roman Catholics, the Dutch Reformed Church from South Africa, the Presbyterian Church and the Free Church of Scotland. As a result they were not party to the Comity Agreement but were forced to comply with its terms (Weller, 1971:43). When these early missionaries came to preach the Gospel, the country was ruled by the British South African Company (BSAC) of John Cecil Rhodes (Boilnk, 1967:15). As a business, the country was developing fast so it was ripe for industry and commerce. In 1905 the Cecil Rhodes rail project known as “from Cape Town to Cairo” had just crossed the Zambezi River into Zambia at Livingstone by the Victoria Falls<sup>13</sup>. This further attracted the Europeans to come to Zambia to administer the business and to further open it up for commerce and industry.

### **2.2.2 The European Anglican community in urban places**

The Europeans created administrative centres which later became districts which needed staff for administration. Prior to 1910, the Anglican Church was already in the country as a denomination for Europeans, mainly English technocrats and settlers. It was administered from Malawi as part of the Diocese of Nyasaland (Weller & Linden, 1984:167). European settlers brought the church with them from England and South Africa. When Bishop John Hine entered the new Diocese of Northern Rhodesia from South Africa through Zimbabwe at Livingstone, he immediately laid a foundation stone for a new church building of St Andrew’s in Livingstone for the European community which had already settled in the country and had chosen this district as the capital of North- Western Rhodesia (Boilnk, 1967:15, 101). Prior to this, the European settler community in the Eastern

---

<sup>13</sup>(SAHO) South Africa History Online 2012 <http://www.sahistory.org.za/dated-event/construction-victoriafals-bridge-and-railway-line-are-completed>

Province had already erected a church building of St Paul's Church in Chipata in 1905. This was before the Anglican Church came to the country officially through Bishop Hine in 1910 (Osmers, 2010:9). The country being a British Protectorate later, *Pax Britannica* (Bolink, 1967:15), the Europeans built a number of church buildings, mainly Anglican churches in every important district in the country for themselves (Osmers, 2010:31). The church had clergy coming from Matabeleland in Zimbabwe and from the South African Church Railway Mission (SACRM) to minister to the people on a chaplaincy basis (Osmers, 2010:62). The SACRM was an Anglican mission organisation, predominantly white, within the South African Anglican Church. Its constitution and objectives as stated in the Constitution and Canons 1950 of the Church Province of South Africa was "To carry the ministrations of the Church to those who live along the South African Railways, the Rhodesia Railways, the Trans- Zambesia Railway (*purely targeted Zambians*)<sup>14</sup>, and other lines in connection therewith; and are out of reach of normal work of the parochial clergy; by means of workers who shall make the rail employees their first care..." (CPSA, 1952: 139). The Anglican Church in Lusaka was planted by this SACRM organisation among the European settlers. The chaplains took turns visiting the church on monthly basis from Zimbabwe and South Africa (Osmers, 2010:62).

### **2.2.3 St. Mary Magdalene's Church, Kabulonga, Lusaka**

One of the churches planted by the English settlers, which is of interest to this study, is St. Mary Magdalene's Church in Kabulonga, Lusaka. The Revd Denys Whitehead (1980) wrote an article which is summarised here as follows:-

According to him, St. Mary Magdalene's Church was conceived of in 1950 and was planted for two main reasons: First, to cater for the new upcoming suburb of Kabulonga and Woodlands to house European governmental officials in the south-eastern part of Lusaka. Second, for the use of the European Anglican students at nearby Woodlands Primary School, Kabulonga Boys, Girls Secondary schools and from a Roman Catholic Convent school which was also opened in the area. The students from these schools were transported by bus on Sundays to All Saints Anglican Church three Kilometres away. Finally, on the 3<sup>rd</sup> December 1961, the Church building was completed and ready for worship use. The Church services and all the hymns were in the English language.

Bishop Oliver Green-Wilkerson appointed the Revd Bob Gibbin to be the Priest in Charge of the new congregation. Through him the congregation grew to a level where they needed administrative and manual staff. According to available records, the church had three African members in its

---

<sup>14</sup> Italic emphasis is this author's addition.

congregation. These were: Mr Joseph Njamu who later went for theological training and became ordained to priesthood in the Anglican Church, Mr Nicholas Kawanzaruwa, son of a Zimbabwean catechist and Mrs Fanny Musumbulwa, whose husband was the Federal Government Minister responsible for African Education. The rest of the congregation members were of European descent. In May 1962 the membership reached 400. In October 1964 Zambia became independent. After that the number of white English people in Lusaka started declining. One possible reason would be that they did not like the new policies of Zambian government. “They were replaced by expatriates from other non British countries most of whom were not Anglicans, or by Zambians, most of whom again were not Anglicans” (Whitehead, 1980:3).

By 1973 many English people had left the country and few who remained, opted to worship at the newly built Cathedral, three Kilometres away which had replaced All Saints Church. The few Africans remaining decided to transfer to St Peter’s Church, in Libala three and half kilometres away. The major reason was that the numbers were not large enough for Sunday morning services. The church closed for Sunday morning church services but was left open for Evensong<sup>15</sup> running until 1976 when the building was closed and rented out to The Syrian Orthodox Church (Jacobite) of Indian Christians (Whitehead, 1980:3). Bishop John Osmers writes, “My own memory of St Mary Magdalene was in 1988 when I came to Lusaka from Botswana. The church was unlocked, and some street people were sleeping in it... We made the church secure, and it was rented to Grace Ministries, and the vestry portion to Caroline Membe Kaunda for her dentistry” (Osmers, 2012<sup>16</sup>). Why did the church close in 1976 when the city of Lusaka population was growing due to the economic developments? We will answer this question and the theological implications relating to St. Mary Magdalene’s Church at later stage.

However, looking back at the urban Anglican churches in Zambia, prior to the establishment of St. Mary Magdalene’s Church in 1961, industrial activities in the country at the end of the 1920s led to the development of urban districts especially in the northern part of the country mainly due to copper mining activities. Commerce and trade also moved in tandem in non-mining areas such as Lusaka city. Consequently, industrialisation brought both the Europeans and the local people to these newly developing urban centres.

#### **2.2.4 The migration from the mission stations to urban places**

---

<sup>15</sup> Evensong is a form of Evening Prayer at which most the service is sung and administered in the Anglican Liturgy. The Morning Service is referred to as Mattins (Church of England, 1662:16).

<sup>16</sup> Bishop John Osmers correspondence

The discovery of copper and cobalt in the Copperbelt Province (ZIS, 1963:57) and lead, cadmium and zinc in Kabwe in Central Province (Martin, 1972:30), attracted both European and African rural populations to these towns. In early 1920s, the Copperbelt became “the most industrialised sector in the whole of black Africa” (O’Shea, 1986:151; O’Shea, 1986: VII). Africans of different ethnic groups within the country went to the emerging urban areas. Ethnic groups such as Bembas, Lozis, Lundas, Tongas, Kaondes, Luvalas, Chokwes, Nkoyas, Mambwes, Lenjes, Tumbukas, Bisas, Lambas, Namwangas, and the Nyanja speaking ethnic groups (these are Chewas, Ngonis, Nsengas), all came to urban areas for employment. The largest of these ethnic groups are the Bemba, Ngoni, Chewa and Bisa from the north-eastern districts; the Lozi, Tonga, Luvale, Lenje and Ila in the western and southern districts, and the Nsenga, Lala and Lunda sections who live in both eastern and western part of the country (ZIS, 1963:19).

The Bembas and the Ushis from the northern part of the country and other ethnic groups from present day Luapula province simply walked to the Copperbelt in search of employment because it was near. In 1922 a Roman Catholic Bishop Larua who was working in the northern part of the country among the Bembas “estimated that forty percent of the Christian male population below the age of fifty were absent from their home villages...” they all went to the Copperbelt Province (Garvey, 1994:115). This early migration of the majority of people from Luapula and Northern Provinces (largely Bemba speaking) into Copperbelt Province led to the Bemba language becoming a *lingua franca* in the Copperbelt Province which is a Lamba speaking Province (Weller & Linden, 1984:158). Others came from neighbouring countries such as Tanzania, Malawi (Nyasaland), Zimbabwe (Southern Rhodesia) and Mozambique to work on the mines in many Provincial headquarters of the country which were fast developing into urban areas (Weller & Linden, 1984:158, 176; Mbaya, 2006:165; Osmers, 2010:31). For example, the Copperbelt towns alone saw an increase in the urban population following the increase in copper production. “Labour demand for both Europeans and Africans was extremely high and unemployment unknown. Employment in the mines had risen from 8,500 workers in 1927 to over 30,000 in 1930” (O’Shea, 1986:151). From this, we can deduce that the mines and industrialisation brought multi-culturalism and multi-ethnicity to the urban areas (O’Shea, 1986:151).

Among the Africans who migrated to urban areas were Anglican members from the mission stations. Bishop Hine directed the Europeans Anglicans that the Church buildings they erected were to be used by both Europeans and Africans for English, as well as African vernacular, services (Bolink, 1967:105). By 1924, Zambian urban Anglicans came from four ethnic groups: Tongas-Ilas from Mapanza, Kunda / Nsengas from Msoro, Ushi (speak Chibemba dialect) from Chipili and Lalas from

Fiwila mission stations (Osmers 2010:29)<sup>17</sup>. Church services were conducted in English and vernacular at different times on Sundays. In Livingstone the church services were in Chitonga language for the Africans and English for the Europeans. In Chipata in the Eastern Province a Chichewa and Ngoni speaking district, the African services were in Chikunda /Chisenga to cater for Anglicans from Msoro 120 Kilometres away from Chipata. In Mansa at Christ Church in the Luapula Province and on the entire Copperbelt Province which is a Lamba ethnic area, Ushi/ Chibemba language was used for the African services. It is important to state that the Ushi and Lala peoples speak a Chibemba dialect. In Mkushi a Chilala speaking district of Mary's Church, they used Chilala languages for the African services. Chinsenga was used in Kabwe in a Lenje or Swaka ethnic district in the African church services. For the African services in all urban districts, they used the language of majority Anglicans who had immigrated in that urban district. As the urban African Anglican population grew, they established and erected their own church buildings (Osmers, 2010:31). The urban church grew largely from what McGavran describes as "transfer growth" from rural missions (McGavran, 1980:72). According to this principle, the number increases were as a result of membership movements from rural mission stations to urban districts and not really through reaching out and assimilating new converts to the Christian faith. These urban migrations resulted in the increase of numbers in urban congregations while at the same time it reduced those of the rural mission churches (Weller & Linden, 1984:158). The Zambian urban Anglican churches became predominantly a four ethnic Church with some Chewas and Nyanjas from Malawi (Nkhota-Khota, Likoma , Chizumulu Islands) (Mbaya,2006:165), and Nyanjas from Mozambique and Tanzania who had come to work on the mines and in urban towns in Zambia. Zambia has 73 ethnic groups which means up to today sixty-nine (69) urban ethnic groups are yet to be attracted into the urban Anglican churches in significant numbers (ZIS, 1963:19).

### **2.2.5 The perpetuation of the homogeneous unit focus by the nationals**

As noted above, the Zambian urban population is heavily multi-ethnic and multi-cultural. However, when these ethnic groups came to the cities, especially those from the Anglican Church, they transferred all that they considered "Anglican" from rural mission stations to the urban setting. The urban churches were a "colour photocopy" of the rural mission station. The Prayer books, Liturgy, and Hymn books, were all imported from the rural mission stations. In 1963 the church printed a "Four Language Hymn Book", which was used throughout the country. This Hymn Book had four Hymn books bound into one book (DNR<sup>18</sup>, 1963: 1). The four Hymn books were in Chitonga,

---

<sup>17</sup> See Appendix I and II showing Provincial and linguistic boundaries respectively.

<sup>18</sup>(DNR) Diocese of Northern Rhodesia 1963 Hymn Book

Chibemba (Ushi-Bemba dialect, as opposed to Kasama-Chinsali Bemba language), Chinsenga and in Chilala. The Chinsenga section had a portion of hymns to cater for the Nyanjas from Mozambique, Malawi, and Southern Tanzania, where the UMCA had established mission stations earlier before coming to Zambia (Bolink, 1967:97). The Hymn books were a representative of the four mission stations of the Anglican Church in Zambia. This proved that the Zambian urban Anglican churches only reconstituted itself in the same “four rural mission station Churches” in the urban setting. Efforts to reach out to the other urban ethnic groups were not considered. Evangelising and assimilating the remaining sixty-nine ethnic languages in the urban areas are not considered a priority by members coming from mission stations. The argument advanced is that, all the urban population is assumed to have come from rural mission station churches just as the urban Anglicans. For example, the Bembas are expected to be Roman Catholics following the sphere of influence agreement (Garvey, 1994:125). Chewas and Ngonis from Eastern Province of Zambia are expected to be members of the Dutch Reformed Church of South Africa, now Reformed Church in Zambia (Verstraelen-Gilhuis, 1982:46; Bolink, 1967:15). The Baptists on the Copperbelt are expected to be Lamba speaking (Doke, 1975:18). The members of the Evangelical Church in Zambia are expected to come from North-Western Province and be Kaondes speaking (Kapolyo, 2005:104). The Lozi who were evangelised under Paris Evangelical Missionary Society of Rev Coillard, now called United Church of Zambia, are expected to be members of this denomination (Weller & Linden, 1984:151).

Jurgen Hendriks (2004:43) says that if you are in Zambia or Zimbabwe and in South Africa and you find “The CCAP ( Church of Central Africa Presbyterian) it is considered a Malawian church,” where Chichewa, Tumbuka languages are spoken because you are speaking to “migrant labourers and Malawian immigrant worshippers.” These tribal churches may go on from one ethnic group to another and from district to another and from one country to another. However, some ethnic groups who are well spread in the country are divided in several denominations depending on the missionary organisation that came to their area. For example, The Lalas in Serenje in Chitambo mission are expected to be members of the Free Church of Scotland, presently known as the United Church of Zambia (Bolink, 1967 :102, 248). However, some Lalas in Fiwila in Mkushi district are expected to be Anglicans. Therefore, the urban Anglican continued to maintain the “mission station” syndrome in the urban areas, focussing its ministry on culturally homogeneous people groups. Those who do not come from the four Anglican ethnic groups feel out of place and “unwelcome” when they visit the urban church - not by word but by the cultural environment prevailing in these urban congregations which do not radiate cultural sensitivity and inclusive attitudes towards those who are not coming from the predominant language and cultural group in the congregation. For example, there are no hymns deliberately translated and sung in other languages nor are there Bible readings taken outside the four languages. The urban Anglican Church is a “homogeneous” or tribal or ethnic group church.

The situation has not changed today. The homogeneous four ethnic group denomination planted by the UMCA is still being perpetuated by the Zambians.

### **2.2.6 The challenges of integrating people from other ethnic groups**

The urban Anglican churches remain predominantly a four ethnic church from the initial mission stations planted by the UMCA. Although there is no published work to authenticate this statement, over the years, this researcher has observed, as an Anglican clergyman, that membership in Anglican churches is based on the four primary mission stations from Chipili, Fiwila, Mapanza, and Msoro and the languages used for services are from these four areas. Therefore, I use language as a proxy to show the link between the urban Anglican churches and the original mission stations.

For instance, although the Copperbelt Province is a Lamba speaking area, Anglican churches on the Copperbelt conduct their service in Chibemba, reflecting the language of the majority of its members who came from Chipili and Fiwila mission stations in search of employment on the mines. The people from Chipili speak Ichaushi and those from Fiwila speak ChiLala, both dialects of the Bemba language.

Likewise in Lusaka Province, which is a Soli speaking land, the Anglican churches conduct their services in Chikunda-Nsenga languages which are from Eastern Province (Msoro mission station). Until recently, from 1997, Nyanja (a dialect of the Chikunda-Nsenga) was used in Lusaka Province. Ironically, neither Tonga (from Mapanza in Southern Province) nor Lala (from Fiwila in Central Province) are used in Lusaka Anglican churches. Yet both Mapanza and Fiwila mission stations are closer to Lusaka than Msoro. One can speculate that probably more people migrated from Eastern Province into Lusaka in search of employment than those from Central and Southern Provinces. Therefore, Eastern Province languages gained the upper hand as the people from Msoro established themselves. See the linguistic map of Zambia, appendix II.

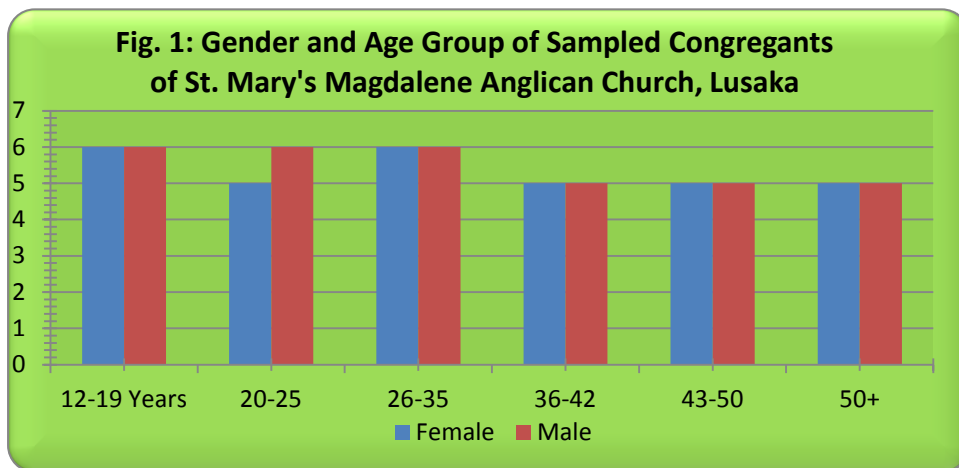
It is important to note that this language dominance also corresponds to the general *lingua franca* that developed on the Copperbelt and Lusaka Provinces in response to the huge immigration from the northern and eastern Zambia, respectively (Weller & Linden, 1984:158; Garvey, 1994:115). And this situation prevails in our case study at St. Mary Magdalene's Church where Chikunda-Nsenga automatically became a preferred language when the church re-opened in 1998 simply because the majority of the members come from Msoro mission station. The discussion below highlights the findings from a study this researcher undertook.

St. Mary Magdalene’s Church has a total registered membership of 378 of which 298 are adults and 80 children. Average weekly attendance is about 106 adults, excluding children below 12 years old.

For three weeks, this researcher took a random sample of St Mary Magdalene’s Church to understand its membership composition by age group; and how and when they joined St. Mary Magdalene’s Church. A total of 65 people were interviewed and also given questionnaires to complete. The survey covered six age groups: 12-18; 19-25; 26-35; 36-42; 43-50 and 51 and over (Table 1.1 and Figure 1).

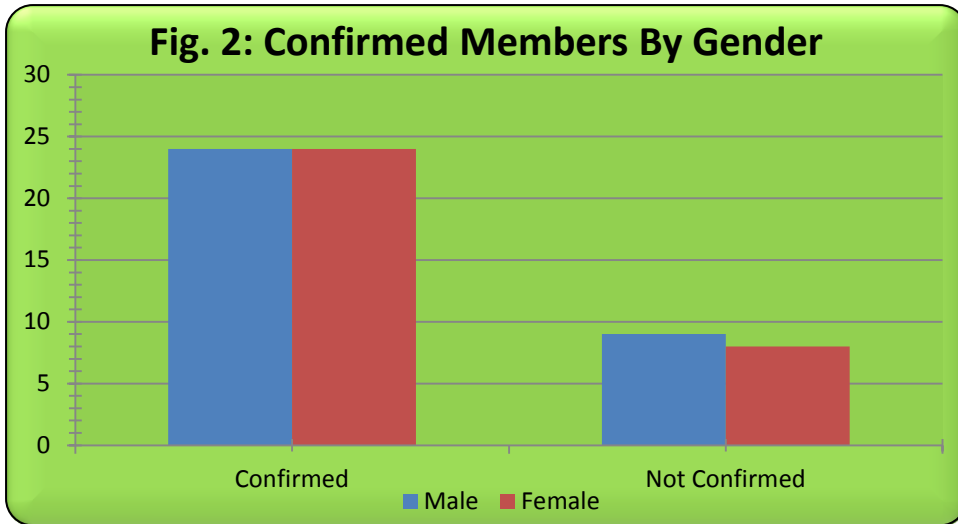
**Table1.1: Classification of Interviewees by Age Group**

	AGE GROUP	MALE	FEMALE	TOTAL
A	12-19	6	6	12
B	20-25	6	5	11
C	26-35	6	6	12
D	36-42	5	5	10
E	43-50	5	5	10
F	51 and over	5	5	10
	<b>TOTAL</b>	<b>33</b>	<b>32</b>	<b>65</b>



Out of the 33 male participants, 24 are confirmed<sup>19</sup>, and 9 are not confirmed. For the female, 24 are confirmed while 8 are not confirmed (Figure 2).

<sup>19</sup> Confirmation in the Anglican Church in Zambia is an essential part of membership. Only the Bishops confirm members following a prescribed rite. It is after this rite that one is allowed to receive Holy Communion (Church of England, 1662: 300).



Out of 65 people who participated in the survey, 50 (77%) were born or brought up from Anglican parents with links to the mission stations (Table 1.2 and Figure 3).

**Table 1.2: Means of Joining St. Mary Magdalene Church**

	MEMBERSHIP LINK	MALE	FEMALE	TOTAL
A	Parents	24	26	50
B	Marriage	2	3	5
C	Friend	3	2	5
D	School	0	0	0
E	Conversion	4	1	5
	<b>TOTAL</b>	<b>33</b>	<b>32</b>	<b>65</b>

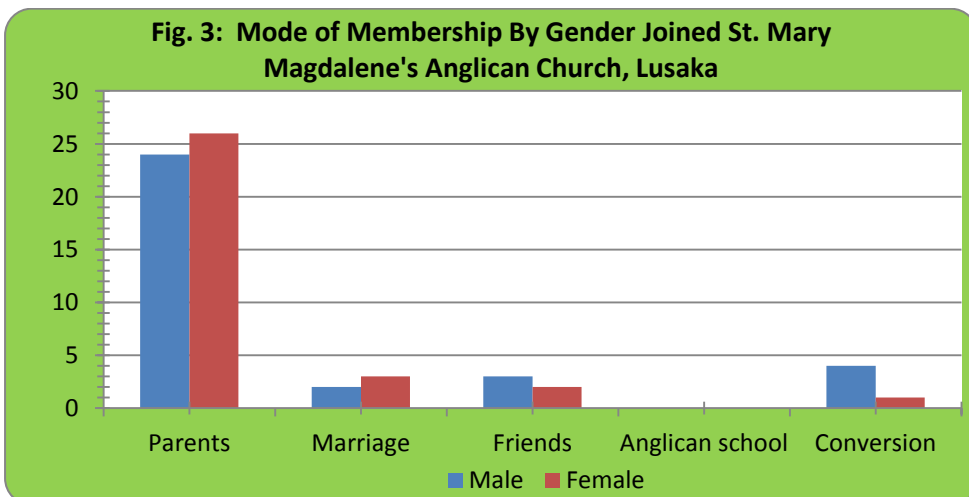


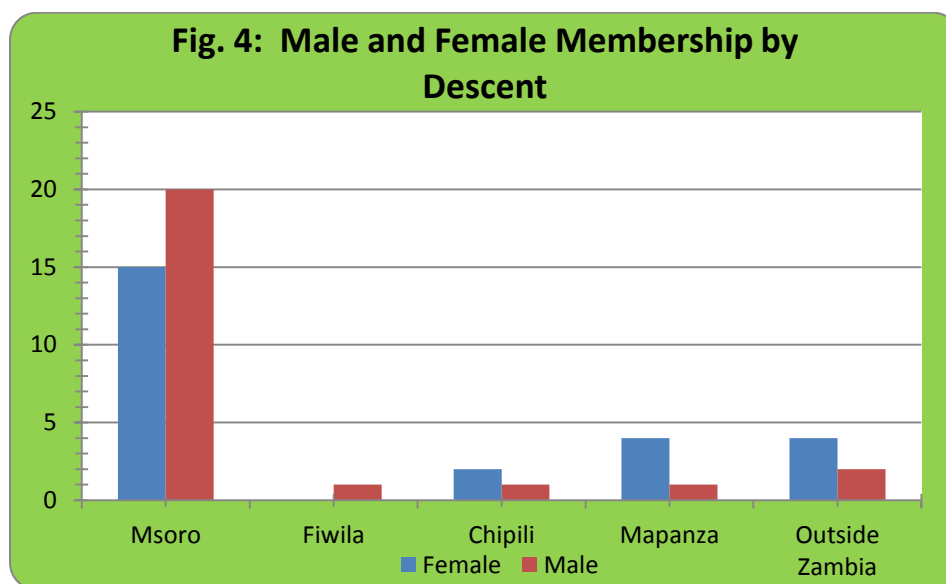
Table 1.2 shows that 50 or 77% out of 65 members sampled joined the church through descent (parents). No other ethnic groups have joined the church by virtue of studying in the Anglican mission

schools. Interestingly, the other 7.69% ethnic groups joined the church either through marriage or were introduced by friends and the same figure 7.69% joined the church through conversion.<sup>20</sup>

From this sampled 50 members who joined by descent, 35 (70%) have Kunda-Nsenga ethnic roots from Msoro mission, 12% from Anglican mission stations outside Zambia, 10% are Tongas from Mapanza, 6% are Ushi ethnic group from Chipili, and 2% are Lala ethnic group from Fiwila (Table 1.3 and Figure 4). It is important to note that members from Msoro are more than from any other areas because many people from Eastern Province migrated to Lusaka in search of employment while those from the northern part of the country Chipili and Fiwila, went to the Copperbelt Province.

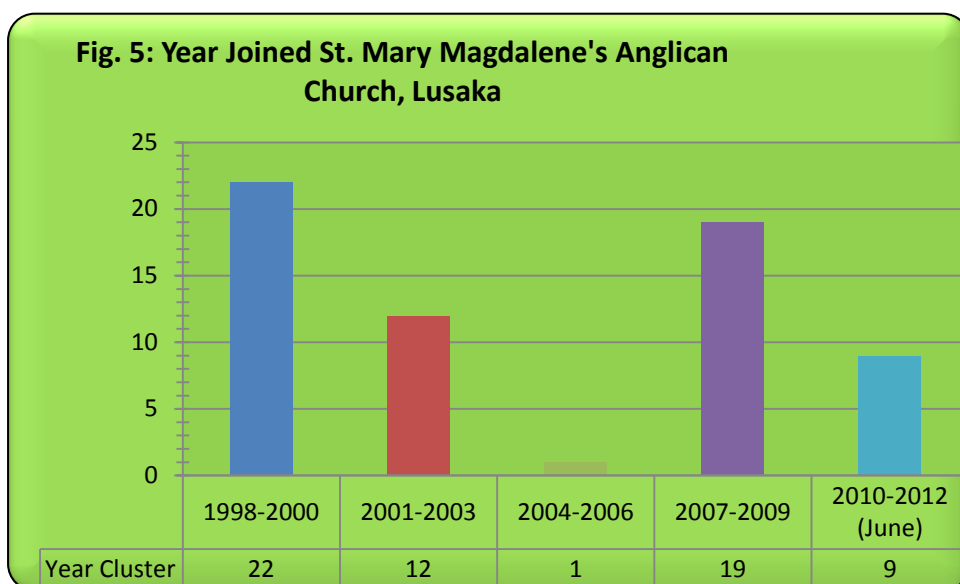
**Table 1.3: Membership by Descent from Rural Mission Station**

	ORIGINAL MISSION	MALE	FEMALE	TOTAL
A	Chipili	1	2	3
B	Fiwila	1	0	1
C	Mapanza	1	4	5
D	Msoro	20	15	35
E	Outside Zambia	2	4	6
	<b>TOTAL</b>	<b>25</b>	<b>25</b>	<b>50</b>



Since the church reopened in 1998, church growth at St. Mary Magdalene has been quite slow (Figure 5). This could possibly be explained in terms of the factors just highlighted above.

<sup>20</sup> For details refer to Appendix III Questionnaire; and Appendix IV: Research Results.



It is a challenge for a person who does not come from one of the four ethnic groups to join this urban Anglican congregation. Four major challenges can be identified which the urban Anglican churches face in their effort to integrate other ethnic groups. Firstly, no deliberate effort has been made by the urban Anglican churches including St. Mary Magdalene's Church members to attract other ethnic groups, except four urban congregations who are on record as having mounted urban evangelistic campaigns to reach their respective communities for Christ. These are Holy Nativity Cathedral in Ndola, in 1982 with the Africa Enterprise Team led by David Peters. The Africa Enterprise Evangelistic team was invited from South Africa by Archbishop Robert Selby-Taylor when he came out of retirement from South Africa to become the Bishop of the Diocese of Central Zambia. St. Michael's Cathedral in Kitwe also conducted an evangelism campaign in 2004. Leonard Kamungu Church in Mtendere in Lusaka had one in 2005 and the Cathedral of the Holy Cross carried out an outreach mission in Lusaka in 2006.

The initial results from these evangelistic efforts were encouraging in attracting lapsed members, but in terms of attracting a new ethnic membership, only a few people joined the church<sup>21</sup>. In both Ndola and Leonard Kamungu Church in Lusaka in which this researcher was directly involved in organising, we made a follow up program of those who gave their lives to Christ by visiting them in their homes. We were ethnically and culturally inclusive and sensitive during our follow up programs. Some people attended our Sunday Services, but unfortunately, few became members. One of the reasons we felt was the differences in the services between evangelistic ones in which they were converted and

<sup>21</sup> The author participated in the Africa Enterprise Evangelistic mission in 1982 in Ndola and was responsible for the Leonard Kamungu Evangelistic mission in Mtendere, Lusaka as well as in the Cathedral of the Holy Cross Evangelistic Mission in Lusaka.

our formal sacramental services which they were now attending. This subject area needs further study as it borders on the possibility of modification of the formal sacramental services.

Secondly, the Anglican Church in Zambia theologically recognises other denominations, without exceptions, as “brothers and sisters in the Lord” as per Service of Admission of Baptised Communicants from other Churches in the prayer book (CPSA, 1989:339<sup>22</sup>). On the other side, for example, the Anglican Church of Kenya (ACK) which is bigger and multi-ethnic evangelical (Low Church<sup>23</sup>) different from the Zambian one (Chatfield, 1998:21) do not assume other denominations as holding proper theological position as theirs. However, suffice to point out that the Low Church tradition emphasise gospel outreach much more than the Zambian High Church. The Anglican Church in Zambia saw its role in urban areas as “to shepherd its own adherents coming to the *copper* mines rather than to make converts who might go home to a place far from any Anglican church which could not give them the kind of religious teaching and practice in which they have been trained” (Bolink, 1967:157 *italic is mine*). The UMCA missionaries did not expect those converted in urban areas to establish the church in their villages when they return. They also did not anticipate a situation where the Africans would permanently live in urban areas as the case is today.

Thirdly, there is fear of incorporating new ideas and departing from the traditions they have always known, meaning non Anglicans may come into the church with new ideas. The fear of “foreign traditions” coming into the church is particularly deep among the older members and even some clergy, especially those who call themselves “Anglicans to the bone.” This fear of not knowing what the new people may introduce and upset the status quo of church tradition is true among many denominations, except for those who open up and accommodate others. For example, in 1969 at St. Philip’s Church in Luanshya a choir member tried to introduce drums into worship a practice which had been successfully accepted in the Free Church (United Church of Zambia) UCZ. The Anglican Church elders, including my own parents vigorously refused such a thing in worship. This practice was considered a “foreign idea” imported from UCZ. We had two new UCZ members in our choir. Bakke (1987:86) argues that as soon as new members join the church in large numbers the old faithful resent it. We see this even in the early church under Jesus’ leadership in the New Testament. John stopped a man from casting out demons because “he was not one of us” and Jesus rebuked him (Mark 9:38-40). Fear of the new members may be one of the reasons. We will discuss more on the theological missiological approach in Chapter five.

---

<sup>22</sup> An Anglican Prayer Book (APB) 1989 of Church of the Province of Southern Africa (CPSA), now called, The Anglican Church of Southern Africa. Their Prayer Book is also used by The Church of the Province of Central Africa (CPCA) of which the Anglican Church in Zambia is part.

<sup>23</sup> The Anglican Church in Kenya is Evangelical or Low Church different to the Zambian Anglican Church which is called High Church or Anglo-Catholic in tradition.

Fourthly, it is a fact that urban areas are cosmopolitan in nature; people from different ethnic, denominational, and faith inclinations, live together. As pointed out earlier, people from different ethnic backgrounds and faith inclinations migrated to the urban areas in search of jobs. Some people are Roman Catholics or Protestants, while others belong to the African Traditional Religions, and sects such as the Jehovah's Witness and the Alice Lenshina sect Lumpa Church (Weller & Linden, 1984:165,167, 172). Rather than this being an opportunity for evangelism, Anglican missionaries in the urban areas did not see it necessary to evangelise others but concentrated on their existing members. At that time, the Anglican missionaries felt that urban conversions were unnecessary because the African urban labour force was temporal and therefore those who did not come from traditional Anglican mission stations, if converted in the urban areas, would not have a church to go to when they went back to their villages (Bolink, 1967:157). This perceived temporal migration African labour force from rural to urban areas created a general picture that, for example, a Bemba in the urban area is expected to be a Roman Catholic and could not fit into another denomination. In the same way a Kaonde in an urban area is expected to belong to the Evangelical Church in Zambia and would not find it comfortable to belong to the Anglican Church or any other denomination where his or her own kind are not present (Kapolyo, 2005:104, Wagner, 1976:110). Likewise, a Lozi person in the urban area is also expected to be a member of the United Church of Zambia or Apostolic Church and not be easily attracted into the urban Anglican churches for historical and tradition results given earlier (Weller & Linden, 1984:151). However, this urban temporal migration African labour force is no longer in existence. The Africans have now permanently settled in the urban areas. This new scenario is certainly an area which must now be addressed.

Unfortunately, this old thinking of not evangelizing other ethnic groups in the urban areas has permeated in the church and created what could probably be termed as an *Anglican culture* of keeping the doors open only to those from the Anglican background. Even after the missionaries left, most Anglican churches in the urban areas have not aggressively attracted other ethnic groups with the gospel.

Although this comes out as an Anglican problem, generally, it is quite possible that other churches can identify themselves with it as well. All churches have traditions and a culture as a stamp of their identity, and this either attracts or repels potential members. As Wagner points out, people find it easy to associate with "their kind of people" (Wagner, 1976:110) whether it is in terms of their social status, cultural, or ethnic background (Wagner, 1976:110; McGavran, 1990:163).

Was there any theological undertaking by the UMCA to plant churches in other ethnic groups? It appears there was. Unfortunately, UMCA in Zambia found itself restricted to four ethnic groups not

by choice but by circumstances stated earlier, dictated under the Commit Agreement. The missionaries had a “vision of an integrated church” (Anderson-Morshead, 1909:290) with two clear objectives. The first one was to evangelize the whole of Central Africa, meaning reaching as many ethnic groups as possible as the Anglican Church of Kenya did by planting mission stations in many ethnic groups under the Church Missionary Society (Kagama, 2008:39). The second was to stop the slave trade (Bolink 1967:95). They achieved the latter successfully but attained very little for the first objective. They fulfilled also one of David Livingstone’s objectives, quoting him addressing the two old British Universities of Oxford and Cambridge on 4<sup>th</sup> December 1857 when he said, "I go back to Africa to try to make an open path for commerce and Christianity. Do you carry out the work which I have begun? I leave it with you" (Anderson-Morshead, 1909:4).

Livingstone’s call was for the UMCA to take part in the fulfilment of the Great Commission in Matthew 28:18-20. Records of great sermons preached by Bishop Colenso from the Diocese of Natal and the Bishop of New Zealand, Bishop Selwyn, were published as “The work of Christ in the world”. One sermon in particular touched Charles Frederick Mackenzie, one of the students from Cambridge University, who recalls these words,

"I go from hence, if it be the will of God, to the most distant of all countries. ... There God has planted the standard of the Cross as a signal to His Church to fill up the intervening spaces, till there is neither a spot of earth which has not been trodden by the messengers of salvation, nor a single man to whom the gospel has not been preached. Fill up the void. Let it no longer be a reproach to the Universities that they have sent so few missionaries to the heathen. ... The voice of the Lord is asking, 'Whom shall I send, and who will go for us?' May every one of you who intends, by God's grace, to dedicate himself to the ministry, answer at once: 'Here am I, send me'" (Anderson-Morshead, 1909:2). This call is based on Isaiah 6:8.

Oswald Chambers (1991) referring to this text in Isaiah 6:8 stated that when people respond to God’s call they “nearly always leave out one essential feature: the nature of the one who calls ...the call can only be heard by those who are attuned to that nature” (Chambers, 1991:13). For Isaiah, he was in God’s presence when he heard the call, ”the soliloquy of God.” In a special call such as this one, only the one called comprehends it and makes sense as the Apostle Paul says in Galatians 1:16: “I didn’t immediately confer with flesh and blood...” The same message is given by the Lord Jesus to Nicodemus in John 3:3-5, “Unless you are born again, you cannot see the Kingdom of God”. Unless the nature of God comes into your life says Chambers, it is impossible to understand Him (Chambers, 1991:14). In the Anglican Prayer Book 1989 of Southern Africa, this text of Isaiah is linked to those to be ordained Deacon and Priests. The Diaconate and Presbyter is always linked to mission ministry (CPSA, 1989:571). Scherer and Bevan (1994:45), writing on the call of the Lord Jesus and his disciples, “As the Father has sent me, even so I send you.” John 20:21 says, “The self-emptying of the servant who lived among the people, sharing in their hopes and suffering, giving his life on the cross

for all humanity - this was Christ's way of proclaiming the good-news, and as disciples were summoned to follow the same way" In John 13:16 the Lord Jesus said, "A servant is not greater than his master; nor is he who is sent greater than he who sent him."

Charles Frederick Mackenzie, responded to the call and became the first Bishop of UMCA and died in present day Malawi at Magomero mission following His master's way of the cross. He died serving Him. The work started by Bishop Mackenzie spread to Zambia (Osmers, 2010:2). Unfortunately, his work is in a predominantly a four ethnic homogeneous church as his followers planted it a hundred years ago. Integrating other ethnic groups has not been taken into the urban areas because no deliberate effort has been made to do so by the urban Anglican churches. Were there any advantages of planting these homogeneous churches by the UMCA? What are the theological reasons for planting these churches, especially the urban ones like St. Mary Magdalene's Church, which closed in 1976?

### **2.2.7 The Theological reasons for planting St. Mary Magdalene's Church, Kabulonga**

It can be deduced that the theological challenge of Bishop Mackenzie and the UMCA to plant churches in Central Africa have so far not yielded much fruit in attracting ethnically diverse membership in the urban Anglican churches in Zambia. What about St. Mary Magdalene's Church in Kabulonga, a congregation planted by the Europeans in the middle of the city of Lusaka which closed in 1976? What were the theological reasons for its birth? From the writings of the Revd Canon Denys Whitehead (1980), three reasons stand out. Firstly, they needed a Church because Article XIX of the Thirty-Nine Articles of Religion state that "The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same" (Church of England, 1662:619). This theological base may have led to establishing St Mary Magdalene's Church for the purpose of taking care of souls now living in the newly built suburbs of Woodlands and Kabulonga residential areas which were exclusively for the European, mainly the English who were working for the British Colonial government. When the European population left, its purpose was no longer needed. The Revd Canon Denys Whitehead (1980:3) concludes by stating that "Over the period of 20 years the church filled a need which is no longer there. All Saints Church could not have held the number of people who now worship in English at the Cathedral. Most people who worship in English have transport and can easily get to the cathedral. As for the Zambians who wish to worship in Chinsenga, the majority of them do not live in Woodlands or Kabulonga. But these changes could not have been foreseen in 1958" (Whitehead, 1980:3). The possible over-riding reasons could have been more than theological. The racial differences, mainly between whites and blacks taking into account what was happening before independence, the cultural differences which were to be harmonized, and traditional, were part. This trend was not only unique to the European community worshipping at St Mary Magdalene's Church. Due to the above motives, a number of European denominations closed

their church buildings and some sold their church buildings as their numbers declined. The Dutch Reformed Church of South Africa also sold a number of church buildings in Lusaka and on the Copperbelt soon after Zambia's independence due to the decline in European membership (Gilhuis-Verstraelen, 1982:299). One beautiful church sold in Kitwe is now Thistle Club, a drinking place<sup>24</sup>. Based on these realities, one could speculate that during the colonial era racial segregation between Whites and Blacks was alive in the church as well.

Secondly, there was the need to take care of Anglican European students at the surrounding schools in the area. This church was established as a place for the local white Anglicans as a chaplaincy congregation to have fellowship, teaching, breaking of bread, and prayer, as we read in Acts 2:42. This fellowship, *koinonia*, could be enhanced in their residential areas. This meant that the residents would be encouraged "not to give up meeting together, as some are in the habit of doing, but let us encourage one another, and all the more, as you see the Day approaching" (Hebrew 10:25). Wayne Grudem (1994:867-868) says that the purposes for the Church is worship of the faithful, nurturing the Christians to mature in Christ, Colossians 1:28, and evangelism, that is reaching out to others with the gospel and social concern or deeds of mercy. Millard Erickson (1998:1060) agrees with Grudem with these purposes stated. It is recorded that the congregation quickly grew resulting in the Bishop assigning the Revd Bob Gibbin to pastor them. He was assigned to take care of the Anglican sheep, in the same way the apostle Paul assigned young Timothy to take care of the souls in Ephesus (1 Timothy 1:3). Kindly note the word "Anglican" in the church objectives. The records show that the church grew as it met the needs of the Anglicans who lived in these new suburbs and not bringing in non Anglicans as new members.

While this rapid membership growth can be attributed to the church objective noted above, it is also possible that these Europeans who came to live and work in Lusaka found the church to be an ideal place for making friends, business contacts as well as maintaining their English culture and traditions in a strange land. In other words, the church provided an opportunity for some sort of cosy cultural bastion and not necessarily a place for fellowship as a Body of Christ. Whatever the case, it is evident that people feel comfortable to associate with "their kind" even from the secular world perspective.

The third purpose of the Church stated by both Grudem (1994) and Erickson (1998) regarding evangelism and social concern was not mentioned in the church establishment document. These objectives were most probably left to the missionaries working in the rural mission stations and not in the urban church. The church had no evangelistic plan for the urban people as stated earlier (Peter Bolink, 1967:157). There are no records of this European congregation reaching out evangelistically to other ethnic groups in the area at all. However, we read that the membership increased rapidly to

---

<sup>24</sup> Chilenje personal interview Lusaka

400 in 1962 possibly due to an increase in industrial and economic activities which attracted Europeans to urban areas like Lusaka. This contrasts with the early church where the increase was mainly through conversion (Acts 2:47), “And the Lord was adding to their number day by day those who were being saved.” This happened in the period before independence in 1964. The growth in membership was on transfer basis from Europe to Lusaka due to the increase in commerce in the city and for their financial gains. The three African members in the church all came from the Anglican mission stations; two from Chipili and one from St Augustine, Penhalonga in Mutare, Zimbabwe. The question we need to ask is: what sort of membership was the church attracting?

David Bosch (1991:206) says that any religious organisation ought to attract people and this church did. Unfortunately, the church only attracted predominantly Europeans of British ethnic groups. The new members were either European British (mainly English) or the Zambian from the four Anglican mission stations. What about attracting other ethnic groups in the area? This never took place. The available records show three African members only and a rotating number of students from St John’s Seminary, half a kilometre away from St. Mary Magdalene’ Church (Whitehead, 1980). St. John’s Seminary closed in 1972 (Osmers, 2010:49). There are no records of the church reaching out to the local community. It can be observed that the church with this type of church membership is not sustainable. When the group of English people left the city and country, though the urban population of Woodlands and Kabulonga was increasing, conversely and paradoxically the church membership of St. Mary Magdalene’s Church in the area sadly dwindled. Records also show that the three African members left before the church closed. Mrs Musumbulwa returned to Luanshya on the Copperbelt as her husband a minister of African Education lost his job to Kenneth Kaunda’s party which brought independence. Mr Joseph Njamu went for theological training for ordination and, Mr Kawanzaruwa returned to Zimbabwe. The Seminary which used to send some students also closed in 1972. The nearby Cathedral of the Holy Cross, with a seating capacity of 1,800, had just been opened in 1964 to replace nearby All Saints Church. St. Mary Magdalene’s Church is three kilometre from the new Cathedral. As more people chose to fellowship at the Cathedral, this finally resulted into St Mary Magdalene’s Church closing in 1976 (Whitehead, 1980:3). When the European English ethnically homogeneous St Mary Magdalene’s Church membership finally “died” in 1976, in 1998 an African Zambian four ethnic homogeneous St Mary Magdalene’s Church membership replaced it. The Church was revived by the Revd Jackson Katete<sup>25</sup> working together with Revd Cliff Simona as Vicar General to Bishop Leonard Mwenda. The method they used was a transfer of membership from the surrounding Anglican congregations. This was confirmed in an interview the researcher had with

---

<sup>25</sup> Katete correspondence

Bishop Leonard Mwenda<sup>26</sup>. Bishop Mwenda gave three motives which prompted the Zambians to re-open the building for worship.

Some church leaders such as Col. Cuthbert Sakala and Mr Godwin Chikwanda were hurt to see the church building being used a dental clinic contrary to the purpose for which it was intended;

- (a) Members were uncomfortable to see the church building being rented to other denomination when there were Zambian Anglicans living in Kabulonga and Woodland residential areas; and
- (b) Some members feared that the Anglican Church may eventually sell the building if it was not being used by the Anglican faithful. In particular, the sale of St John's Seminary in Kabulonga in 1972 was still fresh in people's mind.

Canon Col. Cuthbert Sakala and Mr Godwin Chikwanda were the men behind the plan to re-open the congregation of St. Mary Magdalene's Church. They began their plan to re-open the congregation after the discussion with Bishop Stephen Mumba in 1993<sup>27</sup>. But Bishop Mumba did not sanction the move to open the building for worship. However, Bishop Mwenda did in 1998. Canon Cuthbert Sakala and his team were worshipping at St Peter's Church in Libala. There was a problem at St Peter's Church and this prompted Canon Sakala's team to organise a number of people who were worshipping at St Peter's Church in Libala and some from St Luke's Church in Kalingalinga, a shanty residential area two kilometres away from Kabulonga to transfer and form the new congregation. A few members came from the Cathedral. Bishop Leonard Mwenda assigned the Revd Simona his Vicar General in the initial stage to preside over the affairs of St. Mary Magdalene's church before the Revd Jackson Katete took over from him a few months later. Revd Katete was working as the Diocesan Administrator in the Bishops' office. Majority of the initial members were Africans who had roots from the four mission stations and from the Anglican Churches around St. Mary Magdalene's Church in Kabulonga and Woodlands. English language is used in worship service as a point of unity although Hymns are sung in both English and from four Zambian languages where the church was initially planted.

### **2.3 Preliminary Conclusion**

We have noticed that the urban Anglican churches are predominately a product of transfer membership from the four rural Anglican mission stations. The Kunda-Nsenga ethnic group from Msoro in the present day Mambwe district, the Tonga ethnic group from Mapanza in Choma district,

---

<sup>26</sup> Mwenda personal interview

<sup>27</sup> Sakala personal interview. Bishop Mumba was predecessor to Bishop Mwenda.

the Ushi ethnic group from Chipili in present Mwense district, and, the Lala ethnic group from Fiwila in Mkushi district. These four ethnic groups were all evangelised separately by the UMCA missionaries in a Homogeneous Unit Principle model. Consequently, the urban Anglican churches have these ethnic groups in the majority. Why did the UMCA only plant four mission stations?

Firstly, the missionaries did not plan it this way, but it ended up in this manner due to the Comity Agreement to which they were bound with other mission organisations of other denominations. Secondly, they did not have human resources to go to every part of the country (Weller & Linden, 1984:172). When the Africans from the rural mission stations migrated to the urban areas, they also maintained the church to four ethnic groups established by the UMCA. There is very little effort on record showing the urban African members reaching out to attract other ethnic groups in the urban community into the church. Consequently, this has allowed the church to still maintain the prominence of the four ethnic groups over the hundred years (1910-2012) of its existence. Is the poor growth due to poor cultural inclusiveness or is it a result of not understanding the core of the gospel and role of the church in the community? This question will be addressed in Chapters four and five.

St. Mary Magdalene's Church which was opened by the European settlers in 1961, was closed in 1976. The reasons for the closure of the church are easy to see. The church's objective was a chaplaincy for the white British Anglicans in the area. It had no drive towards an all-inclusive mission outreach to the community. The church was planted for "its own kind of members", the Anglicans either from overseas or from the four mission stations. How can this be so in the rapidly growing multi-ethnic and multi-cultural urban area in which 40% of the population live (CSO, 2010:13)? Is this a historical theological challenge or is it a missiological one, or is it both? The first part has been partly dealt with in this Chapter, while the second part (the theological and missiological) will be addressed in Chapters four and five, respectively. How is St. Mary Magdalene's Church in Kabulonga today?

The other questions worth considering are: Is the ethnic homogeneity of the urban Anglican church caused by the way the Anglican Church was planted in Zambia in an ethnically homogeneous manner? Does the homogeneity in which the church was planted have an effect and relevance to mission in today's church? Did the theology of mission the Anglican Church implemented also contribute to the closure of St. Mary Magdalene's Church? Let us first examine the homogeneous unit tool the UMCA missiologists used in their church planting.

## CHAPTER 3

### THE HOMOGENEOUS UNIT PRINCIPLE AND ITS RELEVANCE FOR EFFECTIVE MISSION

#### 3.1 Introduction

The Lausanne Committee for World Evangelisation (LCWE) together with the Theology and Education Group met at Fuller Theological Seminary in Pasadena, California in 1977 to discuss the implication of the “Homogeneous Unit Principle” (HUP) on the methodological, anthropological, historical, ethical, and theological understanding of the Church Growth strategy. It has been observed that the HUP was developed and popularised by Dr Donald McGavran in 1955 after working in India where he observed, while a missionary, certain churches grow while others did not. He concluded that there were theological and social factors that contributed to the numerical growth or lack of it (McGavran, 1955:335-335; Newbigin, 1995:122). In his book, *Understanding Church Growth* (1990), McGavran argues that a church grows faster in a community where people have common cultural and sociological characteristics and evangelism and where church growth focuses on one of the ethnic or status or linguistic or social or educational or vocational, or economic, groups, or a combination of some of these which he calls a “Homogeneous Unit Principle” (HUP) (McGavran, 1990:81, 163). McGavran (1990:163) says that “people like to become Christians without crossing racial, linguistic, or class barriers”. He observed, after many years of study that “the great obstacles to conversion to Christianity are social, not theological” (1990:156). He further states that in an environment where you find like-minded ethnic people they tend to find fellowship easy and when the Gospel is introduced, it is easily assimilated and the church grows faster (1990:167).

However, other scholars hold a different view arguing that the HUP is unscriptural. Conversion to Christianity should have a theological foundation and not merely sociological interests (DuBose, 1978:12; McSwain, 1980:524; Bosch, 1983:235; Newbigin, 1995:125; Saayman, 1986:102). This disagreement necessitated the Pasadena meeting in 1977. The HUP was discussed in relation to *Missio Dei* following the debate among scholars (LOP 1, 1978:1). In this Chapter, I discuss what different scholars say are the advantages, disadvantages, the relevance and effectiveness of the HUP in mission in general and specifically state how it applies to St. Mary Magdalene’s Church in Kabulonga, Lusaka – in the urban Zambian context.

#### 3.2 Analysis and evaluation of the applicability of the Homogeneous Unit Principle in the urban Zambian context.

### 3.2.1 The advantages and disadvantages to the HUP approach in mission

The arguments advanced for or against the HUP by both groups of scholars are biblical and theological in nature. I will discuss the HUP relationship in a healthy urban church in the next chapter. In this Chapter, I begin by looking at the LCWE's use of Dr. Donald McGavran's understanding of the HUP as

“A section of society in which all members have the same characteristics in common.”Used in this way, the term is broad and elastic. To be more precise, the common bond may be geographical, ethnic, linguistic, social, educational, vocational, or economic, or a combination of several of these and other factors. Whether or not members of the group can readily articulate it, the common characteristic makes them feel at home with each other and aware of their identity as "we" in distinction to "they" (LOP 1, 1978:1)<sup>28</sup>.

This definition of HUP is used in this paper. Applying this definition to the Zambian situation, this is a true description and reflection of the manner and method in which the UMCA planted the Anglican Church in rural Zambia between 1910 and 1924. The UMCA worked with ethnic homogeneous units in mission stations to plant these churches as advocated by McGavran (McGavran, 1955:339). However, McGavran criticised the mission station syndrome used by early missionaries. He observed that the local people were detached from colleagues and conform to foreign missionaries' ethical and cultural norms hence would have little influence with non-Christian colleagues in their communities. He further argued that the term, “mission station” in which “mission” means going and “station” means standing still, one might think that “mission station” was the perfect contradiction in terms” (Newbigin, 1995:122). He says that this emphasised perfecting at the expense of discipling described in Matthew 28:18-20 because the “mission station” resulted in stopping the growth of the church. The missionaries stayed in one place perfecting the converted. They were not “moving” but were “stationary”. The church planting had to do with culture, language and social interactions with local people. It is from this background that McGavran developed the Church Growth Movement taking into consideration all these facets (Newbigin, 1995:122-123). McGavran as the architect of the Homogeneous Unit Principle within the Church Growth Movement advocated for a different way of doing mission which would result in numerical church growth.

---

<sup>28</sup> Lausanne Committee for World Evangelization (LCWE) .Met from May 31 to June 2, 1977, in Pasadena, California to debate the Homogenous Unit Principle. As a result the Lausanne Occasional Paper 1:1978. (LOP 1) was finally produced.

### 3.2.1.1 McGavran's Indian experience

McGavran's philosophy of ministry was based on his experiences as stated in his book *Ethnic realities and the Church: Lessons from India*, of the impenetrable hierarchical class barriers between people from various "castes" in the Indian culture and social life (McGavran, 1979:7). His experiences may not be fully directly applicable to the African and Zambian context. The Indian caste and cultural make up is different to the cultural make up in Zambia. However, we can learn from McGavran's Indian social experiences some methods to reach our own people. Africans are to some extent closer in culture to that of the Indians especially when it comes to community life. John Mbiti (1990:106) says that the African concept of communal life is best expressed in the statement: "I am because we are; since we are therefore I am". In this communal sense the African culture is similar to that of the Indians. McGavran came up with HUP when he observed the only way to reach a particular tightly-knit Indian people was through the "people movement", whereby a group of people of the same ethnic or cultural status become Christians together (McGavran, 1979:36,232). In his research he discovered that India has over 3,000 castes and tribes. Only 21 castes have been penetrated by the Christian faith with another 50 castes minimally reached with the gospel leaving 2,900 castes totally unevangelised (McGavran, 1979:26, 28). In such a scenario the only way to reach these huge unreached castes is through the ethnic groups or castes using the evangelism tools he has classified as Evangelism Zero (Encouraging Christians to grow), Evangelism One (evangelism to those in your own language, culture and social group), Evangelism Two (done across, educational, linguistic, economical, religion) and Evangelism Three (across geographical linguistic, ethnic and cultural) (1979:232-235). The current churches in India are less effective as they are divided into nine groups (1979:2, 41). Most of these churches concentrate 98% of their efforts to fellow Christians to "perfect" their members. They have been less successful penetrating other castes and ethnic groups due to the caste system (1979:233). He concludes by stating that the church outside must assist the local Indian Church by reaching out to these ethnic groups and castes or homogeneous units separately. A single person becoming a Christian is a huge struggle but in a group "through the people movement" it would be easy because he or she would not be ostracized from the community (1979:4). He suggests that if "through the people movement" approach is not done, the church in India will not grow but will remain small. This might end up being considered as one of the castes in the future, as the Syrian Church was (1979:230).

Coming back to the UMCA who came to Zambia, we realise that they were pinned into the ethnic groups or focus due to the government agreement and were not allowed to "move on" to other areas of Zambia (Henkel, 1989:103). This method of evangelism resulted in the missionaries not "moving on" after making the disciples. The question under discussion in this chapter is: What are the advantages and disadvantages of this ethnic homogeneous unit method in the Zambian approach to

mission? To answer this question, I will use the definitions of mission and HUP given by the LCWE as benchmarks to assess this mission strategy, while keeping the specific historical and contemporary Zambian context in mind.

David Bosch (1991:12) defines mission as *missio Dei* (God's mission) which is "God's self-revelation as the one who loves the world, God's involvement in and with the world, the nature and the activity of God, which embraces both the church and the world, and in which the church is privileged to participate." Bosch (1991:516) further says that "mission is the church sent into the world, to love, to serve, to preach, to teach, to heal, and to liberate". In short Bosch is saying that mission is God's plan for the fallen world expressed in His love for man and His creation. How should the HUP be evaluated in the light of *missio Dei* as expressed and explained by Bosch?

### **3.2.1.2 Support for homogeneous unit mission strategy**

Looking back at the McGavran Indian experience stated earlier, is there something the African and Zambian church can learn? Firstly, we can appreciate the importance of contextualizing the gospel for our own cultures and nations (1979:12). In his introduction, McGavran (1979:12) states that his concern is "how ethnicity affects the structure and the spread of congregations and denominations in every land". While Zambia has no caste system, different ethnic ties are found in Zambia. We should aim to reach ALL the sixty nine ethnic groups, but by being sensitive to those different cultures as McGavran HUP shows us. McGavran's principle was used to reaching people of different ethnic groups in Zambia. The HUP will help us to be sensitive in our evangelistic efforts. Perhaps the urban Anglican churches should try to reach all urban ethnic groups, and not only those who were initially evangelised by the UMCA.

Secondly, we derive from the India experience the question of group conversion. This is another important subject that has been raised by the opponents of McGavran and the Church Growth movement in relation to the application of the HUP method of evangelism. They argue that McGavran's emphasis on "group conversion" has led to a lack of real in-depth personal conversion and commitment to the Lord Jesus Christ (Young, 1977:69). But McGavran further argues that group conversion increases numbers because the converted do not disturb the community culturally. It also avoids an individual who becomes a Christian being ostracised from the community (McGavran, 1990:155). Opponents to McGavran argue that this approach is only applicable to what is called "a high people consciousness ethnic community" such as the castes in India and the Jews (McGavran, 1990: 155). In Zambia we do not have these "high people consciousness ethnic groups" nor are gullible to foreign individualistic culture such as that of the West (Kapolyo, 2005:117). But, in his teaching, McGavran separates discipling from perfecting. He argues that discipling comes first. It is

followed by perfecting (McGavran, 1980:315). Young, (1977:67) observes that McGavran's administration of baptism in these communities is based on four decisions (1) The tribe or ethnic community corporately rejects their god, (2) The tribal corporate acceptance of Christ and are enrolled as His people, (3) Tribal selection of leaders and (4) The community will start attending regular church services.

I stated in the first chapter that many African members including Zambian members, were converted in homogeneous ethnic groups. There was however, nothing like a community voting for or against the Christian faith. The government agreement gave the missionaries opportunity to preach to mainly ethnic homogeneous groups and the way they responded in each case varied. For example, in the case of the Msoro Mission in Chipata it was the Dutch Reformed Church lead by Mr Pauw and Dr Brown of the Presbyterian Church who consented to the Anglican plan to evangelise in the northern part of the district (Weller,1971:43). Initially individual members of these Kunda-Nsenga ethnic communities became Christians. However, there was an instance where a large group of 746 together with Chief Msoro became "Hearers<sup>29</sup>" (Weller, 1971:47). We, therefore, cannot rule out group conversions in the Zambian context.

Group conversion may result in people becoming Christians, and in so doing becoming subservient to the group and not to Christ as argued by Young (1977:67). I agree that a group conversion in which people vote for Christ as a community lacks the message of the Cross. It is the same in a community in which the chief or king declares his land "Christian". Jesus said, "If anyone comes to me and does not hate his father and mother...even his own life cannot be my disciple. Anyone who does not carry his cross and follow me cannot be my disciple" Luke 14:26-27. But we must not forget that in the group there are those who hear the gospel and try to persuade the group for Christ.

How genuine and deep was the faith in Christ of some of the Nsenga-Kunda people together with Chief Msoro who were converted as a group?

Firstly, it is now over one hundred years since the Msoro mission and other churches were planted. Are these African and Zambian Christians committed to their tribes or to Christ? Is the African and Zambian Christians' faith deep or superficial due to the manner the church was planted? Phineas Dube said that "churches in Africa are one mile wide and one inch deep."<sup>30</sup> I do not agree with this statement. If this assertion is true, the Zambian church would be on the decline since its establishment, but instead it is growing. The current church leadership in Zambia comprises mostly

---

<sup>29</sup> Hearer is the term referred to a person who responds positively to the gospel for the first time with little understanding (Matthew 13:19).

<sup>30</sup> Uwakwe 2012 <http://www.hyattractions.wordpress.com/2012/08/24>

third generation children, including some from “group converted” Christian parents. Young (1977:69) disagrees, saying that “group converted Christians” lack discipling which results in “shallow churches, with faith becoming syncretistic and then dying away.” I agree to some extent that the theology of mass or group conversion is potentially superficial, but with good discipleship it is not necessarily so as the case is in sub-Saharan Africa. For example, the Church in Uganda produced its own martyrs such as Janani Luwum, and a number of other outstanding Christians over the years (Reeder, 2008: 14). Mozambique has produced men like Leonard Kamungu who evangelised the Zambian Anglican Church (Weller, 1971:56) and Benard Mizeki who evangelised the Zimbabwean Anglican Church just to name a few. Great African leaders have emerged from these and many other nations who have stood for Christ and some have been martyred for their Christian faith yet their fathers come from these “Christian colony” roots and some from group conversions. The most important thing is teaching the group converts. In my opinion whether you baptise them or not it does not matter. What we can learn from Glasser (1977: 69) is that he taught the people and as a result he ended up harvesting eight souls out of a thousand. A few converts is better than nothing.

McGavran in India, represents the opposite. An Indian village came to be baptised as a group. The group request was rejected by the missionaries. A year later the missionaries felt it was the right time for baptism, but, the community rejected this because their leaders who were not present stopped the group from doing so (McGavran, 1990:129). So, the missionaries lost an opportunity. In another instance, 50,000 people in Indonesia decided to become Christians and they were accepted as a group. This resulted in 25 mosques becoming church buildings (McGavran, 1990:156).

Secondly, new birth and growth of a person is the work of the Holy Spirit. It is God’s sovereignty at work. One sows the seed another waters, but it is God who makes the seed grow (1 Corinthians 3:7). In high consciousness communities, after preaching the gospel and being baptised, it is possible to accept them as hearers and begin teaching them and leave the results to God. For the group to come up with such a decision it would only mean one or two persons in the group were convicted with the message and persuaded the community. To reject all of them is to reject even the two or three in that group. In this environment, I agree with Conn (1976: 19) that they will always be tares and wheat growing together (Matthew 13:30, 40-41) until harvest time when the reality will be seen. Christian superficiality is found among some members in visible church members worldwide no matter the way they were converted. Mark Dever (2004:55) says 35% of born again Christians in United States are still searching the meaning of life yet these were not converted in a group but as individuals. The solution is to preach the gospel, disciple and leave the results of their spiritual genuineness to God.

Thirdly, the definition of the HUP is elastic. It is elastic in that it covers a number of areas people may consider as of “the same kind”, (McGavran, 1990: 165; LOP 1, 1978:2)<sup>31</sup>. This is because their homogeneity may have the components of ethnic and sociological understanding. On a sociological side it may be those who “share similar interests” and “socialise freely” (Wagner, 1976: 110). Charles Kraft (1996: 341) says that the grouping of people in ethnic and kinship “is according to appropriate cultural guidelines”. In some parts of the world we have churches made up of large extended families, that is the same ethnic group in this scenario, and Kraft argues that there is no single correct church pattern in the world. God uses whatever pattern is available. McGavran (1990:142,167) says that in an environment where you find like-minded, or a single ethnic group of people, they tend to find fellowship easy. When the Gospel is introduced, it is easily assimilated and the church grows faster.

### **3.2.1.3 Opposition to the homogeneous unit mission strategy**

These views are challenged by a number of scholars such as Francis DuBose (1978), Larry McSwain (1980), Tony Preston (2001) David Bosch (1983, 1991) who highlights the disadvantages of the HUP as a missional strategy. For example, DuBose (1978: 121) argues against this principle saying that all growth is not healthy: a fast-growing part of the human body is not necessarily healthy. He gives an example of a disease called acromegaly “where hand, feet and face grow progressively larger to the point of abnormality. Another unhealthy growth is malignant growth as in cancer”. DuBose (1978:121) further argues that with respect to church growth, some of the fastest growing religious groups such as the Unification Church, the Mormons also known as “The Church of Jesus Christ of Latter-day Saints,” the Jehovah’s Witness and others are not necessarily healthy. Bosch (1991: 521) also arguing against the HUP, does not equate church growth with merely huge numbers attending the church, but that “authentic and costly evangelism may cause a church’s membership to decline rather than increase.” He is supported by Willem Saayman (1986: 102) who says that “authenticity is more important in mission than efficiency.” In other words, church growth should not only be seen in view of quantity (large numbers and the speed at which it grows), but also in the quality of Christian character in members. Bosch is supported by Lesslie Newbigin (1995: 125) who says that the Lord Jesus Christ and Paul were not interested in the numerical growth of the church, but rather in the Christians’s faithfulness and the integrity of their witness. I believe that McGavran and the Church Growth Movement’s emphasis on numerical growth are extreme and not in line with one’s understanding of Scripture. Paul, in 1 Corinthians 3:6 said, I planted the seed, Apollos watered it, but God made it grow meaning it is God who dictates the genuine growth of the church and not man. The supporters of the HUP should learn to be faithful in sowing the seed, which is the Gospel, and not

---

<sup>31</sup> See Lausanne Occasional Paper (LOP 1) 1978 [www.mybestcv.co.il/TextPage.aspx?id=10117806](http://www.mybestcv.co.il/TextPage.aspx?id=10117806).

concentrate on numerical growth. At the same time condemning all growth is equally not healthy. We need to see some signs of growth in membership both Spiritual and numerically so that we may be encouraged to go on. The church in Acts 2:41; 4:4; 6:1; 6:7; and 12:24, shows that it increased in numbers. When we preach the Gospel and it is rejected, surely there is reason for concern (Newbigin, 1995: 124)?

As stated earlier, McGavran (1990: 156) observed after many years of study that “the great obstacles to conversion to Christianity are social, not theological”. McSwain (1980: 524) and Pointer (1984: 182) argue that “much of the theory of the Church Growth Movement and the Homogeneous Unit Principle is based on sociology than theology” and it is therefore unethical and unbiblical. They base their argument on Ephesians 2:11-22 which teaches against separating people in homogeneous units because in Christ different peoples have been made one and Christ has destroyed the barrier, the dividing wall of hostility. In Galatians 3:26-27 we read that “in Christ there is neither Jew or Gentile, slave nor free, male or female, for you are all one in Christ Jesus”. But Harvie Conn (1984: 320) says that missiology scholars should welcome the new Christian concept from sociology in “doing theology as praxis” and not remain rigid to the old approaches.

McSwain (1980: 524) disagrees. He argues that a strategy which is effective, like in this case the HUP, in reaching persons for a perverted gospel is unhealthy evangelism.” He is supported by Tony Preston (2001: 67) who says that the Homogeneous Unit Principle, in relation to the ethnicity of the church, “is contrary to the social configuration of New Testament congregations, because it lacks exegetical support, it is theologically questionable, threatens the unity of the Body of Christ, and ignores the ministry of reconciliation”. Raymond Bakke (1987: 138) also supports Preston and says that, “Culture is a gift to people.” It provides identity and security in the city and an opportunity for the church. Bakke also regards the HUP as unbiblical though he sees it as an easy tool for pastors to use in specific cultural settings in mission, such as where one finds oneself in a homogeneous group, such as among students, or lawyers or medical doctors. McGavran (1990: 8) and Wagner (1980: 510) disagree with Mcswain, Preston, and Bakke’s arguments saying that the HUP and the Church Growth Movement is biblical and “rooted in evangelical theology” such as Matthew 28:19 which states: “Therefore go and make disciples of all nations....”

Looking at the set of arguments from both sides of scholarship, the HUP may be applicable in certain contexts. For example, when Peter went to visit Cornelius in Caesarea in Acts 10:44, or the men from Cyprus and Cyrene who went to Antioch (Acts 11:19-26), they proclaimed the word of God to an ethnically homogeneous gentile audience. It is, however, unbiblical to set out to create a

homogeneous unit congregation, like Youth Church excluding adults (Chester, 2006<sup>32</sup>). This is unbiblical because it aims at excluding other human beings of a different status when the Gospel teaches us to unite all believers. In the final analysis, the context in which HUP is used is the determining factor.

#### **3.2.1.4 Interpretation of Matthew 28: 18-20**

McGavran is further challenged in his exegetical work in the way he interpreted Matthew 28:19, which is key to his argument, in support of the HUP strategy method of evangelism. Bosch (1983: 235-236) expressed the opinion that McGavran and the Church Growth Movement misunderstood the Great Commission where he interprets *panta ta ethne* as saying that Jesus “had in mind families of mankind – tongues, tribes, castes, and lineages of men. That is exactly what *panta ta ethne* means .... in Matt 28:19” (McGavran 1980: 56 cited in Bosch 1983: 236). *Ethne* is interpreted in an ethnological or sociological sense: it refers to homogeneous units of people sharing common characteristics, particularly a common racial, linguistic, and class heritage” (McGavran 1980: 56 cited in Bosch 1983:236). However, while this situation was possible when people of common ancestral character lived together, it might not be a reasonable expectation today in this globalised multi-ethnic world. Bosch concludes that “an unbiased reading of Mat 28.19 can therefore not take it to imply that the Christian mission is to be carried out ‘people by people’ but that it is to reach far beyond the confines that existed up to that time” (Liefeld 1978: 176 in Bosch 1983: 236). The words “*panta ta ethne*” do not mean Gentiles only excluding Jews, but all of humankind (Bosch, 1983: 237).

David Hesselgrave (1980: 47) points out that there are several Greek words that Matthew could have used to mean tribes, castes, and “other homogeneous grouping for mankind” but he used *ethne*, which is the weakest one and this word in the New Testament context meant “Gentile”. For Hesselgrave, the Great Commission is to the Gentiles only. While Hesselgrave’s interpretation of the Great Commission may be appreciated, this raises a fundamental question regarding the spiritual position of the Jews. Does this mean that all the Jews had heard the Gospel or had been converted to Christianity at that time and therefore there was no need to evangelize in their areas? Or should we hold the view that the Great Commission must be read in the larger context of reaching the people with the Gospel, regardless of their ethnic background, thus implying Jews and Gentiles alike. John Piper, referring to the “*panta ta ethne*” in Matthew 28:19-20, says that it means “all the nations” meaning people with a unifying ethnic identity such as language or culture (Piper 1994: 132). He agrees with McGavran. But, Piper sees Hesselgrave’s interpretation as that from the Old Testament. My understanding of the

---

<sup>32</sup> Chester 2006 <http://timchester.wordpress.com/2006/12/08/the-homogeneous-unit-principle>

Greek sense of this phrase, "*Panta ta ethne*" . Rather taking the word *ethne*, meaning multitude a nation or people as in Matthew 4:15, 24:7; Acts 10:35; Rom 3:28; 11:11; 15:10, Galatians 2:8. When it is used in singular *ethnos* it generally means of the Jews as in Luke 7:5; 23:2, John 11:48, 50-52 (Vine, 1969: 144). Therefore, since it includes the word *panta*, the command from Christ is to all nations, including Israel.

We notice that Jesus concentrated His ministry among the Jews only and much less to the Gentiles, "I was sent only to the lost sheep of Israel ... it is not right to take children's bread and toss it to their dogs" (Matthew 15:24, 26). Again he also instructed his twelve disciples "Do not go among the Gentiles...Go rather to the lost sheep of Israel" (Matthew 10:5-6). Paul, in Romans 15:17-23, says that he completed his ministry from Jerusalem to Illyricum though not all were converted to Christ (Newbigin, 1995: 128). Not all Israel was converted at that time. The disciples were commissioned to concentrate their ministry outside the boundaries of Judaism since Jesus concentrated his work among the Jews (Matthew 10:5). They are not to abandon their Jerusalem and Israel ministry, but should progressively move out and concentrate their efforts outside the borders of Israel. He told them in Acts 1:8 to, "be my witnesses in Jerusalem and in all Judea and Samaria, and to the ends of the earth." Unfortunately, the Apostles concentrated their ministry in Jerusalem and in Judea. It took persecution to get them out of their comfortable Jerusalem.

Sivasundaram (2008) says that Jesus' own ministry was directed mostly to the Jews. His mission to the Jews was expected to set the context for the Gentile reception of the message (see Matt. 15:22–28). It is as a result of this work that the Lord Jesus Christ commissioned the disciples in Matthew 28:18-20: the Greek text reads *edothē moi pasa eksousia*. But *edothē moi* (has been given to me) *pasa eksousia* (all authority). It should read "all authority has been given to me". Chamblin (2010: 1486) says that the words in Greek grammar *edothē moi* are placed before for emphasis. Meaning emphasising *pasa eksousia* "ALL authority". The word "ALL" appears four times in these verses for this reason. These are "ALL authority (*pasa*)....teaching ALL (*panta*) the nations ...observe ALL (*panta*)...and I am with you ALL (*pasa*) to the end of the age." This text's emphasis is on *pasa eksousia* "ALL authority" is an inclusive one because Christ's authority is to *all* ethnic groups. Therefore the major area of contention between the HUP scholars and those opposed to it, is misdirected towards the strategy of mission. However, in relation to those to be evangelised (whether they are Jews, Gentiles or all) is being debated here. But Christ's emphasis is on ALL authority. His authority is to ALL man-kind, Jews and Gentiles, which the apostles did not take seriously until persecution forced them out of Judea.

### 3.2.1.5 Homogeneous or heterogeneous churches

Another area of contention among scholars is the ethnic homogeneous congregation in the early church. McGavran (1980: 230) and Wagner (1980: 12) argue that the early church was homogeneous and monocultural. But McSwain (1980: 528), argues that there has never been an ethnic and cultural homogeneous church since its inception from his exegetical analysis of Acts 11:19-30; and 13:1-3, especially Acts 13:1-3 in which he says that the Church at Antioch was made up of different ethnic groups such as “Barnabas *a Jew*, Simon called Niger (*Black*), Lucius from Cyrene, Manaen (*Gentile*, who had been brought up with Herod the Tetrarch), and Saul (*italics mine – none for Saul*).”

Having looked at both sides of this argument, we now need to establish if in the history of the Church as recorded in the New Testament, there was at any time an ethnically homogeneous congregation or not. The Lausanne Committee for World Evangelization (LCWE) looked at The Lausanne Occasional Paper 1 (LOP 1, 1978) in 1977 and made a statement to this effect, as quoted below. This committee was attended by the two opposing sides of the HUP and was chaired by John Stott, an Anglican Rector Emeritus from All Souls Langham Place in London. The wording of the LOP 1 statement on the homogeneous congregation reads:

“It seems probable that, although there were mixed Jewish-Gentile congregations, there were also homogeneous Jewish congregations (who still observed Jewish customs) and homogeneous Gentile congregations (who observed no Jewish customs)... All of us agreed that in many situations a homogeneous unit church can be a legitimate and authentic church” (LOP 1, 1978:2).

Since LOP 1 agrees that there were homogeneous churches and that these congregations can be legitimate and authentic, I find this statement acceptable. In a similar way Seccombe (1998: 358) concurs with this when he says there was an ethnically homogeneous congregation in the Old Testament. He argues that what Stephen quoted in Acts 7:37-38 was the ethnic homogeneous group at Mount Sinai as a proto-type *ecclesia* (Church) mentioned in Deuteronomy 18:15-16. The twelve disciples of Jesus Christ were all Galileans as evidenced on the day of Pentecost: “Look, are not all these who speak Galileans?” (Acts 2:7). However, in the 2010 Cape Town Lausanne Commitment, it was stated that “ethnic diversity is the gift of God in creation and will be preserved in the new creation, when it will be liberated from our fallen divisions and rivalry” (Third Lausanne Congress (TLC), 2010: 20, 39). In the 2010 Cape Town document, emphasis shifted to God’s divine plan. This means that our ethnic diversity, God-ordained, has been polluted by sin as a result of man’s fall. Therefore, homogeneous congregations are equally tainted with sin and should be discouraged.

### **3.2.1.6 Multi-ethnic and multi-cultural community**

Most of the scholars opposed to the homogeneous unit base their argument on the fact that the HUP is unbiblical and that the emphasis on quality or commitment of the Christians is not of utmost importance to this mission strategy. Therefore, homogeneous unit congregations, though socially strong in fellowship, are unbiblical. For example, Rodney Stark (1997: 64-65), writing in *The Rise of Christianity* points out sociological reasons that led to church's growth. Firstly, Christians, during great epidemics in the years 165-400AD, handled and offered tangible solutions under these situations (they coped better than the pagans). They died while serving others from contagious diseases while pagans fled (Stark, 1997, 82-83). And, it is the Christian church that created the first welfare-state during Julian rule as it cared for the poor (Stark 1997: 84). Secondly, when Christians were persecuted they did not respond by retaliating or guerrilla warfare, but died while praying for their persecutors (Stark, 1997: 180-182). Their attitudes and lifestyle were dependent on what they believed their ultimate future is going to be. Christians had hope. They saw the benefits beyond human comprehension and a time when they will reign with Christ in glory. Thirdly, and related to what we are studying here, Stark (1997: 213) observes that when the Roman Empire expanded taking new nations under its reign, it resulted in the free movement of people: The cities became fiercely multi-cultural and multi-ethnically diverse, which lead to a great deal of ethnic and cultural tension. Stark (1997: 213) says that: "Christianity served as a revitalization movement within the empire and was offering a coherent culture that was entirely stripped of ethnicity."

The Christian church was the first institution in history of the world that brought together people across those ethnic barriers, and that promoted cultural and ethnic inclusiveness. Why were the early Christians ethnically inclusive compared to the pagans? They saw other people as created by God who loved them too, and was now busy gathering His people from every tribe, tongue, and nation. When the Holy Spirit takes hold of your life, He brings this supernatural joyfulness.

Those who support the HUP have identified it as a valuable evangelist strategy for growing the church numerically by targeting separate ethnic groups individually. Based on these arguments, one can conclude that there is need for a sound biblically-based evangelism strategy for mission using relevant effective method(s) which will result in quantity and quality believers at the same time. In order to critically analyse the Homogeneous Unit Principle, the question is: in which way is the HUP a relevant and effective tool for mission in urban Zambia?

### **3.2.2 The relevance of the homogenous unit**

The *missio Dei* as defined by Bosch, the homogeneous unit as defined by McGavran, and the Lausanne Committee for World Evangelism (LCWE), all consented to the existence of a

homogeneous church in history. It is my view that the HUP is both relevant for effective mission and at the same time irrelevant and ineffective to *missio Dei* depending on prevailing circumstances. The word “relevant” here means closely connected with the subject you are discussing or the situation you are thinking about. The biblical call for contextualization (1 Cor. 9:19-22) calls for cultural sensitivity. If we are talking or thinking about proclaiming the gospel to a homogeneous group, then HUP is relevant. When the Lord opens a situation where one is in one ethnic group and one loves the people as God does, it is incumbent upon the Christian to take the opportunity to proclaim the gospel. This was the case presented to the Apostle Peter and the twelve disciples on the day of Pentecost (Acts 2:1ff). Wright (2008: 29) says that on the day of Pentecost, the majority of the people present were Jews with a few proselytes because they came to attend a Jewish festival from across the Diaspora. Wright here makes two claims: firstly, that the people were Diaspora Jews, some who could have been born abroad or lived abroad and they heard the apostles ministering to them in the languages from their countries of residence (Marshall, 1980: 70). The second, and most important claim that one can infer is that he says that God now reaches out to all language and people groups regardless of their language and cultural background (Parsons, 2008: 38). Peter and the Twelve could not keep quiet under the power of the Holy Spirit though the audience was ethnically homogeneous. The audience was comprised of Jews as Peter addressing them in Acts 2:14 says, “Fellow Jews and all of you who live in Jerusalem...”. Hesselgrave (1980: 161) says that the Apostle Peter went to Cornelius a Gentile, with cultural prejudice (Acts 10:28), he ended up converting a large number of Gentiles at Antioch (Acts 11:20-22). Was it wrong for Peter to preach to the homogeneous ethnic group of Gentiles at Cornelius’ house? The Holy Spirit surprised Peter in that He filled the Gentiles in the same manner He did the Jews (Acts 10:44-45). In the situation Peter found himself in, he had no choice but to preach to these Gentiles only.

At times congregations create some homogeneous groups for convenience such as Young Mothers meetings or a network of lawyers, youth, women, doctors, teachers, and so on. In this case, Raymond Bakke (1987: 123) advises that “you cannot fail” to meet their specialised needs.

As concerns the homogeneous community, Sivasundaram (2008)<sup>33</sup> argues that the people of Israel who returned from Egypt were not an ethnically homogeneous community, but a mixed lot as per Exodus 12:38 which says that many people from Egypt joined them. However, Martens (1987)<sup>34</sup> refutes such suggestions and states that these were actually “absorbed into Israelites nation”. I agree with Martens that the non Israelites were absorbed. Therefore, the “church” in the wilderness was ethnically homogeneous. We continue reading of the twelve tribes of Israel in the wilderness, we do

---

<sup>33</sup> Sivasundaram 2008 <http://www.jubilee-centre.org/document.php?id=284>.

<sup>34</sup> Martens 1987 <http://www.mbconf.ca/resource/File/1987%20-%20Nov.%2019-21-thnicity%20and%20Faith%20-%20Some%20Old%20Testament%20Perspectives%20-%20Elmer%20A.%20Martens>.

not read of the thirteenth tribe composed of those who joined from Egypt anywhere in the Old Testament. Israel in the wilderness was a single homogeneous nation made up of twelve tribes.

### 3.3.2.1 The Gentile Church in Antioch

Acts 11:19-26 records that two groups of believers from Jerusalem scattered as a result of persecution travelling as far as Phoenicia, Cyprus and Antioch. One group went to evangelise among the Jews in these regions and another group of unknown laypersons Greek natives of Cyprus and Cyrene preached and established a church in Antioch. Stott (1990: 203), Wright (2006: 191), and Marshall (1980:201) say that this was *Hellenistes*<sup>35</sup>, a Gentile-Jewish church that is an ethnically mixed church. But Greenway and Monsma (2000: 37), Parsons (2008: 166), and Seccombe (1998:362), argue that since the others were only preaching to the Jews, this was the first *Hellenas* Gentile Greek Church planted. They planted this church with no intention of establishing a *Hellenas* Gentile homogeneous church; it, however, became the mother church of the Gentile Christian movement. Peter went to this church as recorded in Galatians 2:11-15 and was reluctant to join them in fellowship.

This unplanned model of establishing the Antioch Gentile church is applicable to the ethnically homogeneous churches in Zambia. This shows us that the homogeneous unit principle was relevant to the missionaries in Zambia, just as the Comity Agreement prescribed. As the result of the Agreement, the Anglican Church missionary Leonard Kamungu went to work among the Kunda-Nsenga people in Msoro (Bolink, 1967: 102); and, Bishop Hine established the church among the Tongas in Mapanza (Weller & Linden, 1984: 169-170). Mr Deerr opened Chipili mission among the Ushi ethnic group and was a pioneer, together with the Revd George Hewitt, in starting the work at the Fiwila mission among the Lala people (Weller & Linden, 1984: 171-172). In these circumstances, the HUP was relevant in *missio Dei* simply as a pragmatic and contextual tool. It was not really a strategy based on theological principles to choose a specific mission methodology even though it produced ethnically homogeneous churches. In any case, we have learnt that diversity within unity did exist in the early church and that it is not necessarily corruptive. These congregations should, however, be encouraged to open up and aim to integrate other ethnic groups in the long term (Malphurs, 1992: 177).

It is, therefore, quite appropriate to state that the ethnic HUP was relevant as a practical and contextual issue to evangelisation in Zambia in that the country was to be reached for Christ within a short space of time by different missionary organisations. The Comity Agreement, which tied each mission organisation to a homogeneous ethnic group, provided a “sphere of influence” for each

---

<sup>35</sup> Stott argues that the Greek word used here is *Hellenistes* not found anywhere in Greek literature and he is supported by Marshall (1980:201). Stott says that Antioch which was established by Alexander the Great in 300 BC was a malt-ethnic and multi-cultural at the time these disciples evangelised the city. But Greenway, Monsma (2000:37) and Seccombe (1998: 362) say that it is *Hellenas* meaning Greek Gentiles as believed by the Church Fathers. NIV uses the word *Hellenas*.

denomination by completely eliminating conflicts among themselves (Weller & Linden, 1984: 168). Unknowingly, the Agreement played a pivotal role in promoting the HUP. For example, Mr Deerr, of the UMCA, went to Ng'omba on the shores of Lake Bangweulu with the intension of starting work among other ethnic groups. He could not proceed because the area was assigned to the Roman Catholic Church even though the Roman Catholic Church was not active in the villages to which he went (Weller & Linden, 1984: 171).

Wagner (1976:120) says that Christian Jews are currently using the Homogeneous Unit... as a relevant tool for evangelising fellow Jews and have formed Messianic house fellowship groups to reach fellow Jews. However, they also accept non-Jews to fellowship with them<sup>36</sup>.

Second, as stated earlier, there are also environments where the HUP is not relevant to *missio Dei* though it may be efficient in building a strong church and increase in its membership (Saayman, 1986: 102). The homogeneous unit itself may provide a suitable pragmatic contextualization method, but if the *missio Dei* is not according to “the nature and the activity of God which embraces both the church and the world...” (Saayman, 1986: 102), then it is irrelevant. It may even be a stumbling block for the extension of the reign of Christ. For example, if the Mothers’ Union group in the urban Anglican Church in Zambia is growing but does not open itself to other ladies to join or attend its meetings, then it becomes irrelevant to *missio Dei*, because it is not embracing the world of the other peoples in the church in which it is found. The same is true if the church is growing among the four original Anglican Church ethnic groups within the urban setting. Yet if it is not making any effort to reach other ethnic groups in the city, then it is also irrelevant and a stumbling block for *missio Dei*. This is so because it would not be embracing the world of the other ethnic groups in which it is found. Preston (2001: 68) acknowledges that “there were unquestionable occasions when racial, social, cultural tensions threatened the unity of the church but, rather than yield to these pressures, believers are always and everywhere exhorted to ‘keep the unity of the Spirit through the bond of peace’ to become relevant in the community (Eph 4:3)”. Whether or not there is ethnic tension, the church must be seen as a united group. Stark (1997: 213) claims that this was so in the Early Church.

Zambia has not witnessed ethnic tensions (or civil wars). The Anglican Church should take advantage of this peaceful situation and reach out to all people in the community and ultimately attract *all* ethnic groups to be obedient to the *panta ta ethne* (*all the nations*) command of Christ in Matthew 28:18-20. In South Africa the Anglican Church rightly played a major role as unifying entity where racial tension had occurred.

---

<sup>36</sup> As a non-Jew in 2008, I had a privilege of attending two church services one in Jerusalem and another one in Tiberius, in Galilee, without being discriminated against. It is another example of contextualization and diversity within unity.

### 3.2.3 The effectiveness of the Homogeneous Unit Principle

Was the HUP effective in mission in Zambia? By effectiveness, I mean, that which produces the results intended. Where an ethnic group is evangelised in accordance with the HUP, and the church remains ethnically homogeneous for many years, then the method becomes ineffective and becomes a stumbling block in the teaching of the faithful, duly converted, to *all* that Christ has commanded us (cf *panta osa enteilamen* (all whatever I have commanded in Matthew 28:20) in Matt 28:19) in the Christian faith. We therefore ask the question whether the new Christians were equipped for mission or not. We know that the missionary organisations that eventually created the Zambian church were evangelising in homogeneous ethnic groups in their localities. It is now over a century since the missionaries planted these churches in ethnic homogeneous groups and they are flourishing. Therefore, the homogeneous unit in this sense was effective because many people became Christians and we are the product of the early missionary labour. Malphurs (1992:177) says the homogeneous unit is useful because the church will not reach everybody at the same time, or within as short space of time but will initially attract those “who are culturally similar to those who make up the core group.” One of its effectiveness was that the missionary had only to learn one language and also master one culture at a time. It is for this reason Malphurs (1998: 180) supports this method because he sees its effectiveness and advises that churches would be wise initially to target lost people in their communities who are culturally similar because it would be easy to minister to them. Charles Kraft (1996: 2) agrees and argues that this strategy makes it easy to adapt to the local culture and win souls in a way similar the way that Paul did to those outside the Jewish Law: “I have become all things to all men so that I might save some” (1 Corinthians 9:22). Though the Apostle Paul recognised the diversity of the Corinthian people, he laid a strong emphasis on the unity of the one body and its many members. He did not encourage “independent parts”. In 1 Corinthians 12:12-13 he states that: “The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptised by one Spirit into one body whether Jews or Greeks, slave or free and we were all given the one Spirit to drink”.

However, Paul in this context chose to become all things to all men in order to suit the environment. He behaved as a Jew when he was among the Jews and as a Gentile when he was with the Gentiles. With this approach, the Homogeneous Unit’s Principle effectiveness results in an efficient manner of reaching the people. It is for this reason that the homogeneous unit... is still being used in the church today for contextualization and for respect of diversity and cultural sensitivity. Malphurs (1992: 179) talks about couples, singles, adults, children, and newcomers, groups within the congregations, arguing that these groups meet because they have a common bond and feel affinity towards each other. He further argues that people are attracted to churches made up of the same ethnic group as

theirs. But if these ethnic groups or a social group, say, the Mothers' Union group or Anglican Men's Union, and are not open to other ladies or men with whom to share the gospel, then *missio Dei* is actually ineffective and the unity of the larger body in danger. The same is true of the original urban Anglican dominated churches should they fail to, share their faith and to encourage other ethnic groups into their church. If they only embrace those from the "four mission stations", then not only is it ineffective mission, but disobedience to the command of Christ's Great Commission of Matthew 28:18-20.

Having said all these, I would like to point out that the homogeneous unit is sometimes effective in the body of Christ even though this is not openly acknowledged. For example, the Anglican Evangelical Movement (AEM) in Zambia is an organisation started on from the homogeneous unit, initially as a Youth Movement for evangelism (Osmers, 2010:78). However, it has since changed; at the moment it has incorporates all age groups. This strategy has brought in more young people in the Church, some now are working as pastors, such as the Revs. Jackson Katete and Moses Simudenda. Their roots are not from the four mission stations. We have yet to assess the number of youths from other ethnic groups that the AEM has attracted. However, we have these two notable youth who have joined the church and are now ordained ministers. This is in line with what Wagner and the LOP 1 (1978) encourages: that an effective mission may start in a homogeneous unit but later becomes heterogeneous. The LOP 1 (1978) says that "every homogeneous unit church must take active steps to broaden its fellowship in order to demonstrate visibly the unity and the diversity of Christ's Church". The 2010 Cape Town commitment condemns "the evils of racism and ethnocentrism, and treat every ethnic and cultural group with dignity and respect on the grounds of their value to God in creation and redemption" (TLC, 2011: 20). Wagner (1976: 117-118) says that the HUP is better as a tool of evangelism and not for nurturing new Christians. As young Christians grow, he argues, they ought to avoid exclusiveness as the teachings in Ephesians 2:12-18 directs. Furthermore, Wagner (1976: 119) in support of the HUP says that the Homogeneous Unit is not known by non-Christians so the first thing is to lead them to Christ and then expose them to the teaching in Ephesians 2: 12-18 on the evil of ethnic, cultural, and social barriers, among Christians: "remember he or she is a new believer, he is not a Christian" (Wagner 1976:119).

### **3.2.4 St. Mary Magdalene's Church and the Homogeneous Unit Principle**

The membership of St Mary Magdalene's Church is predominantly made up of one ethnic group of the four evangelised by the UMCA with the other three in minority following its historical roots. It closed in 1976 when its predominantly European membership left Lusaka. It was re-opened in 1998

with its core members coming on a transfer basis from nearby Zambian churches in Lusaka, namely: St. Peter's Church in Libala, St. Luke's Church in Kalingalinga, Leonard Kamungu's Church in Mtendere, and, the Cathedral of the Holy Cross in Rhodes Park. According to the records and information from the Revd Jackson Katete and Canon Col. Cuthert Sakala (the persons interviewed and responsible for its re-opening), all the initial members either or their parents had roots in the Anglican mission stations.

The initial congregation formed in 1961 was a homogeneous one of all white Europeans mainly from the United Kingdom. Revd Denys Whitehead recalls that "Fr. Watson was asked to call a meeting of Anglicans in Woodlands and to begin services in the school." This is how the first church service started at St. Mary Magdalene's Church (Whitehead, 1980:1). This predominantly European congregation was replaced in 1998 with another homogeneous one, this time by black Zambians with roots from the four Anglican mission stations. But the Great Commission states that *all* people must be reached through the Gospel, meaning everyone from different ethnic groups in urban Zambia, too. This unfortunately was not done in urbanised Lusaka. Headed by the Revd Cliff Simona as Vicar General and Revd Jackson Katete from the Diocesan office, the re-opened St. Mary Magdalene's church was started with 60 members who were transferred from five other Anglican congregations. According to records, the majority of these members were from Msoro and Mapanza mission stations.

Looking back and taking our point of departure from the Great Commission of Matthew 28, we now ask: how relevant and effective was the mission of re-opening the church in this manner? Why didn't the leadership go out to evangelise and reach out to the surrounding communities in Kabulonga and Woodlands to set up a new congregation altogether instead of depending on the transferred members from other local Anglican congregations? Just as the Europeans started theirs by the transfer of members from All Saints and by "meeting all Anglicans in Woodlands", Revd Simona and Revd Katete also used the same method: the transfer of membership to their new congregation. Is this the best way to plant a new Church in a multi-cultural, multi-ethnic environment? Should not the Great Commission be read in the larger context of reaching *all* people with the Gospel, meaning *all* ethnic groups? As discussed above, the homogeneous unit ... may be relevant and effective in some areas and completely misplaced in others. In the chapters that follow, we discuss further the question of whether the homogeneous unit is biblically and theologically sound and effective in urban Anglican churches like St. Mary Magdalene's Church.

### 3.3 Preliminary conclusion

The relevance of the Homogeneous Unit Principle is that it has been an effective tool for reaching target groups of people for the gospel at specific times and in specific contexts. This has occurred over the years in the history of church missions but the danger with this approach has been the temptation to maintain exclusiveness of the group to the extent that it becomes a stumbling block to the progress of the Gospel. The homogeneous unit... was both relevant and effective to the early missionary society in the initial planting of the Anglican Church in Zambia. This was possible because they were able to concentrate on one ethnic group in one location. This permitted them to learn one new language and culture and thus be able to present the gospel in a culturally sensitive way. This tool was used to share the gospel in the community effectively and efficiently and it resulted in almost the entire ethnic group being won over to the Lord Jesus Christ.

In an urban setting which is ethnically heterogeneous such as at St Mary Magdalene's Church, the ethnic homogeneous unit is an irrelevant and ineffective mission tool. I have identified five reasons to support this position.

Firstly, it was initially the mass exodus of the ethnically homogeneous European congregation that led to the closure of St. Mary Magdalene's Church in 1976. When the majority of that ethnic group left the city and the country, the church closed (Whitehead, 1980:3). Had the congregation been multi-ethnic and multi-cultural it would not have closed because its base membership would have been larger than the European one.

Secondly, it is not an effective and efficient tool for urban mission because, in the urban area as was the case was in Kabulonga and Woodlands, the Church was only looking for "its kind" (Wagner, 1976: 110) within a multi-ethnic and multi-cultural community. When these few British Europeans were no longer present, the church ceased to grow and finally died. In the urban *missio Dei*, the Lord Jesus has sent us "to all nations"(Matthew 28:19) without selecting or ignoring any ethnic groups in the community as the church actually selected those that it "evangelised" (Whitehead, 1980:1).

Thirdly, it entrenches ethnic homogeneous groupings in the urban areas which are already multi-ethnic and multi-cultural, and thus actually stirs up division when it is supposed to break down barriers. Ephesians 2:14 teaches us that Christ has destroyed barriers. In the urban Anglican churches in Lusaka the missionaries were only reaching out to the four ethnic groups initially evangelised by the UMCA. They believed that by reaching out to those who do not come from the four mission stations, their time would be wasted. The missionaries based this notion on the premise that when they return to their villages where the Anglican Church is absent, they will not grow (Bolink 1967: 157). However, many Africans settled in urban areas and did not return to their villages as the missionaries

once thought. If the UMCA evangelised the urban population as well, what prevented the converted urban Zambians from planting the Anglican Church in their villages where the UMCA did not reach? This UMCA “evangelistic” approach was retrogressive in an urban multi-cultural and multi-ethnic environment.

Fourthly, some of the advocates of the homogeneous unit churches argue that in its initial stages, the establishment of such a church should be encouraged (Malphurs, 1992: 177). Once established, it was the aim to later turn the church around into a heterogeneous one. The difficulty with this approach is determining at what point in the life of the church does one decide that the integration of other ethnic, social, and cultural groups, occur?

Fifthly, the scriptural support of the ethnically homogeneous congregation is severely challenged by many scholars such as Bosch (1983: 236; 1991: 521), DuBose (1978: 121), and McSwain (1980: 528) who refers to the “Homogeneous Unit Principle in the New Testament as *eisegesis* in the extreme”, Pointer (1984: 182), Saayman (1986: 102), and many others. McGavran himself (cited in Conn, 1997:136) also agrees that a homogeneous unit is not easily applicable in an urban setting. Timothy Keller, speaking at the Lausanne Conference on Evangelism in Cape Town 2010 (cited in Buys, 2011b:3) says the minister who adopts a “missionary compound” in the city would not achieve conversion and church growth. This is due to the nature of the multi-ethnic and multi-cultural composition of people in a city.

The key question we need to answer is: what is the biblical and theological teaching of a healthy urban church? Is the HUP supported biblically and theologically? How does ethnicity and culture relate to unity and diversity in the urban healthy *missio Dei*? These questions will be addressed in the next chapter.

## CHAPTER 4

### BIBLICAL THEOLOGICAL REFLECTION ON HEALTHY MULTI-ETHNIC URBAN MISSION IN ZAMBIA

#### 4.1 Introduction.

This chapter looks at the understanding of *Missio Dei* in urban contexts. This is followed by a study of select Old and New Testament passages which relate to ethnicity, cultural diversity, in unity. Then it is followed by a biblical and theological reflection of these principles in relation to mission and ecclesiology. This chapter is brought to a general conclusion with an assessment of the Homogeneous Unit Principle (HUP) in mission and a record of the key theological marks of the Anglican Church with relation to mission. The chapter closes with the identification of vital marks of a healthy Church in a multi-ethnic and multi-cultural urban context in Zambia.

#### 4.2 General understanding of *missio Dei*.

In the previous chapter *missio Dei* is defined as God's involvement in and with the world activities in which the church is embraced and participates (Bosch, 1991: 12). *Missio Dei* (God's mission) has a much wider definition here. It addresses mission in general and seeks to understand the role of the church in *missio Dei*. Bosch (1991: 11) argues that mission to the Christians is encompassing all creation such as biodiversity which includes humans as all requiring salvation in Christ Jesus and because it is broad in nature it is indefinable. Green (1979: 14) says that when we speak of the word "mission" we address the Church's total impact upon society: some of these are components are evangelism and discipleship. This, then, takes us to the Great Commission (Matthew 28:18-20; Luke 24:47; Acts 1:8) in which the Apostles were mandated to go out to make disciples of "all the nations" *panta ta ethne*. The current world population is growing, especially in the cities and Zambian cities are no exception (Conn, 1997: 18; Johnstone, 2011: 6). My biblical and theological analysis must be read with the urban setting in mind. There are some important texts in both the Old and New Testament that assist us in doing so.

##### 4.2.1 Theological reflection on compassion for cities

Bakke (1987: 62) says that cities are throw-away places. People can choose to live in one place and later move to another depending on their circumstances. What Bakke means here is that cities are considered temporary residences. I disagree with Bakke because wherever God takes us becomes our home. Jeremiah told Judah when they were in exile to pray for the city of Babylon. When it prospers, all the residents, including foreigners, gain and when the opposite happens, everyone suffers (Jeremiah 29:7). The Bible teaches us that wherever Jesus and Christians are, that place becomes sacred like Bethel was to Jacob (John 1:51; Genesis 28:12). In the same manner the cities with

Christians are sacred. In Jonah 4:10,11 God had compassion for a sinful city of Nineveh in the same way Jonah felt for a plant that protected him (Stuart, 1987: 506). But Jonah felt pity for the plant when it wilted because of the benefit it gave him and not for the plant itself (Timmer, 2011: 131). Therefore, we must love the city residents as God did for Nineveh and aim to reach them for Christ. God loved Sodom such that if he was going to find ten righteous people He was going to spare it, Genesis 18:16-19:38 (Bakke, 1987: 64). Edmiston (2010:3)<sup>37</sup> points out that cities being multi-ethnic and multi-cultural are characterised by tension between people. This was the case in Rwanda where over one million people were killed as Tutsi and Hutu ethnic groups clashed (Henderson, 2007: 27). Kenya was not spared ethnic conflict either: in violence between the Pokomo and Orma, over 52 people died on 22nd August 2012 (Dixon, 2012)<sup>38</sup>. Edmiston continues and says that cities have personalities as Jesus spoke to them: Chorazin, Sodom, Tyre, Sidon, and Jerusalem. These cities will be judged by God depending on how they respond to the gospel (Edmiston, 2010: 1). Bakke (1987: 63) concurs and says that cities have personalities and assets. Christians must not throw away God's assets because the earth is the Lord's and all in it (Psalms 24:1). Greenway and Monsma (2000: 68) say that the lack of housing, unemployment, the breakdown of family values presents numerous challenges in cities. Therefore, some say that cities are under God's curse (Greenway & Monsma, 2000: 31). Cities are not cursed, we need to find an approach of reaching its people. Christ loved the cities, wept over Jerusalem (Luke 19:41) and prayed for it (Matthew 23:37). Cities are a blessing to mankind because of their multi-ethnicity and multi-cultural settings.

In Lusaka diversity is a source of blessing, and in my language we say “*ziko likomela ndi alendo*”: the country or the community develops with foreigners. Foreigners bring new concepts, technology and ideas. Educational and employment opportunities are higher in the cities. People who live in the city are much more enlightened and they learn new ideas and concepts from other ethnic and cultural groups. Paul took his ministry to the cities due to their influential role in society and ethnic representation (Bosch 1991: 162). If this is how God and the Lord Jesus love cities, we must do the same until God establishes the new Jerusalem where all ethnic groups will live together comfortably, (Revelation 21:2) (Bakke, 1987: 68).

---

<sup>37</sup> Edmiston 2010 [http://www.aibi.ph/pdf/urban\\_readings.pdf](http://www.aibi.ph/pdf/urban_readings.pdf)

38

Dixon, R. 2012 [latimesblogs.latimes.com/.../in-kenya-clash-over-land-kills-52.html](http://latimesblogs.latimes.com/.../in-kenya-clash-over-land-kills-52.html).

### **4.3 Biblical and theological perspectives on ethnicity in mission**

We look now at select texts from the Old and New Testament and reflect theologically on its implications with a view to understanding that the Church is missional. The selected texts are analysed in respect to proclamation and unity; they stress how diversity enriches unity.

#### **4.3.1 Ethnicity in mission**

Firstly, in Genesis 1:27 it is asserted that man was created in the image of God and enjoyed wonderful fellowship with God. However, in Genesis 3:1-25, we read that human beings disobeyed God and the fellowship was disrupted. Man sinned but God orchestrated a solution. In Genesis 3:15 the serpent was told that the offspring of the woman “...will crush your head...” Peters (1972: 85) states that God defined a salvation plan that will come through a mediator who will destroy the serpent. Kostenberger and O’Brien (2001: 27) claim that this is the first mention of the gospel *protoevangelium* in the Bible. Wright (2006: 212) argues that God decided that since the sinner was human, the Saviour had to be human too. This person was the Lord Jesus Christ. Adam and Eve are the source of all ethnic groups on earth. Therefore, all humans are fallen through their fall.

The secondly, most crucial missional text is Genesis 12 in which God called Abram with the purpose of saving and blessing through him all ethnic groups on earth. In Genesis 12:1-3 this point is highlighted. Abram is called to

“1, Go from your country.... 2, and I will make of you a great nation...bless you...make your name great, be thou a blessing. 3, I will bless those who bless you and him who curses you I will curse and by you shall all the families of the earth bless themselves” RSV.

Scholars differ in their interpretation of the Hebrew grammar in the use of the imperative of this important text but almost all agree on the clarity of the text (Dumbrell, 1984: 64, 70). Hamilton (1991: 371) says that God promised to show the land to Abram but it becomes his only when he moves away. This argument is supported by Wenham (1987: 269) who stresses the fact that all blessings will follow Abram’s obedience. Abram’s move will result in him being “blessed” and those who intend to curse him are fewer than those who are blessing him. God has blessed Abram and even if men curse him, the impact will be less (Keil & Delitzsch, 2006: 123). Since Abram is blessed the families of the earth will bless themselves through him (Van der Merwe, et al, 1999: 366; Hamilton, 1991:374).

The grammatical argument in relation to the nations through Abram whether it is “find blessing, or be blessed or bless themselves” is difficult to settle. What we are sure of is that “all the families of the earth will find blessings in Abram.” This blessing to all families on earth goes back to the divided families, or the table of nations in Genesis 10:5 Noah’s families, Genesis 10:20 Ham’s families and Genesis 10:31 Shem’s families representing all mankind on earth (Leupold, 1942: 413).

Abraham's descendants were chosen by God to be His people out of all the nations of the world. Wright (2010: 41) says that, "In the call of Abraham, God set in motion a historical dynamic that would ultimately not only deal with the problem of human sin but also heal the dividedness of the nations". The blessings are to those who have faith like Abraham now living in the new covenant which is attained by faith in the Lord Jesus Christ as in Romans 4:12 no matter what their ethnic group. Kostenberger and O'Brien (2001: 27) argue that blessings are divine and promised to his Jewish descendents and Gentiles who have the same faith as Abraham. This led to the name change of Abram. This change in name from, "the father is exalted" to Abraham "the father of a multitude" is important. Davis (2003: 99) rightly sees God's fulfilment of the Abrahamic promise through the Davidic covenant in 2 Samuel 7:1-18 because it is through David we have Christ Jesus who came to bless all the ethnic groups on the earth through their faith in Him.

The third text is Exodus 19:1-7, especially verses 5-6: "Now if you obey me fully and keep my covenant, then out of all the nations you will be my treasured possession...you will be for me a kingdom of priests and a holy nation." For the nation of Israel to be a priestly nation, they have to minister to other nations - meaning to other ethnic groups - as a priest did to the Israelites. This is a "mediatorial role" Israel has been given the nations (Wright, 2006: 260). Wright (2010: 116) says that the missional plan is in this incident and in the covenant He makes with his people. Yahweh "points back to Israel's recent past. He points forward to His future vision for all nations. And He points to the present responsibilities of Israel". In this text we see God's missional plan for all ethnic groups on earth. God also gives Israel an opportunity to fulfil her part of the covenant. But Israel fails to do so. God is concerned for the nations as several Psalms indicate. Psalm 67:1-7 shows a chiasm focusing on verse 4 showing that God cares for all the nations "let the nations be glad and sing for joy..." as Israel thanks God for the harvest for all (Weiser, 1962: 472). But Tate (1990:155) links it to God's blessing to Israel and not to the harvest because of the Aaronic blessing theme in it (Numbers 6:24). But the most important message is that of God's goodness as the Psalmist clearly shows. God desires that all nations shall know Him and receive the blessing due to them as promised to Abraham as he shows this in Psalms 67:4-7 (Okorocho, 2006: 672). Of Psalm 72, Tate (1990:223) observes that apart from the first verse, each stanza "ends with a reference to the effect the harmony of his reign has on the nations of the earth." In Psalm 96 Weiser (1962: 628) identifies its theme as when the peoples of all nations gather in the sanctuary proclaiming and realising that God's salvation has appeared for all "at the New Year Festival (Psalm 96:13) and once more enters upon his reign over the world". Those who experience his majestic power are to pass on His glory to all the nations (v3) (Tate, 1990: 515). This was God's missional plan to save all mankind expressed here (Konieczny & Wan, 2004). All these passages show us that God has plans for all ethnic groups on earth.

Looking at texts from both the Old and New Testaments, Wright (2006: 22) and Peters (1972: 84) see mission in the whole Bible and not only in the New Testament. Bosch (1991: 19) challenges the traditions definition which sees mission as a process of sending people away from their own land. In the Old Testament, it is only in the book of Jonah (1:2) where we read God sending him to Nineveh. According to Bosch (1991:22) when God wishes save the Gentiles, Yahweh Himself “will as his eschatological deed *par excellence*, bring the nations to Jerusalem to worship him together with his covenant people”. Bosch calls for a definition of mission which is much wider than the tradition one. See page 55 on ‘*General understanding of missio Dei*’. God loves all His creation (John3:16). In the Old Testament we read how Yahweh blessed Abraham, and through him, all the ethnic groups in the world through faith (Genesis 12:1-3).

The New Testament teaching that shows God’s interest in the nations is a continuation from the Old Testament. The Gospel of Matthew gives a genealogy starting from Abraham to the Lord Jesus (Matthew 1:1-16). The genealogy shows that through the number of Gentiles on Jesus lineage, God’s ultimate plan is to bless all nations (Chester & Timmis, 2007: 45). Luke takes the genealogy of our Lord Jesus Christ back to Adam (Luke 3:23-38). Minear (1966: 118) says that it is difficult to understand Luke and Acts without reading and interpreting the birth narratives in Luke 1-2 in which Yahweh reveals His plan to bless the Gentiles in Simeon’s song where he prophesied that Jesus is to be “a light for the revelation to the Gentiles” (Luke 2:32).

One ethnic group to consider in the New Testament are the Samaritans. Hoshea was the last king of Israel after which the Assyrians captured the territory in 722 BC and took almost the entire population to Assyria (2 Kings 17:1-40). The land was re-settled with people from Babylon (2 Kings 17:24). These people later intermarried with the few Israelites who were left behind to produce a race which became known as Samaritans. The Jews hated these people for being racially impure (Erickson, 1998: 1062). But the Lord Jesus’ encounter with a Samaritan woman recorded in John 4:4-43 gives a small picture that Jesus loved them and stayed in Samaria for two days after His successful ministry (John 4:43).

#### **4.3.2 Multi-ethnic and multi-cultural in mission**

As stated in Chapter three, one thing agreed upon by both scholars supporting and opposing the HUP in mission is that, there is a possibility that the early church may have been ethnically and culturally homogeneous (LOP 1, 1978: 1). This view gives us a background platform to believe that the first Jerusalem Church mentioned in Acts 2: 1ff, may have been ethnically and culturally homogeneous. This probably would have been a reason the Antioch church was being referred to as a Gentile church

(Acts 11:19-26). The Jew-Gentile relationship among the believers was resolved at the Jerusalem council mentioned in Acts 15 to which we shall refer later.

Culture is not synonymous with ethnicity. The anthropologist, Edward Tyler, defines culture as “a full range of learned human behaviour patterns”<sup>39</sup>. Konieczny and Wan (2004: 2) define culture as “learned and shared attitudes, values and ways of behaving”. Stott (1975a: Culture paragraph 1) says that culture is difficult to define as he likens it to a “tapestry”, representing community common beliefs and customs, “intricate and often beautiful, which is woven by a given society to express its corporate identity” and is part of upbringing. This is in agreement with Tyler (1871) who says that culture is learned in the community where we happened to be raised up. Stott (1975a: Culture paragraph 3) further observes that “culture is the product of human society, whereas Scripture is the product of divine revelation; and Jesus was emphatic that God's Word must always take precedence over man's traditions (Mark 7:8, 9, 13).” Since man is created by God his “culture is rich in beauty and goodness. Because he is fallen, all of it is tainted with sin and some of it is demonic” and this is the reason it must be tested and judged by scripture (Stott, 1975a: Culture paragraph 3).

Ethnicity is defined in Chapter One as, “the social bond/tie that unites a people who consider themselves distinct from members of other people groups with whom they interact. Such people groups have a proper name, claim common ancestry, recognise ancestral land, and share historical memories, a sense of solidarity and a common culture”(AIU/NEGST & ALARM, 2010: 21). Culture is learned within the community but ethnicity has a “common ancestry” meaning it traces its roots right in the blood of its members.

Acts 15 has something to teach us about culture and ethnicity in the early church. Parsons (2008: 207) says that the Council at Jerusalem in Acts 15 stands at the centre of the book of Acts literarily and theologically. What was decided at this meeting shaped and determined how the Gentiles converts were to be treated. He calls it the Jerusalem conference and divided the chapter into seven sections, (1) 15:1-5: The Conflict; (2) 15:6-12: Peter, Paul and Barnabas speak; (3) 15:13-21: James speaks; (4) 15:22-29: The solution; (5) 15:30-35: Report distributed to Antioch first; (6) 15:36-41: Transition: Paul and Barnabas separate and (7) 16:1-5: Report distributed by Paul and Timothy to other Gentile churches.

Our interest is in the conflict 15:1-5, James’ speech 15:13-21 and the solution 15:30-35 because these texts show how the Apostles handled the Gentiles who had believed in Antioch and elsewhere. The Gentile church looked to Jerusalem for oversight and the Jewish church looked to James for leadership as per the Gospel of Thomas<sup>40</sup> logion 12 (Bauckham, 1995: 450). The burning question

---

<sup>39</sup> Tyler 1871 [http://anthro.polomar.edu/culture/culture\\_1.htm](http://anthro.polomar.edu/culture/culture_1.htm)

<sup>40</sup> Gospel of Thomas is a non- canonical book of the Bible.

that needed an answer was: should Gentile believers become Jews first (Proselytes) by circumcision and follow Mosaic laws or not?

Bauckham (1995: 452-462) stated that Peter (Acts 15:7-12) argued against the circumcision of Gentile. Peter argued this because of what the Holy Spirit did at Cornelius's house (Acts 10), Acts 10:34, 35. Peter's response follows his experience in a vision at Joppa (Acts 10:9-17) and his subsequent entering into Cornelius - a Gentile's - house (Peterson, 2009: 335). Both Wright (2006: 515) and Parsons (2008: 151) refer to this as Peter's conversion in relation to his treatment of the Gentiles. It was also Cornelius conversion to Christ. Peterson (2009: 335) noted that Peter's words "truly I am coming to realise" *ep aletheia katalambanomai* "God is not one to show partiality" *ouk estin prosopolempetes ho theos* as he discovered that God was already communicating to a Gentile and to him also showing no distinction at all (Peterson, 2009: 335). Peter understood the meaning of his vision that God does not favour one ethnic group over the other but accepts people from every nation (Wright, 2006: 515). Bock (2007: 394) says Peter's speech at Cornelius' house was not a missionary one calling for repentance but rather recognition of what God was doing. He did not conclude this address; the Holy Spirit did. The reaction of the church to Peter in Jerusalem about his multi-ethnic and multi-cultural experience was negative at first until he narrated his experience at Cornelius's house (Acts 11:3). Peter's speech at the council in Acts 15:7 when he said "A good while ago" or "some time ago" *aph hemeron archaion* he was referring to the conversion of Cornelius's household and their being filled with the Holy Spirit (Acts 10:1-48) (Peterson, 2009: 425; Parsons, 2008:211; Bock, 2007:499). Therefore, Peter's testimony to the council was that a multi-ethnic and multi-cultural church is God's doing.

Paul and Barnabas (Acts 15:12) spoke to the Council on the miracles performed among the Gentiles (Acts 15:12) as testimony that the Gentiles and Jews are one in Christ. But, the arguments of Peter, Paul, and Barnabas, were not sufficient to silence the "Pharisee Christians" who demanded the institution of Mosaic Law (Parsons, 2008: 209). James, however, used the Scriptures to argue his case since the matter was to do with "Jewish law" *halakhah* (Bauckham, 1995: 452). He quoted Amos 9:11-12 using the LXX (Septuagint), but Amos's opening words quoted "After these things" *meta tauta* (Hosea, 3:5) "I will return" *anastrepso* and the last words in the quote "known for ages" *gnosta ap aionos* (Isaiah 45:21) are different from the Amos text quoted because the opening words in Amos 9:11 are "In that day I will restore" and last words in v12 are "will do these things." Yet James' opening and closing words used in Acts 15:16-18 came from other related texts found in Hosea 3.5; Jeremiah 12.15 and Isaiah 45:21 but still carried closely related meaning to the Amos text above. This is the exegetical style used by the Jews at the time where some related biblical texts were quoted to interpret another text (Bauckham, 1995: 454).

Parsons (2008: 213) states that the exegetical method James employed is similar to *pesharim* writings found at Qumran. In these Qumran writings the interpretation method show that "what appears to be

merely a quotation of a scriptural text turns out to be an interpretation of the text” as stated earlier. In this case, all texts James quoted carry the same meaning in relation to Gentile conversion and the eschatological building of the people of God, which implies the unification of both Jews and Gentiles. Bauckham (1995: 455) observes that James’s aim for making these text variations to that of the MT (Masoretic Text of the Hebrew Bible) is to show that the Gentile inclusion into the Church was prophesied or revealed long ago. Bruce, (1952: 299) states that James concluded the matter by saying, *ego krino* “ I for my part” or this is my vote, and says *en parenochelein* “to stop troubling” (note the force of the present tense) to close the debate. Wright (2006: 191) says that the major reason the first Church Synod met (Acts 15) was to deal with the “success of the cross-cultural church planting efforts”. And, indeed it was as we read the deliberation in Acts 15.

The solution in Acts 15:22-29 set precedence to the way of handling ethnic and cultural disputes among believers. Bruce (1952: 299) states that James had in mind the rule “not to do to others what they would not like done to them”. Therefore, the conference directed that the Gentile Christians should be instructed to avoid the three cardinal sins in the Jewish eyes: idolatry, fornication, and murder. Abstinence from these is regarded in the Talmud as binding on the whole human race since the days of Noah. Parsons (2008: 215) says that these regulations were normal requirements of all the resident aliens in Israel as per Leviticus 17-18. Walls (2002: 68) says that these new Greek Christians “were not to be Proselytes, but converts”

James continues to argue for the Gentile cause by using the “building metaphor” from Amos 9:11 and Hosea 3:5 saying “After this I will return and I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it, that the remnant of mankind may seek the Lord, and all the Gentiles who are called by my name, says the Lord, who makes these things known from of old,”(Acts 15:15-18 ESV)<sup>41</sup>. James actually emphasizes that God is uniting these Gentiles into the new Israel, the church with the missional goal to reach “the remnant of mankind” to seek the Lord and all the Gentiles who are called by my name,” says the Lord. It seems that the argument of James was that, embracing the Gentiles into the unity of the church will be a force in the *missio Dei*.

Andrew Walls (2002:29) says that Christianity is enshrined in incarnation theology which states that the “Word became flesh and dwelled among us” (John 1:14). This therefore leads to the translation of God’s word into the local language and culture (Bosch, 1991:562), as the case was in the early Church

---

<sup>41</sup> ESV stands for English Standard Version of the Bible.

expressed by James in the verses referred to above, but this is not the same with many other religions such as Buddhism and Islam. For example, Walls (2002:13) argues that “Christianity has no culturally fixed element, as is provided by the Quran fixed in heaven, closed traditions on earth...” In Christianity, Walls continues (2002:30) and argues that Christianity adapts itself to the local culture. This adaptation is carefully done as James stated above because since man is a fallen creature and his culture is also tainted. Therefore, his culture must be evaluated with Scripture before being accepted to avoid syncretism (Stott, 1975a:25). The Gospel transforms the people’s worldviews, mindsets and behaviour when it encounters new cultures. “Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind” (Romans 12:2). The Gospel does this to every culture. Greenway (1977:51) says that “Never has Christianity being adopted where the pre-Christian culture remained intact.” The growth of the Christian faith from one culture to another has resulted to the shifting of the Christian gravity of power of influence from one ethnic, cultural group to another as the case is at present where the centre of gravity in Christianity has moved from the northern Western hemisphere to the Southern hemisphere . Christianity has no abiding city on earth nor does it have permanent sacred sites, like Islam has of Mecca (Walls, 2002:13). The Christian New Jerusalem will come from heaven on the last day, (Revelation 21:2). Walls continue to say (2002:66) that “the Christian story is serial; its centre of gravity moves from place to place. No one church or place or culture owns it... the baton passes on to others”. It is unarguable fact that Christianity started among the Jews or Hebrews (Peters, 1972:53) and it took their culture first. Jesus and his disciples were Hebrews. When persecution arose in Jerusalem, the believers scattered away from Judaea to other parts of the known world. Acts 11:19-26 records the unknown laypersons of Hebrew- Greek natives of Cyprus and Cyrene who arrived in Antioch to establish the first Gentile Greek church that also became the first missional church in the sense of clearly led by the Holy Spirit to send out missionaries (Acts 13:1-3). This became the mother church of the Gentile Christian movement (Greenway & Monsma, 2000:37; Peters,1972:53; Seccombe, 1998:362).

Walls (2002:32) says that “Cross-cultural boundaries have been the life blood of historical Christianity....the frontier crossing has come from the periphery rather than from the centre” as we have seen from the example of these unknown laypersons who planted the Antioch Church. The first experience for the apostles to minister to non Jews outside Jerusalem was in Samaria where they sent Peter and John to verify the church Philip had just planted (Acts 8:14-17). In the Samaritan Church, the cultural differences with the Jews were not that much compared to the Greek Gentile Church in Antioch.

Christianity thrives on adapting and redeeming to the local culture of people evangelised. It redeems those cultural elements which are in conflict with the word of God. Christianity should be “rooted in Christ and closely related to their culture” and not “rooted in Christ and in culture” (Stott, 1975a:25)<sup>42</sup>. The Acts 15 first synod of the Church is the test case. Here the early church accepted multi-culturality as norm for missions. Zambians readily accept the fact that the nation is made up of 73 ethnic groups (ZIS, 1963:19). These ethnic groups are not evil of themselves, but are God given to the nation (King, 1984:44; Davis, 2003:95). Davis (2003:92) says “Throughout history, God’s great goal has been to bless all earth’s diverse “peoples” and thereby more fully display his own glory to all.”

### 4.3.3 Biblical theological reflection on unity and diversity

Unity in diversity is what God intended all creation to be. Davis (2003: 93) points out that first in Genesis 1:1ff we see God who created both heaven and earth, seas and dry land, male and female, the Creator seems to delight in making opposites “but opposites that complement, not clash, opposites that harmonize not antagonize.” He says God loves unity and diversity. When God created multi-culturality and multi-ethnicity, He did not expect antagonism or competition among His creatures but rather to complement one another. Ethnic diversity is a reality in creation and we must find a way of dealing with it in the body of Christ (King, 1984:63). Orjala (1984)<sup>43</sup> observed that in the church unity and diversity must be understood as “unity at the more universal levels of theological and ethical commitment, and diversity at the incarnational levels of lifestyle and local custom.” This ties in with what King is stating that ethnic diversity is a reality but certainly unity is essential among Christians of different ethnic and cultural groups. Unity in diversity is also seen in Genesis 1:27 which says “...God created him male and female.” In Genesis 1.26, God said “Let us make man...” *adam* in Hebrew, but in Genesis 1:27 it says “...God “created”, *bara* a verb, “man” *hadam* in Hebrew here he uses a Hebrew definite article signifying mankind in general, male and female (Wenham, 1987:32). Man is not broken down into species as animals (“... According to their kinds”) but were created “male” *adam* and “female” *adam* both share Gods *selem* “image” (Hamilton, 1991:138). The first two lines in this verse are chiastically arranged talking about man’s divine creation and the third central line emphasizing that the woman too bears the similar divine image (Wenham, 1987:32). Mankind though diverse in sexuality, is actually one *adam*.

---

<sup>42</sup>Stott 1975 <http://www.lausanne.org/en/documents/all/lausanne-1974.html>

<sup>43</sup> Orjala, 1984

<http://nazarene.org/files/docs/Assimilating%20Ethnic%20and%20Other%20Minorities%20into%20the%20Local%20Church.pdf>.

Secondly, at the Tower of Babel we read that “the whole world had one language” and mankind was united (Genesis 11:1). There was nothing wrong with unity based on a language. Davis (2003:96) and Sivasundaram (2008) argue that people use the Babel story which resulted in humans being scattered due to languages and culture differences as a result of sin. But when we read in Genesis 11:4 it states that even before they were scattered, mankind had decided “to make a name for ourselves”, indicating human pride. The sin they committed, then, were not to build the tower, but rather that of human pride, “to make a name for ourselves.” “God intervened, not allowing their building program to be completed, accelerating his own decentralization program for mankind” (Davis, 2003:96). Unity for a sinful and evil purpose is not what God expects from humans. Language can be used sinfully and here is a good example.

Thirdly, when we say unity theologically, what do we mean? Orjala (1984) identifies three texts in the New Testament which he says talks about unity and are important to our understanding this teaching. These texts are:- “The body is a unit though it is made up of many parts...yet one body” (1 Corinthians 12:12-31), “There is neither Jew nor Greek...you are all one in Christ Jesus “ (Galatians 3:28) and Ephesians 2:12-22; 4:3;. Let us look at Ephesians 2:11-22 as an example.

Ephesians 2:11-22.

Although the early church had resolved the dispute of Jews’ and Gentiles’ admission to Christianity in Acts 15, the Ephesians were reminded of it here as the numbers of Gentiles increased and it brought superiority over one race against another (Best, 1998:235). Best (1998:235) says that the relationship among the Jews, Gentiles and Christian Jews needed to be resolved, “how should the group be characterised.” Talbert (2007:77) shows a chiasm of this passage which he entitled “Reconciled through Christ: victory over alienation,” it is summarised chiastically (A) Christian Gentiles before salvation 2:11-13, (B) Christ’s twofold activity 2:14-18, (A’) Christian Gentiles after salvation 2:18-22.

In Ephesians 2:14-18 in twofold activity Christ breaks down is the wall or barrier both horizontally and vertically. On the horizontal: Christ has established “peace” *eirene*, among the peoples of different ethnic and cultural. Christ himself is the “prince of peace” (Isaiah 9:6). Christ has made “both one”, the words “one” and “both” are neuter in Greek grammar denoting entities, meaning they can be used for “general categories of people”, Jews and Gentiles (Lincoln, 1990:140). The Mosaic Law is broken down which separated Jews and Gentiles not as other scholars take the barrier to mean the one which existed in the temple (Talbert, 2007:79). Antiochus of Sidetes in 132 BC says that Jews saw other races as enemies because of the Mosaic law which taught separation from Gentiles (Talbert, 2007:80). On the Vertical: both Jews and Gentiles have access to the Father. Lincoln

(1990:140) says that the Greek language here changes in Ephesians 2:14-18 Christ is the main actor and not God the Father as in Ephesians 2:11-13. I agree that the wall mentioned in Ephesians 2:14-18 where Christ is the actor is actually the “wall” which prevented reconciliation and peace among all nations and peoples. Christ also reconciles all the nations and peoples to God the Father through Himself. Walls (cited in ACC, 2006:47) puts this nicely by saying “If I understand what Paul says in Ephesians correctly, it is as though Christ himself is growing as the different cultures are brought together.” Christ teaches unity of all ethnic groups especially in the church.

Fourth, the unity which the Father has with the Son and the Holy Spirit is the unity believers ought to have one with another despite their ethnic and cultural differences. The unity as in the Trinity is what the Christ showed us that we ought to strive to attain among ourselves (Turaki, 2006: 1433). Sivasundaram (2008) says that in the New Kingdom where Christ will reign, all ethnic groups will be united but at the same time this diversity of nations will be visible, God will not abolish them.

In the Trinity we see the full expression of unity and diversity in the Godhead. Richardson (1943:109) says that the doctrine of the Trinity is investigated to mean unity in the Godhead by no other than St. Augustine in his writing in *De Trinitate*. With the unity expressed in the Godhead, Richardson says that “love is the charioteer” meaning the vehicle in which love is expressed. Chong (2008:1) says that “Diversity, in and of itself, is a God-created good that reflects the unity (oneness) and diversity (three-ness) of the Triune God”. As a result of this observation, Chong says that Christians have used this teaching to advance the fact that the ethnic and cultural diversity of mankind should lead us to unity as seen in the Godhead. The diversity of ethnicity should be taken as the three-ness in the light of the Trinity. For different ethnic and cultural groups to unite, love for one another should be the vehicle to bring this to reality as stated above. This love must be without strife (Richardson, 1943:130). All plant, animal and human diversity in race and culture are held together and are united in Christ Jesus as stated in Colossians 1:15-17. Unfortunately, this ethnic and cultural diversity which God created was tainted by sin when man fell (Genesis 3). Instead of diversity being a blessing to man it has become a source of conflicts, divisions, fragmentations, disintegration, racism and wars. As a result of sin, we now see human beings attaching significance to race, culture or ethnicity which God did not (Chong, 2008:2).

Fifth, though unity is in Christ for all the believers, it is also based on the theological interpretation and understanding of Christ’s teaching of a congregation (Hendriks, 2004:35-36). Hendriks begins by first acknowledging the historical fact that the African church was initially rural, tribal and homogeneous but now it is no longer in this state (Hendriks, 2004:35). He therefore, identifies three

congregational diversities in the African church. First, what he calls types and these are different denominations, different sizes of congregations and their social location. Second, he looks at different models of congregations and their differences motivated by their theologies and third, the systems that “describe the differences According members worldviews and contextual realities”.

On the types of congregation diversity, Hendriks (2004:37-43) argues that three features mark their differences and sources of unity and administration. These are (a) denomination, (b) church size in terms of membership varying from the smallest being family size congregation to the corporate size congregation and their (c) social location, meaning where these different sizes are found. On the size and location scenario, the urban and rural congregations differ in their function. According to Hendriks (2004:40) size classification, St Mary Magdalene’s Church could be classified as pastoral-size congregation in the urban setting.

When it comes to models of congregations, Bosch (1991: 461) and Hendriks (2004:50) say that Avery Dulles identified five major ecclesial models from which Christians derives unity. These are (a) Institutional (b) The proclamation also known as the “Herald model” (c) The body of Christ (d) The transformation model also known as “Servant model” (e) sacramental. Hendriks (2004:46) says that Dulles asks three questions from which unity and mission is based on (a) what is its view on unity (b) who is the beneficiaries in this unity (c) what are the goals or mission of the church? Looking at different congregations, he observed in each of them the basis of unity. Dulles discovered that each model congregation attracts people of similar theological persuasion. For example, in the Institutional model, the unity is derived in obedience to the leadership, and the structure. Here he noticed that salvation in the Institutional model is believed by adherence to the Institution where by in the Proclamation or the Herald model it is the word proclaimed which unites and motivates the members. The Institutional type is closer to the Roman Catholic model of the congregation while the Proclamation is the extreme Protestant position (Hendriks, 2004:48). The same is true for those who he classified as Mystical body of Christ, the Sacramental and the Servant model which is also referred to as Transformation model. All these have different shades of theological approaches ranging from the Roman Catholic to the Protestant faith practices.

The other type of congregation classification is the System theory. This works on the ground that each individual has a way of thinking, a set of ideas that form a frame of reference and a world view (Hendriks, 2004:55). Hendriks (2004:58) says that congregations are in eight systems, a structure developed by Armour and Browning. Each system is linked to a worldview and compelling drive. For example, System one world view is: The world is capricious and uncertain, threatening my existence at any moment. The Compelling drive is: Physical survival. System two worldview is: Unseen good and evil forces rule the world and controls our well-being. The Compelling drive is: Safety from the

unseen. In this eight different system structure, the individuals whose worldviews are individualistic are in odd numbers, that is, system 1, 3, 5 and 7 while the community or group oriented persons are in even numbers, that is system 2, 4, 6 and 8 (Hendriks, 2004:57).

Between the three approaches of congregation diversities and sources of unity Hendriks (2004:55) prefers the System Theory model for African congregations while I prefer a combination of the type, model congregation, and elements of the system theory. Among these three, I see the type and the Dulles model to be closer to what is on the ground in Zambian churches at the moment and biblically oriented. The System Theory does not render itself helpful to the body of Christ, besides, what he is advocating in a community is to have eight congregations or denominations to satisfy all the people's spiritual needs. One may respond or change the behaviour depending on the circumstances. Has one denomination planted in each area by missionaries affected the growth of the church in Africa? The answer is no. The System theory can be used appropriately in any social settings and not based on spiritual convictions as Dulles model is. In Dulles the churches and the members are united on their set of faith, family set up as in the type of congregation and less on their worldviews and to the compelling forces around them. The correct observation surprisingly comes from Hendriks himself (2004:32) who sees the types, models and systems as complementing one another. A combination of these three, the types of congregations, the model congregations and the one based on system theory is the way forward. Now, what unites the Anglicans worldwide and their sense of mission since we are looking at this denomination?

#### **4.3.3.1 The theology of Mission in the Anglican Church**

The doctrines and theology of mission in the Anglican Church drives us back to the Fifteenth Century in England where the Church derives its roots, prior to its reformation, and to the Sixteenth Century after reformation. Richard Hooker's writing on the Laws of Ecclesiastical Polity lays the foundation of what we now call Anglicanism (Chatfield, 1998:20). Hooker says that Anglicanism is a three legged stool centred on Scripture, Tradition and Reason "as the way of knowing God's mind and will for us. Though Scripture has the highest place, it has to be interpreted and to do this we have to use human wisdom, the experience of our ancestors and the structures which we have inherited" (Chatfield, 1998:20). The three legged stool gives us the Evangelical Church also known as Low Church (Scripture), the Anglo-Catholic Church also referred to High Church (Tradition) and the Liberal Church these are referred to as Broad (Reason). Corrie (2008: Mission & Unity paragraph 3) calls this balance *Via Media* and in missions he calls it *Via Missia*. The Anglican Church with this history embraces a broad spectrum of theology and liturgical practices. These High and Low churchmanship carry with them several shades such as, conservative and liberal theology, charismatic and quietist temperaments, Pietist and evangelical devotion (Howe & Pascoe, 2010:147). The Anglican Church Zambia today expresses its unity in diversity in churchmanship as indicated above.

Chatfield (1998:25) points out four things which unite the Anglican Church worldwide agreed upon in 1888 in Chicago- Lambeth Quadrilateral Conference and these are:-

- (a) The Holy Scripture of the Old and New Testament as “containing all things necessary to salvation” and as being the rule and ultimate standard.
- (b) The Apostles’ Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.
- (c) The two Sacraments ordained by Christ Himself, Baptism and the Supper of the Lord ministered with unfailing use of Christ’s words of instruction, and the elements ordained by Him.
- (d) The Historical Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

Howe and Pascoe (2010:148) say that ”The Chicago Lambeth Quadrilateral shows that few other churches are so clear about their foundational practices. The Quadrilateral explicitly encompasses the vast majority of Christians in the world today,” implicitly inviting all different ethnic groups into the Anglican fellowship. Unity in diversity is a mark of Anglicanism. To practice ‘unity in diversity’ as mentioned above, the congregation members submit to one Bishop whilst free to exercise the different gifts. The participation in the two sacraments as ordained by the Lord Jesus Christ, upholding Holy Scripture in Cell group Bible studies as “containing all things necessary to salvation” and the use of the Book of Common Prayer are some of the practical expressions of unity in diversity in a congregation.

Unfortunately, the liberal wing of the church in United States consecrated Gene Robinson a gay Bishop in 2003 and this has split the church (Howe and Pascoe, 2010:164). Howe and Pascoe (2010:165) say that the church leadership has responded with an Anglican Covenant to be signed by all to avoid these extreme heretical teaching in future. With the Covenant in place, the leadership will have the muscle to discipline failing members.

At the centre of the Lambeth Conference is the Archbishop of Canterbury who acts as chairman. All Anglican Archbishops and Bishops are invited by the Archbishop of Canterbury to Lambeth every ten years for “fellowship and consultation” and at this conference he is the “first among the equals”. There is no authoritarianism in the Anglican Church (Wilson, 1980:205). It is this historical position which makes the Archbishop of Canterbury the head of the Anglican Communion.

The four marks of Anglican unity and identity are the Scriptures, the Apostles’ and Nicene Creeds, the two sacraments from Christ himself and the episcopate as stated above. Within these marks is the

four fold ministry of laity, deacon, priest and bishop. Laity from the Greek word *Laos* which means “people” in English (laity means people in English as well). The people are “ordained” at baptism (Howe & Pascoe, 2010: 128-129). This is important in the Church because this ministry forms the majority of the church membership. Jesus challenged and rebuked his disciples when James and John asked for the place of power and glory over the people, *Laos* by requesting Jesus to have seats one on his right and the other on his left sides of his throne. He contrasted these positions from the earthly leaders who “lord it over” others. These positions are for service which may end in death, (Mark 10:35-45).

A second feature of the church is liturgy. Howe and Pascoe (2010:41) say that the word liturgy which comes from the Greek word *leitourgia* is a combination of *laos*, meaning people, and *ergon*, meaning work. So liturgy is the work of the people. Therefore, the prayer book is a set of tools to help the people do their work, though some instruction is necessary to use the tools properly”. Some denominations like Plymouth Brethren do not have any liturgy. However, Howe and Pascoe (2010: 44) say that there are no non-liturgical churches, “The choice is not between liturgy or no liturgy, but between having an agreed upon, well-thought out liturgy or leaving things to the spur of the moment and the discretion of the leader. As one wag has rightly observed, “If you think organized religion is bad, try disorganised religion.” In Luke 11:1-4, the disciples went to Jesus asking Him to teach them how to pray just as John the Baptist had taught his followers how to pray. Jesus gave them “The Lord’s prayer” a liturgy easy to memorize and to be used over and over again. Liturgy is a people’s tool in the Anglican Church (Howe & Pascoe, 2010:56).

The third vital tool in the Book of Common Prayer is the Thirty-Nine Articles of Religion which were developed “against the errors of the medieval Roman Catholic on one side, and the excesses of radical Puritans and the Anabaptists on the other” (Howe & Pascoe, 2010:98). These define the Church doctrine in all areas of Christian endeavour from the Scriptural point of view. We read that when the book of the law was discovered in the temple. King Josiah tore his clothes in confession of his sins and those of the nation (2 Kings 22:11) and the people joined him (2 Kings 23:3). Howe and Pascoe (2010:106) challenged the Anglican Church to return to these Articles of Religion in the same way Josiah did. The articles would not bring unity in diversity in the mission of the Church because not all Anglicans subscribe to them at present. But a bond of love for one another, for the spiritually lost and Scripture probably would. Taking mission as a priority as the case was during the decade for evangelism would also result in unity in diversity is as it was witnessed in 1990-2000 period. Corrie (2008: Mission & Unity paragraph 2) observed that “a common agenda for mission and commitment to serving the world together” brought unity in the Anglican Church. Roland Allen an Anglican missionary stated that mission breaks down differences between Christians missionaries and he said;

“The moment missionary-hearted people meet with any degree of intimacy, the Spirit in one recognises the Spirit in the other, and bursts through all the barriers of custom and habit of thought to greet the

other. Missions make for unity, and it is in this way, I believe, unity will be attained. It will be by discovery not by creation” (Allen, 2006:83 cited in Corrie, 2008: Mission & Unity paragraph 2).

The decade for evangelism in the Anglican Church brought unity across the churchmanship. Even when a review was taken in 1995, the response from the Anglican Communion was encouraging as the chairman of Decade for Evangelism Colin Craston is quoted saying “in his 40 years in full-time ministry in the Anglican Church, he has known no vision ‘capture the imaginations of all Anglicans’ of all nationalities and cultures “the way the Decade vision has done” (Okorochoa, 1996:13). Corrie (2008: Mission & Unity paragraph 3) comes to the same conclusion when he states that Anglicans accept living with differences for the sake of higher unity. He says that “Its instinct is for an inclusive catholicity that would much rather holds differing perspectives together in an integrated way than see them operate independently.” (Corrie, 2008). Mission brings unity as the church sees one enemy, the devil and his kingdom of darkness which must be conquered.

It should be pointed out that until 1998 the Anglican Communion had no set theology of mission tailored for all its members. Suffice to state here that the 1998 Lambeth conference initiated a Decade for Evangelism from 1990-2000 and with it came the five Marks of Mission to be administered by the Anglican Communion Office (ACO, 1984a). The Five Marks of Mission are:

1. To proclaim the Good News of the Kingdom,
2. To teach, baptise and nurture new believers,
3. To respond to human need by loving service,
4. To seek to transform unjust structures of society,
5. To strive to safeguard the integrity of creation and sustain and renew the life of the earth<sup>44</sup>.

The view of evangelism in this paper is holistic including all these five marks.

Bishop Michael Doe the Secretary General at USPG wrote a paper entitled 'An Anglican Understanding of Mission and Evangelism' (2008:1-7)<sup>45</sup>. The document was for Bishops study at 2008 Lambeth. He noted twelve Anglican beliefs as essential including the ones mentioned above for mission which were later agreed upon by the bishops.

1. *Missio Dei*: Anglicans believe that the source and goal of all mission lies in the nature and work of God.
2. Centrality of Jesus Christ: Anglicans believe that all mission should be centred on Jesus Christ.

---

<sup>44</sup> Anglican Communion Office 1984a <http://www.anglicancommunion.org/ministry/mission/fivemarks.cfm>

<sup>45</sup> Doe 2008 <http://www.aco.org/communion/acc/meetings/acc14/reports/pdf/mission.pdf>

3. Holistic Mission: Anglicans believe that Mission must be holistic, or “integrated”. Corrie (2008: Integral Mission paragraph 1)<sup>46</sup> prefers the term “integral mission” because it brings all elements together without elevating one over the other. The five Marks of Mission fall in here.
4. Understanding Mission needs Scripture, Tradition and Reason: Anglicans believe that Scripture is crucial, but we also need Tradition and Reason.
5. Theological Diversity: Anglicans believe that theological diversity can be creative in understanding Mission.
6. The role of the Church in Mission: Anglicans believe that the Church is an integral part of Mission and its delivery.
7. Incarnational: Anglicans believe that mission must be rooted in the Incarnation of Christ.
8. Cultural sensitivity: Anglicans believe that Mission must take its cultural context seriously.
9. Openness to truth and acceptance of our own incompleteness: Anglicans believe that in mission we continue to grow in our understanding of what God is doing.
10. Leadership and Community: Anglicans believe that Mission is the responsibility of all the baptised under the leadership of the bishop.
11. Communion-wide Activity and Mutual Support: Anglicans believe that Mission should be a shared activity across the Communion.
12. Ecumenical: Anglican Mission should be part of a larger ecumenical giving and receiving.

However, these Twelve marks are not a replacement of the ‘Five Marks of Mission’ but rather an expansion of the five hence are referred to as ‘An Anglican Understanding of Mission and Evangelism’ (Doe, 2008:1-7) as stated earlier. Therefore, at the centre of these marks is the Anglican Communion search for a definition of mission for use. Corrie (2008: Introduction paragraph 4) says that the Archbishop of Canterbury addressing the Towards Effective Anglican Mission (TEAM) in South Africa in March 2007 Conference described mission in such a way that:

---

<sup>46</sup> Corrie 2008 [www.trinity-bris.ac.uk/.../corrie\\_mission\\_and\\_anglican\\_identity.pdf](http://www.trinity-bris.ac.uk/.../corrie_mission_and_anglican_identity.pdf)

“The Church has the mission of calling all to “know the Lord”, to announce that God has made his nature and purpose clear and that we are summoned and enabled to share his loving and creative perspective on the world He has made”<sup>47</sup>

This is another definition of mission but at the moment we settle for the Five Marks of Mission as our definition. It is the one which was used in the March 2008<sup>48</sup> in the evangelism and mission study by John Kafwanka and Stuart Buchanan from the ACO from which wonderful feed backs were obtained from the members worldwide. The most important point observed is that these twelve marks and beliefs were agreed upon by bishops at 2008 Lambeth as a true reflection of the Anglican Communion theology on mission.

Now let us look the theology of Homogeneous Unit Principle.

#### **4.3.3.2 Theology of Homogeneous Unit Principle (HUP)**

We have argued in chapter three that the church at Sinai was an ethnically homogeneous one and so was the first Greek Gentile church in Antioch mentioned in Acts 11:19-26. What we have not established is the question; Is the HUP supported biblically and theologically? Should it be used as a tool for evangelism and church planting? As argued in chapter three, the definition of a homogeneous unit church is elastic (McGavran, 1990:163). Setting out to plant a homogeneous church in a multi-cultural and multi-ethnic setting such as a church for the Youth or for the widows, or for the senior executives or in a country like South Africa to establish a church for the “Zambian community” working and living in Johannesburg is not in line with the New Testament teachings (Preston, 2001:67). McGavran (1990:163) says that “People like to become Christians without crossing racial, linguistic or class barriers” but Barro (2003)<sup>49</sup> says that people don’t “*like* to become Christians” (italics mine for emphasis) as per Romans 3:11 and Psalm 53:1-3 which says “there is no one who understands, no one who seeks God.” Human beings are incapable of seeking God on their own. I concur with Barro (2003), the Apostle Paul himself did not seek God. He was on his way to destroy the people who sought the Way when the Lord called him into ministry (Acts 9:2). Sin gravitates us to comfort zones seeking those who are “like ourselves,” fellow sinners. Besides Jesus said “Whosoever will come after Me, let him deny himself, and take up his cross, and follow me” (Mark 8:34). Fellowshiping in a multi-ethnic and multi-cultural body is not easy. Most of us are apprehensive when we find ourselves in or enter a different cultural, or when we are in a different, ethnic environment. However, as Christians this is the cross we are called to bear. Besides God loves it because it is He who created unity in diversity for His own glory. Multi-ethnic churches do face all

---

<sup>47</sup> William 2007 <http://www.archbishopofcanterbury.org/1621>.

<sup>48</sup> ACO 2008 [http://www.anglicancommunion.org/ministry/mission/resources/documents/holistic\\_mission.pdf](http://www.anglicancommunion.org/ministry/mission/resources/documents/holistic_mission.pdf).

<sup>49</sup> Barro 2003 [http://www.ediaspora.net/ACB\\_article3.html](http://www.ediaspora.net/ACB_article3.html)

sorts of challenges such as language, style of music and worship. Only when Christians grow in their faith are they able to deny their own tastes for music and worship, and thus facilitate fellowship in a worship service. Christians must accept one another's language, music and way of worship as Paul advised the Christians in Rome over foods or subscribing one day above another as sacred (Romans 14:1-23). Instead "Let us therefore make every effort to do what leads to peace and to mutual edification" (Romans 14:19). We should aim for unity in diversity in the ethnic and cultural world we live in. When we become Christians we are filled with the Holy Spirit and become members of one Body of Christ though God has given us diverse gifts including different ethnicity and culture. All these different parts are from God 1 Corinthians 12:12-14. The church is not to focus on being a respectable club for a certain class. Rather it is a community that believes all worldly divisions are nullified at the foot of the cross. My identity is not just connected to Christ but also connected regardless of cultural differences to every other believer. Wiersbe (2001:609) says that the differences in a multi-ethnic church are a point of strength as they are in a human body. When these differences such as eye and ear are not there the body it will not function well and it will result in people displaying deficiency in their lives and service. This diversity in the body is controlled in love (1 Corinthians 13) to maintain order and this will only happen as members mature spiritually. Wiersbe (2001:610) concludes that these differences in the body, or in our case, the ethnic groups in the church are necessary for the following reasons (a) to enable us to live, grow and serve because "diversity does not suggest inferiority", (b) to depend upon one another's strength points: not to compete but to complement each other, (c) to fulfil the will of God because it God who created these different ethnic groups. Our role as Christians is to strive for God's unity among diverse ethnic groups. Therefore in my opinion the idea of having alternative church services in one building at different times on Sunday to suit each homogeneous group as proposed by Wagner and McGavran (cited in King, 1984:83) is in conflict with the word of God.

We stated in this chapter that the homogeneous unit model of mission is certainly not in line with the word of God because all known barriers among believers are broken in Christ (Ephesians 2:12-22; Galatians 3:29). The homogeneous churches mentioned at Cornelius's house or the one in Antioch were not planned to be that way. All these churches were established by the Holy Spirit because Peter at Cornelius's house and the Jewish- Greek men from Cyprus and Cyrene had not planned for them as such (Acts 10:9-23; 11:19-26). God has commanded us to unite and no segregation based on ethnicity or culture should occur in the church. The homogeneous unit does get numerical growth of churches, but unfortunately it lacks Scriptural and theological support. But how should an urban healthy church operate biblically and theologically?

#### **4.3.4 Urban healthy Church**

In the Bible the word church is from the Greek word *ekklesia* “assembly” of the people. Han (2006:19) says that the word is derived from the verb *ekkaleo*, a compound of *ek*, “out,” and *kaleo*, “to call or summon,” which together mean “to call out.” Therefore the word *ekklesia*, literally means “called-out ones.” Erickson (1998:1041) says that this same word “church” in other cognate terms in other languages you have the word such as *Kirche* where you get the word *kuriakos* in Greek which means “belonging to the Lord.” In the Gospel the word “church” is first mentioned in the gospel of Matthew 16:15-20. This happened at Caesarea Philippi when Jesus asked his disciples who He was. Then Simon responded using a personal pronoun *su* “you” together with the verb *ei* “you are” stressing the point that “You-you and no other –are the *Christos* “Christ”. (Chamblin, 2010:816). It is Jesus’ response to Peter when He said “I say to you that you are Peter, and upon this rock I will build my “church” *ekklesia* and the .....” This verse and the ones that follow have raised dust among scholars. Due to the scope of this study, I will not go into this debate suffice it to say that the Church ultimately belongs to Christ and not to Peter. Jesus loved the Church and died for it.

Now, what are the marks of a healthy church? Wagner (1976:32)<sup>50</sup> lists seven vital signs of a healthy Church, Mark Dever (2004:28-31)<sup>51</sup> identifies nine marks split into two categories “preaching the message,” five marks and “leadings of disciples,” four marks. Michael Goheen (2011:201)<sup>52</sup> lists twelve areas.

#### **4.3.5 Analysis of a healthy church**

The Anglican Articles of Religion XIX define “the visible Church of Christ as a congregation of faithful men, in which the pure Word of God is preached, and the sacraments are duly ministered According to Christ’s ordinance in all those things that of necessity are requisite to the same. As the Church of Jerusalem, Alexandria and Antioch, have erred; so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.” (Chatfield,1998:49).

Therefore the marks of the urban healthy Church we formulate must avoid being contrary to the Word of God from the onset. We look at the three sets of vital signs of the healthy Church from Wagner(1976), Dever (2004) and Goheen (2011). Dever (2004:249-266) has listed more than 34 books and publications listing the marks of healthy church from these books. Due to limitation scope of this study, we will concentrate on these three authors. These three authors are Americans and obviously writing from their cultural church environment. The *Zambian Church* setting is different

---

<sup>50</sup> Wagner’s marks: 1.Pastor, 2. The people of the church, 3. Church size, 4. Structure and functions, 5. Homogeneous unit, 6. Methods, 7. Priorities.

<sup>51</sup> Dever’s marks: (A) 1. Expository preaching, 2. Biblical theology, 3. Biblical understanding of the Gospel, 4. Biblical understanding of conversion, 5. Biblical understanding of evangelism; (B) 6. Biblical understanding of church membership, 7. Biblical understanding of church discipline, 8. Biblical understanding of church leadership, 9. Concern for promoting Christian discipleship and growth.

<sup>52</sup> Goheen’s marks: 1. Worship, 2. Preaching, 3. Prayer, 4. Live contrast from community, 5. Understanding cultural context, 6. Witness to the world, 7. Evangelism in organic way, 8. Identify needs for neighbour, 9. Mission centred, 10. Parents nurturing children, 11. Trained leaders, 12. Small groups.

to the one we have looked at because the cultural and challenges in the churches are slightly different. Despite the differences of the two settings, some urban aspects of the church in Zambia are similar, such as the ethnic heterogeneous population and the biblical principles mentioned by authors are applicable to the Zambian situation. Other similarities include centrality of the Bible, importance of evangelism, conversion, identifying and meeting some of the social needs in the community among the poor. We need to come up with a single list taking into account the marks identified by these scholars. The criteria for the selection will be first, our understanding of Scriptures as defined by the Church in Article XIX so as to avoid error. Second, is the ethnic and cultural environment of Zambia. From the onset, we have identified two marks common from these scholars.

I have also looked at another eight (8) proposals for a health Church from the Natural Church Development (NCD) written by Schwarz (cited in Stetzer, 2008 :14)<sup>53</sup>. In other writings these have been classified as Principles of Church Growth (Oh Han, 2006:52). But we shall not take Schwarz's points as the "marks of a healthy Church". Wagner also has tabulated eight marks of church growth principles different from the ones above (Wagner,1996:123-132 cited in Oh Han 2006:54). These should not be confused with the marks of a Healthy Church. The three selected marks from Wagner, Dever and Goheen are sufficient for the study due to present space limitations.

The two marks below are common to the scholars and are not listed in importance of priority.

- (1) The pastor, (2) Evangelism.

Even in these areas identified as common to the three scholars, their approaches are in many ways different. For example, Wagner priorities are for the numerical growth of the church using scientific, social and anthropological tools combined with Scripture (Wagner, 1976:39-43). Dever on the other hand is solely dependent on Scripture whilst recognising the Lord's election and sovereignty in both conversions and numerical growth (Dever, 2004:142). Goheen (2011: 201) is looking from the hindsight of his ministry "Ten things I would do differently if I pastored again."

Let us now formulate the marks of the healthy church taking in account Wagner, Dever and Goheen's points. In order to do so, we will now adopt some images of the church used in the Bible as identified by Paul Minear. Minear (1960:268) has used 96 images of the church which he states are found in the New Testament. I have chosen that of the Son of Man and other human related images of the church (1960:116). The reason for choosing the "man" image (this term includes women too) is

---

<sup>53</sup> Christian Schwarz marks of the Church Healthy Movement of his NCD (Natural Church Development) These principles, or quality characteristics, are 1) Empowering leadership, 2) Gift-oriented ministry, 3) Passionate spirituality, 4) Functional structures, 5) Inspiring worship service, 6) Holistic small groups, 7) Need-oriented evangelism, and 8) Loving relationships.  
58. Stetzer 2008 <http://ChurchGrowth-healthychurch.pdf>

because I think it will be simple and easy to follow. Wagner (1976:32) too used it in his description of the vital signs of a healthy church. The sequence does not follow any priorities at all.

We start from “new” birth. For any man born, the parent’s genes are in him. His parents’ characteristics will somehow be visible in his life. Since Christians are born again (John 3:3), they are God’s children and as such, they are supposed to show God’s image to the World.

The first feature I expect to see in the healthy church must be that of God’s restored image or genes in it (Ephesians 4:1; 5:8). This emphasizes the quality of believers. A man who is “called out” of the world, must be Holy as God is Holy, 1 Peter 1:15-16. Holiness is attractive. Wagner (1976:32) in his marks mentions “the people of the church” but their quality of life, holiness is not mentioned. The reason might be because he is reasoning from a pragmatic paradigm of numerical growth being the highest priority for him. Neither does he urge the pastor charged with the responsibility to call his flock to holiness (Wagner, 1976:61-72). Dever (2004:66) writing on his second mark of a healthy church, biblical theology, states that a healthy church should teach five truths about the doctrine of God (Dever, 2004:60). In these truths he points to the holiness of God and clearly states that humans are not holy. But he also does not challenge the members to a life of holiness which is attractive to non believers. Wright (2010:106) states that Christians must live attractive holy lives for the world to see. Attractiveness is a practical demand on the believers because the Gospel is attractive (Wright, 2010:128). A church must attract different ethnic and cultural groups of all ages. In Mark 2:1-2 we read that when Jesus “entered Capernaum, the people heard that He had come. So many gathered that there was no room left”. No television or newspaper advertisement went round calling people to come and hear Him and be healed. His holy presence was attractive enough to pull many. So a healthy church must show God’s image which is holy and attractive, which comes through holy living. Goheen (2011:199) says the eschatological people of God who are the church ought to be attractive, distinguishable and in contrast to the community. A church should strive to live so that to outsiders, it is “a contrasting community”. However, there is need for caution because the prosperity gospel preachers also use marketing gimmicks and attract people to themselves using what Paul call “shameful ways” (2 Corinthians 4:2) and they sell or “peddle the word of God for profit” (2 Corinthians 2:17). They preach “what their itching ears want to hear” (2 Timothy 4:3). Acts 2:42-47 and 9:31 shows us that the apostles’ life style to which the people devoted themselves “to teaching and to fellowship, to the breaking of the bread and to prayer” (Acts 2:42) and it was attractive and many joined the church (Acts 2:47). The church today should take advantage of the prevailing peace to be strengthened, encouraged by the Holy Spirit and attract many into the kingdom through word and deed. It is God’s church, even in the middle of persecution as seen in the early Church, God is able to turn persecutors to become evangelists as it was with Paul and this lead to church growth and believers’ fear of the Lord. This is an important mark of a healthy church. This means that we, the church, must be holy and attractive to the world.

The second image we see in man is that he is born into the world. In a healthy church its members are supposed to be those from “called out” covenanted members or born again or converted to Christ. Wagner (1976:135) calls it turning men into disciples. Dever (2004:102) agrees that conversion is a mark of a healthy church and it is possible to happen in all men. Wright (2010:99) calls this redemption of God’s children from all forms of exploitations as Israel was delivered from Egypt. Goheen (2011:202) talks about nurturing children by Christian parents as of utmost importance in the church in form of family prayers and Bible study. This tool has been very successful to many who used it. I experienced it in our home as a child born from Christian parents. We have also experienced this method by sharing, reading the Scriptures with our children over the years, and the Lord has been gracious to us and to all our children. David Watson<sup>54</sup> describes the conversion of these children is being like one driving across the bridge only to realise that you are on the other-side, meaning their conversion is usually slowly, mostly less dramatic, with conversion dates rarely known by the children. These children are born into the body of Christ. Goheen (2011:205) says that it is in preaching that a born again Christian is fired to lead others to Christ. He does not mark conversion as a separate experience which must be stated. A healthy church must be the one in which the new birth and conversion ought to be happening, especially in homes.

The third mark of a healthy church is to establish that this man has a home or a base. This is the historical foundational basis of a man. Humanly speaking, Jesus was called a Nazarene (Matthew 2:23). A healthy church must be rooted in the teaching and practice of biblical theology (Dever, 2004:60). Teaching the doctrine of God would result in members establishing their spiritual base for growth as they will grow to love and value the Bible as God’s word (Dever, 2004:60). I combine this teaching with discipleship. But Wagner among his seven vital marks does not address the importance of Biblical theology for the church to be healthy which is an oversight on his part. But Goheen (2011:200) though not including it among the twelve signs, introduces this important mark at the end of chapter 8 stating that the church ought to teach the word of God, fellowship, breaking bread and prayer as “essential to the missional church.” A healthy church must emphasize its teaching on biblical theology as its root for growth.

The fourth, when a man is born in order to be healthy, he needs someone to take care of him from birth. This person is the parent, or in this cases a pastoral team. A human being is one of God’s species which cares for its offspring for a number of years before it sets them forth independently into

---

<sup>54</sup> David Watson was Evangelical minister in the Anglican Church died in 1984.  
Skinner 2012.[dougskinner.wordpress.com/2012/07/06/what-about-them-part-5/](http://dougskinner.wordpress.com/2012/07/06/what-about-them-part-5/)

the cruel world to survive. Ephesians 4:7-16 shows us that the church is a body made up of members with different gifts to build up one another “until we reach unity in the faith and in the knowledge of the Son of God and become mature, attaining the whole measure of the fullness of Christ” (Ephesians 4:13). Dever (2004:230) talks about plural leadership while recognising a pastoral role, but Wagner (1976:69) talks about a pastor who commands authority and respect among members. Spiritual maturity in the church is the responsibility of all the members caring for one other. Goheen (2011:219?) identifies leaders with the “missional vision to equip others to follow families that are training the next generation in what it means to be faithful, and small groups that can facilitate the various dimensions of the church's task.” He recognizes that a pastor alone would not be able to meet the needs of all members.

Back to our idea of a man. How does this man live and grow? The fifth mark of a healthy Church is feeding. The parent, in this cases the pastor and the entire membership, must feed the flock with the correct diet which is Expository preaching from God’s word (Dever, 2004:39). Dever ranks this mark as very important. Goheen (2011:204) also stresses its importance in a healthy church when he says “Preaching is one element of worship that deserves special attention... nurtured and empowered for the missional calling (Ephesians 4:1-16)... bring the hearers face to face with Jesus Christ as he really is.” This is the preaching Goheen is encouraging. Broughton-Knox (2003:106) referring to Jesus’ words to Peter in John 21:15-18 “feed my lambs...” says that it is the task of leaders to minister God’s word to the flock. In Wagner’s marks, the feeding of the flock is mentioned in passing when he talks about the methods of evangelism and it is related to numerical growing of the church. He says “The secret of success is to find the need and fill it” (Wagner, 1976:136). This teaching is what is currently going on with the prosperity gospel preachers. They preach what people want to hear. They get huge numbers but with no gospel preaching. I group this mark together with “Gospel centred approach” because one cannot faithfully be an expository preacher and not be gospel centred. The whole Bible is the gospel.

The sixth mark of a healthy church is that it must have members or “the people of God”. In our image of a man we see many parts which constitute a person. This mark is found in Dever and Wagner’s. Both emphasise that the ministry of the church is for all members in the body Romans 12:3-8; 1 Corinthians 12:12-31; Ephesians 4:7-16;. Wagner (1976:72) states that spiritual gifts be identified among the people and that they should be encouraged to exercise them in the church. Dever (2004:157) says that these spiritual gifts are there to build the church (1 Cor. 14:12). For Dever (2004:163) high level church members’ commitment is a sign of a healthy church. The two scholars make a valid point here that members’ gifts be used in the church and their commitment is equally a sign of a healthy church. The gifts must be used to build up one another and the community for Christ

witness and glory (1 Peter 4:10, 11). It is in this area Goheen (2011:215) talks about the church identifying the needs of the poor and vulnerable people in the community as a means of reaching them for the gospel. Members must be involved in building up one another. This type of mark is missing from Dever and Wagner's list of a healthy church.

This man we are talking about is mortal. If he does not reproduce, there will be no other humans after him. Therefore, the seventh mark of a healthy Church is evangelism. Evangelism is proclaiming the gospel and winning souls into the Body of Christ. Dever (2000:138) says evangelism is done in obedience to God's command, to love the lost and love God. This mark also appears on both Wagner and Goheen's lists. The difference again is in methods and approach. Wagner (1976:148) takes spiritual proclamation as a priority and no deeds at all. McGavran with whom Wagner shares his stand on evangelism emphasizes the spiritual component as a priority relegating the social and economical needs as only applicable in emergency situations such as disasters affecting human life (McGavran cited in de Wet, 1986:97). Evangelism according to Flip Buys (2011a) summarising Wright (2010) says that "it is the whole Church taking the Gospel to the whole world." In the African and Zambian context, it means using the entire gifts of the members of the whole Church for mission. This is a holistic mission to meet the spiritual as well as the social, economical needs. Unfortunately, this is lacking in Dever and Wagner's marks. It is prominent in Goheen's list when he says that the preaching of the gospel must be "authenticated by deeds of mercy and justice" A church deeply involved in the needs of its neighbourhood and world (Goheen, 2011:216). Stott (1975b:27) says that evangelism and compassionate service belong together in *missio Dei*. They are partners in evangelism; though word and deed are independent yet they belong to each other as 1 John 3:17-18 says "If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him?...love with words...actions and in truth." The acts of good works must "spring out necessarily of a true and lively faith" a fruit from a child of God and not to earn salvation (Article XII). Zambia has a high HIV/AIDS prevalence and poverty levels (Mandryk, 2010:894). Buys (2008:11) says special counselling would be needed from the Christian perspective to turn the *ubuntu* concept to the *Koinonia* in the Bible. These needs should not be ignored as Wagner and McGavran's have stated above. The details and difference on evangelism approaches are many among scholars, but the most important point is that a healthy Church is the one which proclaims a holistic gospel to the world.

Goheen again raises three important marks of a healthy church which are not found in the Dever (2004) and Wagner (1976) books. The first will be the eighth mark. Using our man image, men must communicate to one another and to God. Goheen calls this mark prayer. He talked of what he referred to "frontline prayer as opposed to maintenance prayer" (2011:206). The former is the one in which members meet praying trusting God to act in a specific area, while the latter is what goes on normally

at each gathering. It is essential that members learn that a church at times may find itself needing to hear from God in a special way and indeed it needs these types of prayers. I would combine this mark with worship because this is extremely important in the life of the church. Church worship must be done correctly and Geheen (2011:202) says that the church must get worship correct for its growth.

The ninth mark of a healthy missional church is the church that understands its' cultural context. Goheen (2011:210) says that "the church must be at home in its cultural setting" he uses the word "solidarity" with local culture but at the same time separation from its non Scriptural cultural aspects. Stott (1975a: E & C paragraph 1) says that culture is from God given to man but since man has fallen (Genesis 3:1-24) even his cultural is also tainted. Therefore all culture must be analysed and weighed against Scripture. Goheen is writing to the western culture and for an African and a Zambian reading these marks some things he mentions are not easy to understand. For example, he talks about someone taking a study in the community only to discover some needy people in the vicinity (Goheen, 2011:215). In a Zambian cultural, such a poor needy person in the community would be noticed within a short space of time with no detailed study required. We do not have a government strong economic structure were one poor person can live alone unnoticed. Besides the church is surrounded by poverty which is not the case in the West.

The tenth mark identified is the importance of small groups within the church which are vital in teaching, fellowship and nurturing members to maturity. He says that "these small groups are to become instruments of God's mission oriented toward the world" (Goheen, 2011:221). Wagner (1976:100) too talks about these in the church. This is essential in the church because it is the vehicle for teaching and fellowship.

The eleventh and last mark equally important but not mentioned by Wagner and Dever, is the sharing of love among the believers and for the community, the loving relationship (1 Corinthians 13:1-13). Dever did mention it but only as a catalyst in evangelism (Dever, 2004:138). This mark in my opinion is a priority followed by teaching and preaching. Rick Warren, Dale Galloway and Robert Baake, also recognize it (cited in Dever, 2004:254, 259 and 262). The reason it may not have been mentioned is the fact that it is taken as an obvious mark of all Christians. No, it is not. It must be stated separately because in mission, it is the one which ties all the marks of a healthy church together.

#### **4.3.6 Relevance of these signs of a healthy church**

Now, what is the relevance of these signs of a healthy church for unity, diversity, multi-ethnic inclusiveness when doing mission and evangelism. Will they be noticed by the community? First, the emphasis of biblical theology teaching and preaching will lead to members acquiring knowledge of the word of God which will result to growth and maturity. A spiritually mature Christian will know

and value what Christ did on the cross. He broke down the barriers which separate believers such as ethnicity, culture, gender and status (Ephesians 2:12-22). Such a member will seek and value the unity and diversity found in the church. They will recognise and aim for unity, “Make every effort to keep the unity of the spirit...just as you were called, ...one Lord, one faith, one baptism; one God and Father of all...”Ephesians 4:3-6; 1 Corinthians 10:16-17; 12:13.

Second, powered by God’s love for one another, recognising the differences among members, especially in small groups, would stimulate members to care for one another in love. The caring for one another may be done materially and/or spiritually. Those who have will share with the have nots “All believers were one in heart and mind. No one claimed that any of his possessions was his own, but shared everything they had...There were no needy persons among them” Acts 4:32, 34. This would become a reality and it would result in the church becoming multi-ethnic inclusive. The fact that the diverse believers meet for Bible study in small groups and in fellowship is a witness on its own to a divided community and this on its own will attract many to seek Christ’s Lordship. All the eleven marks suggested are a true reflection of *missio Deo*.

Thirdly, the Anglicans worldwide are united by (a)The Holy Scriptures (b) the Book of Common Prayer which has the creeds and 39 Articles of Religion (c) Two Sacraments, Baptism and the Lord’s Supper and (d) The Episcopate (Packer & Beckwith, 1984:23). These four values unites the members in Zambia and the congregations such as St Mary Magdalene’s Church would be enhanced with the eleven vital marks indicated in this study.

#### **4.4 Biblical and Theological Principles observed for urban mission**

We have generally been looking at the biblical and theological understanding without critically identifying those which may be applicable to the urban and rural setting in Zambia. The Biblical ones are generally universal though we need to use wisdom in the manner we implement them in the urban setting. Five biblical and theological principles have been identified from this study.

Firstly, the mission to the urban ethnic groups is in God’s sovereignty. Whilst He has given humanity the ability to plan and implement programmes, in the end it is God’s will that will come to pass. First we see it in the Tower of Babel construction when men’s unity was based on themselves. God was not pleased with that unity, so he scattered them (Genesis 11:1-9). Second, we see this in Abraham and Israel’s history. We learn that Israel was called to be the priest to all the ethnic groups if they obeyed God (Exodus 19:4-6), but they failed miserably. God’s providence or sovereignty reigned supremely as He sent His Son Jesus Christ for all ethnic groups. We continue to see Yahweh’s sovereignty in the New Testament as well. The Lord Jesus commissioned his disciples to go to all ethnic groups. But

how did they go? It was His Holy Spirit who literally pushed them out of their cocoons of Jerusalem. First, the Jerusalem evangelisation rally on Pentecost was His doing. When persecution arose they scattered proclaiming the gospel wherever they went.

The second principle is that the mission to the ethnic groups must arise out of our motivation to see lost people reconciled with God (2 Corinthians 5:20) and living in line with the Word of God. However, becoming a Christian implies denying self and taking up the cross and this is not something one likes. We do not have a cross less gospel. It is not our natural liking but God loves it and must love multi-ethnicity and multi-cultural church. God loves unity in diversity fellowship of His people.

Thirdly, we need to be people who are sincere in our studying of the Scriptures and in tune with the Holy Spirit. Peter could not understand the vision but faithfully obeyed and as result he witnessed the Gentiles being filled with the Holy Spirit which he did not expect (Acts 10:44). Was it not he who quoted Joel 2:28 at Pentecost that the Holy Spirit was to all people? Yahweh will do anything as long as it is in line with His word, Genesis 3:1-24; Romans 5:12-18; Ephesians 2:1-3 (Stott, 1975a: E & C<sup>55</sup> paragraph 1) so, there is need for continued studying of the Scriptures and listening to the Holy Spirit in order for us to know His will in all circumstances.

The fourth principle is that *missio Dei* is holistic or integral. There is no justification from the word of God for separating social and spiritual as McGavran and Wagner have done. Chester and Timmis (2007:76) stated that “social action without a Word is like a sign post pointing nowhere” and therefore evangelism is both spiritual proclamation and social action. They are inseparable. It is part and parcel of true religion to care for widows and orphans (James 1:27) and faith without deeds is useless (James 2:20).

The fifth principle is that if eleven marks of a healthy church are put into use they would result in a holistic mission of the church. But we should not aim for a perfect visible church on earth because while the members are saved by the Lord’s grace their fallen nature lingers in them. However, below are the eleven marks of a healthy church. (1) pastor (2) members (3) biblical theology (emphasis on teaching and discipleship) (4) expository preaching (5) conversion, (6) evangelism programme-holistic (7) attractive to the world (8) Small groups, (9) prayer and worship, (10) Loving relationships (11) understanding cultural context.

---

<sup>55</sup> (E & C) Evangelism & Culture paragraph 1.

#### **4.5 Preliminary Conclusion**

In this study we have argued that God created man and from him all ethnic groups. This was done for His pleasure. From His creation model we see that God is God of unity and at the same time of diversity. Secondly, from both the Old and New Testament we see that God had a plan for all ethnic groups to be saved. When He saved one ethnic group Israel, He had no permanent plan of keeping that group separate from other ethnic groups, but He made the two ethnic groups one in Christ Jesus (Ephesians 2:12-22). Therefore, the Church must be multi-ethnic and multi-cultural. Trying deliberately to evangelise one ethnic group at the expense of another is not in line with God's word.

Thirdly, the urban healthy church is the work of the Holy Spirit. The pastor, the entire leadership and all the members ought to continue in prayer and studying His word to seek His mind and direction. They must be ready to go out to reach others for Christ. The preaching must also be done both in Word and in their actions.

Now we ask the question, how do we use this knowledge of the biblical principles discovered here and the theological reflection to assist us turn the urban Anglican Church multi-ethnic and multi-cultural? This is our task in the next Chapter.

## CHAPTER 5

### THEOLOGICAL MISSIOLOGICAL PRINCIPLES FOR URBAN ANGLICAN CHURCHES IN ZAMBIA

#### 5.1 Introduction

In this chapter I formulate theological-missiological principles that should be applied by the urban Anglican churches in Lusaka and Zambia, as part of *missio Dei*, in order to become healthy multi-ethnic churches. I begin by distinguishing the spiritual and social needs of individuals that comprise the urban community. I then follow this identification by formulating a theological-missiological strategy that could assist the Anglican Church in Lusaka to develop more healthy multi-ethnic urban churches. Lastly, I determine the needs for immediate application, after which I conclude this chapter with the prerequisite recommendations for further research.

#### 5.2 Formulation of the practical guideline model of an urban Zambia Anglican healthy Church

##### 5.2.1 Identification of spiritual and social needs in the community

About 40 percent of the Zambian population of 13, 046,508 live in urban areas. This makes the country one of the most urbanised states in sub-Saharan Africa (CSO, 2011:2, 3). Of the nation's population, 46 percent of the Youth are below the age of 15.<sup>56</sup> The country has several social, economical, and spiritual challenges with which to contend.

On the social side, the urban population is multi-ethnic and multi-cultural, attracting the 73 ethnic groups (ZIS, 1963:19) into the city from the rural areas. The urban population includes those from neighbouring countries who have made the Lusaka home and Zambia their place of work and residence. On the economical front, the nation's unemployment figures in 2010 were 13.2 percent of the national population. 5 percent of the rural population is classified as unemployed while the urban figure is 29.2 percent (CSO, 2012:111). The Zambian population distribution by poverty status and residence in 2010 puts the urban poor at 27.5 percent, while the rural figure is 77.9 percent (CSO, 2012:181). It is important to note that the rural areas have a 77.9 percent poverty level (CSO, 2010), with 5% unemployment rate compared to the urban 29.2% for the same year.

---

<sup>56</sup> World Bank 2010 <http://siteresources.worldbank.org/INTPRH/Resources/376374-1282255445143/Zambia52311web.pdf>.

My opinion is that the 27.5 percent urban poor are worse off compared to their counterparts in the rural setting in terms of water, sanitation, and housing. In villages these resources are not purchased. For food and other social requisites in the rural areas, the communal and extended family machinery is still largely drawn upon, hence people cushion one another to a limited extent within the extended families. Rural people depend entirely upon subsistence farming for their livelihood. It is from crops and livestock that they earn money for other essentials such as *inter alia* soap, salt, and clothing. Some families and individuals may earn enough from their farm output to buy livestock while the majority own livestock through inheritance.

The extended family system has not yet collapsed completely in Zambia. Even in cities, research conducted among the poor and vulnerable show that 51.8 percent receive food support from relatives, while 24.1 percent from friends and neighbours (USAID/Zambia, 2002:8)<sup>57</sup>. Dale Irvin says: “Cities are always made by mobility or, as in current parlance, by flows of people, money, goods and signs. They combine, for this reason, paradoxical extremes of wealth and poverty, familiarity and strangeness, home and abroad” (Irvin, 2009:177). The effect of poverty among the city residents is, therefore, harsher compare to their rural colleagues.

On the religious side, 85 percent of the population is classified as Christian while 5 percent are Moslems, 5 percent Hindus, and about 5 percent adhere to African religions<sup>58</sup>. Zambia is the only country in the world that is constitutionally classified as Christian (Mandryk, 2010:892). Socially, as Mandryk, (2010:894) says, Zambia records 100,000 deaths related to HIV/AIDS per year. 700,000 children are orphaned, most due to HIV/AIDS. 90,000 live on the street and almost 75 percent of Zambian households care for a relatives orphaned by AIDS-related deaths. The number of child-headed household in Zambia is 65,230 (CSO<sup>59</sup>, 2010: 26).

The population of urban Lusaka is 1,742,976 (CSO, 2010:13). This population is multi-ethnic and multi-culture. Every year the city’s population increases by 24 percent through migrant mobility and by birth. These people come to Lusaka from other districts in search of employment (LCC, 2008:10). Unfortunately, many remain unemployed and this results in poverty, and its offshoots, such as educational and health challenges. The city has an annual growth rate of 3.4 percent while the nation’s

---

57

USAID/Zambia2002  
<http://www.fhi360.org/NR/rdonlyres/eu6n5zdvgojqinhzzpn5hlqnwloaso7z2uosdeengj2lz24lfasjknxwxbektsabfdpr5ynpfvuco/HHHOVCR EPORTfinalenhv.pdf>

58 Encyclopaedia <http://www.nationsencyclopedia.com/Africa/Zambia-RELIGIONS.html>

59 Central Statistic Office (CSO).

rate is 2.8 percent (CSO, 2010:3). In addition, we have high levels of poverty in the city leading to unemployment and social ills. This situation feeds the existing spiritual vacuum. Christians can use this as an opportunity to spread the gospel.

These challenges of unemployment, education, health and several other social, economic, and spiritual, needs are experienced around and within St Mary Magdalene's Church. There is, then, an opportunity for the church to preach the gospel with word and deed. The Micah Declaration (2001:2)<sup>60</sup> says that: "the future of integral mission is in planting and enabling local churches to transform the communities of which they are part", for example, by providing self-sustaining employment. This is what St. Mary Magdalene's Church should aim to do.

As a result of urban challenges faced by churches the world over, the International Anglican Network was formed in response to the resolutions made by the 1998 Lambeth Conference and the 11<sup>th</sup> meeting of the Anglican Consultative Council in recognition that cities are areas needing ministry to the social needs of the twenty-first century (Anglican Urban Network, 2008:2)<sup>61</sup>. St. Mary Magdalene's Church, as the case study here, is not exempt from this call.

### **5.2.2 Formulation of theological- missiological principles**

The Anglican Communion Office (ACO) developed Five Marks of Mission: (1) To proclaim the Good News of the Kingdom of God (2) To teach, baptise, and nurture new believers (3) To respond to human needs by loving service (4) To seek to transform the unjust structures of society (5) To strive to safeguard the integrity of creation, and sustain and renew the life of the earth (ACO, 2008:8).

These five Marks are applicable both in the cities and in the rural areas. Bakke, (1987:28) says that "God is shaking up the world and when He said 'Go and make disciples of all nations' we know where all the nations are – in the big cities." God has brought all nations into cities like Lusaka. The Five Marks of Mission are holistic or integral in mission anywhere and are applicable in the city of Lusaka. Applying these Marks of Mission, the first and most important principle for St Mary Magdalene's Church is to effectively preach the holistic gospel with the purpose of attracting people from all ethnic groups.

---

<sup>60</sup>Micah Network 2001 [http://www.micahnetwork.org/sites/default/files/doc/page/mn\\_integral\\_mission\\_declaration\\_en.pdf](http://www.micahnetwork.org/sites/default/files/doc/page/mn_integral_mission_declaration_en.pdf).

<sup>61</sup> ACO 2008 [www.anglicancommunion.org/communion/.../pdf/urban\\_network.pdf](http://www.anglicancommunion.org/communion/.../pdf/urban_network.pdf)...

### 5.2.2.1 Theology of holistic or integral mission

The following biblical and theological principles, assessed in relation to mission, illumine an understanding of the holistic or integral mission as stated in the previous chapter:

God is a God of unity in diversity and He has shown this in creation. He has broken down all barriers which separate believers of different ethnic and cultural groups. All are one in Christ. There is no segregation in mission. This segregation has occurred due to sin in man which took place after his Fall (Genesis 3:1-24). The whole of humanity's life and culture is tainted with sin as a result mankind generally seeks affinity and friendship with those who are ethnically, socially and culturally closer for psychological freedom and peace.

- (a) In our effort to serve humankind, we believed in the total depravity of humankind and therefore in our effort to serve Him, we need to go deeper than simply providing the physical social needs. We need an integral approach of both word and deed. We aim to address the community and the individuals so that we use their potential to change their environmental conditions. We have the conviction that presuppositions that merely focus on the superficial transformation of communities are in danger of failing to be holistic, comprehensive, and sustainable. There is the need, also, to understand the causes of the problem in the community in order to come up with a sustainable solution.
- (b) In our effort to turn around the lives of individuals and the community, it is important for us to know that our social involvement has an evangelistic prerequisite as we bear witness to the transforming grace of Jesus Christ. If we ignore the world we betray the word of God which sends us out to serve the world. If we ignore the word of God we have nothing to bring to the world. Justice and justification by faith, worship and political action, the spiritual and the material, personal change and structural change belong together. We see this balance from the Lord Jesus Christ Himself when He sent his disciples He instructed them, "As you go, preach this message: The kingdom of heaven is near. Heal the sick, raise the dead, and cleanse those who have leprosy, drive out demons..." Matthew 10:7-8; Matthew 15:32-39.
- (c) God has promised to save all ethnic groups on earth. Through Abraham, all ethnic groups are saved. In obedience to Christ's Great Commission, we are motivated out of love and compassion for the lost to proclaim the gospel to all humankind (Matthew 28:18-20).
- (d) Kapolyo (2004:25) says that "Christianity is unashamedly on a mission and there are no areas or cultures that lie outside the sphere of its work." Christ is for all ethnic and cultural groups.

- (e) The Anglican Communion has an expanded twelve-point theology of mission from the Five Marks of Mission which are holistic or integral. It has a strong (Scriptural) biblical, spiritual component, as well as a social concern for the poor and the marginalised in the community (Doe, 2008:1-7). This is done in obedience to God's word from where we proclaim the gospel to all the people in the community.
- (f) Eleven marks have been identified for a healthy church and these are (1) pastor (2) members (3) biblical theology (emphasis on teaching and discipleship) (4) expositional preaching (5) prayer and worship (6) holistic or integral evangelistic mission-(7) attractiveness to the world, (8) small groups, (9) conversion, (10) loving relationships (11) and understanding the cultural context.
- (g) We are realistic in our understanding that the completion of this task of restoration of humankind will only occur at the culmination of this age. Yet we believe that mercy ministries and transformational development provides a foretaste of our final redemption and thus is erecting signposts of the coming of God's kingdom.
- (h) Integral mission is God's. We are called to participate in His sovereign will for individuals and communities and mankind that some will come to the knowledge of the Lord Jesus Christ (1 Corinthians 9:22-23; John 3:16). The Lord saved us and together we ought to partner with other churches in order for us to be the salt and light by providing the essential services of visionary and indigenous, servant leadership development, in-service pastoral and counselling training, and co-operation in mercy ministries. We must provide the deeds without neglecting the word.

In our understanding of integral mission, we start by taking into consideration the Archbishop of Canterbury, Rowan William's, approach to mission in his address to the conference on 9<sup>th</sup> March 2007 in South Africa. In his address to a group called "Towards Effective Anglican Mission" (TEAM) he said that: "No one can be forgotten or left outside in God's kingdom. The Church is not just about those who have believed, the Church is about those who don't believe, might believe, could believe, will believe. But you don't know that; you just know that they're there and the promise is for them."<sup>62</sup>

---

<sup>62</sup> William 2007 [www.archbishopofcanterbury.org/.../no-one-can-be-forgotten-in-god...](http://www.archbishopofcanterbury.org/.../no-one-can-be-forgotten-in-god...)

The integral or holistic mission approach from the perspective of the Archbishop's is preaching the gospel to all so that no-one is left out of the kingdom. This, in my opinion, is the way forward in reaching the urban many for Christ. In the preparations for this task, Chester and Timmis (2007) says in their book, "Total Church" that the church exists to proclaim the gospel and to minister to the community (Chester & Timmis, 2007:109,137). They write with the British readers in mind as numbers of those attending church services are in decline (Chester & Timmis, 2007:34). They propose a new way in which the church should minister with equal emphasis on both the gospel (word-centred) and the community (action centred) (Chester & Timmis, 2007:16, 76). "The church exists by mission as fire exists by burning" (Chester & Timmis, 2007:84). This statement shows the determination and passion they have for the gospel and the community in the United Kingdom.

This theological position is also held by John Corrie (2008: Introduction paragraph 1), who proposes a paradigm shift in Anglican mission. He proposes an integral mission taking into account the Anglican Communion's Five Marks in Mission which he says are "integral or holistic, sacramental and Trinitarian" (Corrie, 2008: Integral Mission paragraph 2). He further says that: "the church is sacramental in its mission when it offers signs of willingness to suffer and to stand with those who suffer" (Corrie, 2008: Sacramental Mission paragraph 10). Therefore, we are to minister to the suffering community taking into consideration of what God had done for us in Christ Jesus for us to receive life here on earth and eternally.

Both the gospel and ministry to the community are equally emphasised. Buys (2010:15) says that "Service to God and others should not be compartmentalized into spiritual versus social or task versus relational. It should radiate a total way of life sharing." Wright (2006:438) concurs and says that a "...holistic mission from the church" is required which meets human material needs as well as the spiritual ones. Buys (2010:11) continues and says that Christians are called to represent God on earth as He provides for the poor, (Psalms 68:10). "The religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world" (James, 1:27). God's sensitivity is to the poor and their faith (James, 2:5).

Corrie (2008) observes that some evangelical Anglicans are apprehensive about the holistic mission, "they worry that evangelism is blunted in a holistic mission approach." They equate holistic mission with social action which is perceived as "a mere presence" of Christianity. Therefore, he prefers to use the term "integral mission". Other evangelicals who oppose this approach and dichotomise the social and spiritual are McGavran (1990:22-23, 62) and Wagner (1976:148). Greenway and Monsma (2000: 94) also states that evangelicals fear of social gospel has kept them away from the cities where they

cannot avoid addressing these challenges. I am of the view that a holistic approach to mission is a sure manner to be witnesses for Christ in these suffering urban communities. Jesus himself defined His mission in Luke 4:18-21 embracing all activities including the social ones (Bosch, 1991:516). He met people's social and spiritual needs and his apostles such as Paul, Peter, and John followed suit (Matthew 20:34; Mark 1:41; Luke 9:10-17, 2 Corinthians 7-9; Acts 3:1-10). The church in the city must follow Jesus' example and address both social and spiritual needs of the people in the community. This is one principle which can be used to reach the cities.

#### **5.2.2.2 St. Mary Magdalene's Church preparations**

In order for St. Mary Magdalene's Church to attract people from all ethnic groups, one possibility is to start ministering non-discriminatory works of mercy to all the people in the community. This includes the poor, socially marginalized, and, the most vulnerable people in the community. God has called us to integral mission as the Lord Jesus did at the beginning of His ministry in Nazareth, "The Spirit of the Lord is upon me ...to preach good-news to the poor...and recovery of sight to the blind..." (Luke 4:18-19). The church can use this avenue to reach many in the community. However, the congregation must prepare itself spiritually and materially before launching into the mission field. The pastor and the council leadership have to take a firm decision that they wish to deliberately shift their status from being a church in the community to a church for the community (Bakke, 1987:112). The church and the mission to the community are God's program and not theirs. Wright (2006:62) emphasising this point, states that we need to see mission from God's view; not merely from an "anthropocentric (or ecclesiocentric,) viewpoint, but to develop a radically theocentric worldview". Mission is not ours but God's. Our role is to be obedient to His word and do what He says. We leave the results to God, though we know that God wishes to save all mankind as the Scriptures say "The Lord is not slow in keeping his promises, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance" (2 Peter 3:9). The Church must be ready to assimilate all new believers, regardless of their ethnic and social background, into a loving and caring community of believers.

As the people begin to join the congregation, preaching the pure word of God and the administration of the sacraments ought to be administered faithfully (Article XIX) in a language used in the community. Conducting a church service in a language which people do not understand is against God's word (Article XXIV). In the past, church services were conducted in a language different from one used amongst city-dwellers. This was later changed to the city language, allowing a number of people in the congregation, especially young people, happy because they did not understand the old language well. Worship became honourable to God and many people joined the church.

Apart from the local language, the Lord has revealed to us eleven marks of the healthy church for St. Mary Magdalene's Church to implement for the church to grow. For growth to become a reality, it takes the pastor, Council, and the church members, to prioritise the vital points of a healthy church and own them.

Firstly, the pastor and his Council must pray, "wait upon the Lord" (Isaiah 40:31). Similarly, the church in Antioch sought to hear from God as in Acts 13:1-3 says that "While they were worshipping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work which I have called them.' The church received very clear guidance from the Holy Spirit Himself and not being quoted "as the Spirit said" (Parsons, 2008:185). The Christians at Antioch who heard this instructions commissioned Barnabas and Paul by laying hands on them in that circle of intensity and obedience, of fasting and praying and sent them off on their new assignment. For St Mary Magdalene's Church leadership, this must be done until they hear from God the way forward before they share the vision with the entire congregation. During this period, the pastor and Council must spend at least a week or two talking to other pastors and community leaders. They should prayerfully assess and identify the needs of the community (Bakke, 1987:110). After this study, then, they must carefully select the areas in which the church is likely to succeed (Davis, 2000:124). When the leadership discerns that it can now begin to handle some of the social and spiritual challenges from the community, then they must inform the church. The church must accept and own the ministry because almost every member has to be involved and some have to go out into the community to address the identified needs. Bosch (1991: 492) says that "mission is at the heart of God" and the church is "privileged to participate". This means mission as I argued in chapter three is the expression of God's love for man of which the church is privileged to participate. Bosch (1991: 620) also says that "a church ceases to be a church if it is not missionary" in its outlook. The majority, if not all, members should participate in this holistic mission. Once the pastor and the Council approve the mission, a budget must be set aside to meet all anticipated needs.

Secondly, before members go into the community they have to be prepared. They must be equipped to the level where they are able to address the challenges in the community biblically, theologically and socially. They ought to be trained to a level where they can conduct Bible studies in small groups in the community (Chester & Timmis, 2007:154). These studies must be done sensitively as, concurrently, the social needs must be met. This must be done in such a way that one does not produce "rice Christians." "Rice Christian" is a term used, usually pejoratively, to describe someone who has formally declared himself/herself a Christian for material benefits rather than for religious reasons. However, with this kind of ministry do clearly state to the people "that the service done is the expression of Christ's love and not to make them Christians" (Greenway & Monsma, 2000:77-78). Under nurturing care and love of older Christians, new Christians and church members must be given

tasks and responsibilities to develop their Christian stewardship and prevent the development of a culture of dependency and consumerism among them.

Thirdly, from beginning, pastor and the Council must ask the right questions. Brian Seim (2012:1-5)<sup>63</sup> says that the question is no longer, “How do we do the job?” but rather “What is God already doing in my city and where do we fit in?”

There are three keys to urban ministry and these are. The first is to practice a biblical welcome which is more than being friendly. Keifert (1992:8) says it is making a stranger become a friend. Secondly, the next key is to engage in living systems ministries. This means getting involved in the visible activities in the community. The third key is to find a voice for a mute church. This means that you find out what God is saying in the city to the orphans, children who are not able to complete their education due to financial resources, and on matters of unemployment. The church must raise its voice on these issues for government to hear because they also have a responsibility to address these needs as much as the church does. In the case of St Mary Magdalene’s Church, once it is prepared spiritually and materially, then it should discern the priorities that need attention from the numerous needs observed and begin to address them holistically.

### **5.3 Preparation and engagement in the city needs**

It is desirable, even if the church has the sufficient funds to bring about an immediate impact on the community, to begin small and carefully plan the desired growth. Having done all the necessary mission preparations, one important qualification Archbishop Carey (Neves, 1996:50) emphasised is “enthusiasm” – “nothing is done without it, it is the other side of love and what you love you speak about. What you love you never get tired talking about, what you love you will communicate.” True Christian spirituality is the driving force and ongoing motivation and inspiration of a mission-focussed church. Paul says he was “compelled by the love of Christ” (2 Corinthians 5:14) to try and convince unbelievers to accept Christ. In Acts 9:31 we read of the early church when it had a time of peace and comfort even in the ‘midst of persecution’ (Bock, 2007:372) yet walked in the comfort of the Holy Spirit and in the fear of the Lord, and multiplied in numbers. This is true in the holistic mission that must be owned by all the congregation members.

In St. Mary Magdalene’s Church, the spheres listed below were identified as areas from which the church may begin its ministry.

---

<sup>63</sup> Brian, 2012. Cape Town urban Pastor’s Forum. Organised SIM South Africa. Paper presented to pastors at Meadowridge Baptist Church on 23<sup>rd</sup> August, 2012.

Firstly, there are children in the community who are unable to complete their education due to a lack of financial resources. Before embarking on a programme of poverty alleviation, there is need to discern its causes. In some circumstances poverty has been due to lack of self-discipline on the part of the person, their parents, or their guardians. “In this case helping will perpetuate poverty” (Corbett & Fikkert, 2009:55). The pastor and Council need to prepare adequately by carrying out a thorough survey before trying to assist the people concerned. In the initial stages, any money payment has to be made directly to the schools. The church should appoint carefully selected adults to mentor specific children. Then, arrangements have to be made with the child’s parents or guardians so that the church’s appointed adults gets a copy of the child’s school-fee structures and reports.

Secondly, there are unemployed people. The church must divide this group into two categories: the unskilled and the skilled. It would be wise to first start by developing training programmes that equip the unemployed with self-sustaining skills. These skills could include training in carpentry, plumbing, tailoring, and basic computer literacy skills. At the back of St Mary Magdalene’s Church, along its western perimeter, there is space where intensive vegetable gardening could be produced and sold. Money raised could benefit the people themselves. Should more land be needed, the church could ask the Zambia Anglican Council management for use of their premises which is less than half a kilometre away, and which is not being used at the moment. The church has a hall and sufficient ground outside for carpentry and plumbing workshops to be mounted. With these skills persons trained and given seed resources would earn a living by working for themselves following a famous Chinese saying which advocates teaching a man to fish instead of providing fish (Davis, 2000:125).

The Micah Declaration (2001:2) says that the church is “among the poor, the church is in a unique position to restore their God-given dignity by enabling people to produce their own resources and to create solidarity networks.” The church has qualified members with vocational skills who should be encouraged to find time to train the unemployed as part of their ministry to the needy. The church must avoid looking to the pastor for everything. Bakker (1987:121) says that you need a pastoral team in the city and not be a “lone ranger” pastor. “Moses had 70 leaders; Jesus had 12 disciples; while Paul had Barnabas, Timothy and others (Bakker, 1987:121).” Seim (2012:2) says that city mission should not be done by a single denomination. There is a need to meet other church leaders in the community and to share the same vision and to work with them. As a team of pastors and members come together, it would be easy to find out common features of the community on which to concentrate.

Thirdly, we have people affected and infected with HIV/AIDS. St Mary Magdalene’s Church should get in touch with the national government’s Department of Community and Social Development to

identify specific material needs and to offer palliative and pastoral care. Special emphasis to people living in their community. It may adopt a comprehensive approach which involves advocacy, educating the infected and the affected, enlightening the community on stigmatisation, or get involved into activities that alleviate people's suffering. This involvement could include providing food. HIV/AIDS is huge problem in the community, hence the church should pray and seek the Lord's wisdom on the way it could participate. This is one "bridge of love" for reaching the unsaved (Davis, 2000:125). The Lord Jesus taught, via metaphor, in Matthew 25:31-46, that he was hungry, thirsty, a stranger, in need of clothes, sick and in prison and the faithful visited him and provided for his needs. But the faithful will ask, "Lord, when did we see you...." and he will answer, "Whatever you did to one of the least of these brothers of mine, you did it to me." Mercy ministries such as this described by the Lord Jesus must deliberately have a multi-ethnic vision. Buys (2010:11) says that providing for the poor is consistent with Jesus' and the early church's teaching.

The biblical and theological training of members of the congregation is essential. This is so that they do not see their practical ministry as a means to their salvation. As expressed in the 39 Articles of Faith that summarise the beliefs of the Anglican Church, these good works ought to be "pleasing and acceptable to God; for they spring necessarily from a true and vital faith..." (Article XII). They are fruits of these believers as they are lead to live holy lives (Article XVII).

Fourthly, St. Mary Magdalene's Church should put into use the Eleven marks of a healthy church. Those won over to Christ through these ministries would benefit from these Marks such as biblical theology, expositional preaching, and, discipleship. They, too, could be encouraged to become involved in the holistic mission of the church.

In all these principles, both 'word' and 'deed' should be practised concurrently. McGavran (cited in Davis, 2000:125) says that in the cities, the people in social or spiritual need are highly receptive to the gospel. In the Micah Declaration (2001:2), it is written that "People are often attracted to the Christian community before they are attracted to the Christian message." The Lord Jesus Christ confirmed this when he taught his disciples in the Sermon on the Mount (Matthew 5:16) saying: "Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven".

#### **5.4 Preliminary conclusion**

The gospel is proclaimed both in word and deed, regardless of the ethnic and cultural backgrounds of people. A church where God's word is faithfully preached and Christians are experiencing the resurrection power of Christ will attract many people (Psalm 67; 96; Zachariah. 8:23; Acts 2:47; 1 Corinthians 14:24ff.) and therefore it will grow (Reeder, 1987:175). The congregation will attract all ethnic groups in their ministries and the church will slowly become multi-ethnic and multi-cultural.

There is no true visible healthy church on earth because its members are fallen human beings, living by grace alone. However, God uses faithful men and women to minister in the *missio Dei* in places where they are found. In this ministry the role of the pastor is important in modelling (1 Corinthians 11:1); proclaiming the gospel (Romans 10:14, 15); and, teaching and equipping (Ephesians 4:11-16). At the same time, the church member's gifts have to be used for the church to minister effectively to the community. A pastor does not have all the gifts but the entire church has what is necessary through its members. However, through his ministry - a gift-evoking ministry – the pastor can assist church members to discern their own gifts to become part of the *missio Dei*.

## CHAPTER 6

### CONCLUSION AND RECOMMENDATIONS

#### 6.1 Conclusion

This summary relates the study findings to the proposed aims; objectives; and, the central theoretical argument presented in this study and makes missiological proposals for the church relevant in urban contexts in Lusaka. It is this researcher's intention that valuable information is provided in this thesis from which the Anglican Church will be able to set attainable objectives that lead to its growth in a multi-ethnic and multi-cultural way.

#### 6.2 Summary of the research results

The research of St Mary Magdalene's Church reveals that the congregation is predominantly ethnically homogeneous with 70 percent of the members from the Msoro mission station (Kunda-Nsenga ethnic group). The church was planted as a replacement for the predominantly British and European churches which disappeared soon after Zambia's independence in 1964. In view of the word of God, an ethnically homogeneous unit congregation amidst 72 other ethnic groups in an urban multi-ethnic and multi-cultural environment is biblically, theologically and missiologically untenable.

The proposed solution to St. Mary Magdalene's Church (and other congregations in a similar predicament) is to faithfully preach and minister the holistic gospel in the community. This will require a deliberate approach in which the church would have to identify both the social and spiritual needs in the community and aim to address them concurrently. This approach should attract people of different ethnic and cultural backgrounds - and age groups - to the church. Therefore, implementing the principles identified in this study would give the required results: a multi-ethnic, multi-cultural, and all-age congregation. An urban congregation needs to be ethnically diverse: a replica of the community in which the church is found.

#### 6.3 Recommendations for further research

Following the research and the conclusion stated above, it is important to realise that the predominantly urban ethnic homogeneous congregation of St Mary Magdalene's Church is not unique. Many other urban congregations suffer from this problem. The proposed solution is the

implementation of a holistic mission, assessed in terms of the ability to attract members from different ethnic groups. This proposed principle will certainly take some time before it yields tangible results. In pursuit of this, the following recommendations are made:

(a) St. Mary Magdalene's Church is one of the two English-speaking congregations in Lusaka, the other located at the nearby Anglican Cathedral. The Anglican Cathedral's congregation has been involved in outreach mission for some time, setting a precedent for the congregation of St Mary Magdalene to follow. It would be helpful for the Cathedral's and other smaller congregations to carry out a similar study, in terms of the ethnicity and cultural identity of their members, with a view to growing multi-ethnic and multi-cultural congregations.

(b) ) A study of the ethnic composition of one of the congregations of the Anglican Church on the Copperbelt Province should be done in order for us to ascertain if it will yield similar or different outcomes from those at St Mary Magdalene's Church in Lusaka. The Copperbelt Province like Lusaka also holds a huge multi-ethnic and multi-cultural population. As stated in chapter one, the language spoken in the urban area of the Copperbelt Province is Chibemba and some of its dialects are Ushi and Lala languages from Chipili mission in Luapula Province and Fiwila mission in Central Province respectively (Weller & Linden, 1984:158). This study of a Copperbelt congregation is surely bound to yield valuable insights into *missio Deo*.

(c) A study of the few other ethnic people who joined St. Mary Magdalene's Church, other than those who joined through marriage to find out the reason(s) as to what attracted them to the church should be considered. This information could help the pastor, the Council, and the members, involved in the community holistic mission.

(d) Research is conducted of one of the growing non-mainline denominations which have no rural missionary roots. For example, the Pentecostal Assemblies of God Church in Zambia has no rural old "mission station" influence but was established in the urban areas in the early 1970s (Maxwell, 2006:79, 99) yet it is growing multi-ethnically and multi-cultural. Where is it harvesting its members since it does not have rural mission stations reservoir? It is possible that the members come from some of the young people from denominations like the Anglicans, Reform Church in Zambia, Presbyterians, Roman Catholics and other mainline churches with missionary roots from rural areas

but now born and living in urban settings who do not wish to attend the parents “missionary” churches.

(e) The Anglican seminary curricula should emphasise holistic multi-ethnic mission as it prepares its future leadership. Jesus selected uneducated men as his disciples (Acts 4:13), but he trained them in holistic mission for three and half years before commissioning them. The seminary may consider to do a missional audit of all its study programs, the ethos in the seminary, and the missional vision and passion of all the teaching staff, as proposed by the Lausanne Cape Town commitment (TLC, 2011:69).

(f) An in-depth study should be done of how Church planting may be encouraged in ethnic areas where the church has no tradition of “missionary” roots. This has to be planned by a congregation or at the diocesan level. This as it may need to draw together all the spiritual, social, and financial resources to run a sustainable mission. Much prayer and listening from the Holy Spirit need to be done so as to hear the voice of the Lord at each turn and in the decision-making process.

(g) Reliable statistics indicates that the Christian faith is decline in the northern and north -western hemispheres, while it is growing in the southern hemisphere, including sub-Saharan Africa. Therefore, the Anglican Church, being one of the influential denominations in Zambia, must develop a programme which should aim deliberately to grow its urban membership into a more multi-ethnic and multi-cultural one than it is at present.

(h) In-depth studies should be conducted of how worship styles and music are either hindering or are conducive for attracting people from a variety of ethnic backgrounds. Worship styles should facilitate heartfelt God-centred worship that may become a launching pad for thrusting mission-minded people into the community.

(i) In-depth studies should be conducted of the most effective ways churches may provide counselling services to address life problems such as: broken marriages, broken families; sexual immorality; drug abuse; ethnic conflict; and, depression and hopelessness, among dislocated people in the cities.

Finally: A multi-ethnic congregation is what we read in Revelation 7:9-10

“After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb, they were wearing white robes and were holding palm branches in their hands and they cried out in a loud voice: Salvation belongs to our God who sits on the throne, and to the Lamb,”

It is the sincere prayer and desire of this researcher to make a small contribution in turning around a stagnated urban Anglican Church to become a fruitful partner in the *missio Dei* in order to win urban dwellers from every tribe and tongue and nation for Christ so that churches may provide a foretaste of the great day when every knee shall bow and every tongue confess that Jesus Christ is Lord.

## BIBLIOGRAGHY.

Africa International University/Nairobi Evangelical Graduate School of Theology & Africa Leadership and reconciliation Ministry. 2010. Restoring the beauty and blessing of ethnic diversity. a training manual on ethnicity. Nairobi: Africa Leadership and Reconciliation Ministry.

Anderson-Morshead, A. E. M. 1909. The history of the universities' mission to Central Africa. Vol.1, 1859-1909. London: U.M.C.A.

(ACC) Anglican Consultative Council. 2006. Communion in mission: report on the (IASCME) Inter Anglican Standing Commission on mission and Evangelism 2001-2005 to the meeting of the in Nottingham and the interim report to -12 "Travelling together in God's mission." London: ACO.

ACO (Anglican Communion Office). 1984. Five Marks of Mission.  
<http://www.anglicancommunion.org/ministry/mission/fivemarks.cfm> Date of access: 15th March 2012.

ACO (Anglican Communion Office). 2008. Holistic mission.  
[http://www.anglicancommunion.org/ministry/mission/resources/documents/holistic\\_mission.pdf](http://www.anglicancommunion.org/ministry/mission/resources/documents/holistic_mission.pdf) Date of access: 15<sup>th</sup> March 2012.

Anglican Urban Network. 2008. International Anglican network. London: Anglican Communion Office. [www.anglicancommunion.org/communion/.../pdf/urban\\_network.pdf](http://www.anglicancommunion.org/communion/.../pdf/urban_network.pdf).. Date of access: 28th February 2012.

Bakke, R.1987. The urban Christian effective ministry in Today's urban world. Downers Grove, IL: IVP.

Barro, A.C .2003. Unity and diversity in the family of God. *Faculdade Teologica Sul. Americana*, londrina: Parana, Brazil. [http://www.ediaspora.net/ACB\\_article3.html](http://www.ediaspora.net/ACB_article3.html)- Date of access: 2nd November 2011.

Bauckham, R. 1995. The book of Acts in its first century setting. Vol 4. Grand Rapids, MI: Eerdmans.

Best, E. 1998. Ephesians. international critical commentary. London: T& T Clerk.

Bock, D.L. 2007. Acts. Baker exegetical commentary on the New Testament. Grand Rapids, MI: Baker.

Bolink, P. 1967. Towards church union in Zambia: a study of missionary co-operation and church-union efforts in Central Africa. Sneek: T. Wever-Franeker.

Bosch, D. J. 1983. The Structure of Mission: An Exposition of Matthew 28:16-30. (in Shenk, W.R, ed. Exploring Church Growth, Grand Rapids, MI: William B Eerdmans Publishing Company.p.219-248).

Bosch, D. J. 1991. Transforming mission: paradigm shifts in theology of mission. Maryknoll, N.Y: Orbis Books.

Broughton-Knox, D. 2003. D. Broughton Knox selected works. Volume II. Church and ministry. Kingsford, NSW: Matthias Media.

Bruce, F. F. 1952. Acts of the apostles the Greet text with introduction and commentary. Leceister:IVP.

Burgess, S.M & Van der Maas, E. 2003. The new international dictionary of Pentecostal and charismatic movements. Grand Rapids, MI: Zondervan.

Buy, P. J. 2008. Shame, guilt and HIV/AIDS in rural communities. Pretoria: (Unpublished) UNISA.

Buy, P. J. 2010. A Biblical response to poverty and social justice: a South African post-apartheid reformed perspective. Edinburgh: International General Assembly of World Reformed Fellowship.

Buy, P. J. 2011a. Mission and missions. Leadership dialogue. Mpumalanga: (Unpublished) Mukhanyo Theological College.

Buy, P. J. 2011b. Biblical principles and reformed traditions on church revitalization. Mpumalanga: Mukhanyo Theological College.

(CSO) Central Statistical Office. 2010a. Census of Population and Housing, February 2011, Lusaka: Government Printers.

(CSO) Central Statistical Office. 2010b. Living conditions. Lusaka: Government Printers.

(CSO) Central Statistical Office.\_ 2012. Living conditions monitoring survey report 2006 & 2010. Lusaka: Government Printers.

Chambers, O. 1991. So I send you a workman of God: recognising and answering God's call to service. Grand Rapids MI: Discovery house.

Chamblin, K. 2010 Matthew a mentor commentary volume 2: chapters 14-28. Tain: Christian Focus.

Chatfield, A.1998. Something in common: an introduction to the principles and practices of worldwide Anglicanism. Nottingham: St John's Extension Studies.

Chester, T & Timmis, S. 2007. Total Church: a radical reshaping around gospel and community. Nottingham: IVP.

Chester, T. 2004. Good news to the poor. sharing the gospel through social involvement. Leicester: IVP.

Chester, T. 2006. Homogeneous Unit Principle.

<http://timchester.wordpress.com/2006/12/08/the-homogeneous-unit-principle/> Date of access: 2<sup>nd</sup> March, 2012.

Chilenje, V. 2012. Lecturer at Justo Mwale Theological University College (personal interview). 18<sup>th</sup> June. Lusaka.

Chong, S . 2008. A biblical theological perspective on diversity and racism.

<http://www.3dchristianity.wordpress.com/2012/05/.../a-biblical-view-of-diversity.../#more-1108> Date of access: 25th July 2012.

Church of England. 1662. The Book of Common Prayer. London: The Syndics of the Cambridge University Press.

Church of the Province of South Africa. 1952. Constitution and canons. Cape Town: English Church House.

Church of the Province of Southern Africa. 1989. An Anglican Prayer book. Jeppestown: HarperCollins.

Conn, H. M., *ed.* 1977. Theological perspectives on church growth. Phillipsburg, N.J.: Presbyterian and Reformed.

Conn, H. M .1984. Eternal word and changing words: theology, anthropology, and mission in dialogue. Grand Rapids, MI: Zondervan.

Conn, H. M .1997. Planting and growing urban churches from dream to reality. Grand Rapids, MI, Baker Book House Co.

Corbertt, S. & Fikkert, B. 2009. When helping hurts: sharing the gospel through social involvement. Nottingham: IVP.

Corrie, J. 2007. Dictionary of mission theology. Evangelical foundations. Nottingham: IVP.

Corrie, J. 2008. Transforming Anglicanism: elements of an emerging Anglican mission paradigm. [www.trinity-bris.ac.uk/.../corrie\\_mission\\_and\\_anglican\\_identity.pdf](http://www.trinity-bris.ac.uk/.../corrie_mission_and_anglican_identity.pdf) Date of access: 31st August 2012.

Craston, C. 1996. Introduction: why G-CODE 200. (in Okorochoa, C.C, ed. The cutting edge of mission; the report of g-code 2000: global conference on dynamic evangelism beyond 2000 mid-point of the decade of evangelism: from 4 to 9 September 1995 at the Kanuga conference centre Hendersonville, North Carolina. London: (ACP) Anglican Communion Publication. p. 9-11).

Davis, K.L . 2000. Developing strategies for reaching cities. *The Journal of ministry & theology*. 4 (2): 118-138, Fall.

Davis, K.L . 2003. Building a biblical theology of ethnicity for global mission. *Journal of ministry and theology*. 91-126, Fall. [http://www.bbc.edu/journal/volume7\\_2/building\\_a\\_biblical\\_theology-davis.pdf](http://www.bbc.edu/journal/volume7_2/building_a_biblical_theology-davis.pdf) Date of access: 22nd July 2012.

De Wet, C R. 1986. The church growth movement- does it foster churches that challenge the world? *Missionalia*, 14 (2): 85-99, August.

Dever, M. 2004. Nine marks of a healthy church. Wheaton, IL: Crossway.

(DNR) Diocese of Northern Rhodesia. 1963. Four language hymn book. London: SPCK.

Dixon, R.2012. In Kenya, ethnic clash over land kills 52. Los Angeles Times, 22<sup>nd</sup> August. [latimesblogs.latimes.com/.../in-kenya-clash-over-land-kills-52.html](http://latimesblogs.latimes.com/.../in-kenya-clash-over-land-kills-52.html) Date of access: 5<sup>th</sup> October 2012.

Doe, M. 2008. An Anglican understanding of mission and evangelism. London: USPG. <http://www.aco.org/communion//meetings/14/reports/pdf/mission.pdf> Date of access: 31st August 2012.

Doke, C.M. 1975. Trekking in south-central Africa 1913-1919. S.I: Baptist History Society.

Dubose, F.1978. How churches grow in the urban world. Nashville, TN: Broadman Press.

Dumbrell, W. J. 1984. Covenant and creation. an Old Testament covenantal theology. Exeter: Paternoster.

Edmiston, J. 2010. Cities in scripture. theological foundations. [http://www.aibi.ph/pdf/urban\\_readings.pdf](http://www.aibi.ph/pdf/urban_readings.pdf) Date of access: 13<sup>th</sup> September 2012.

Elwell, W. A. 1984. *Evangelical dictionary of theology*. Grand Michigan, MI: Baker

Encyclopedia. 2012. <http://www.nationsencyclopedia.com/Africa/Zambia-RELIGIONS.html> Date of access: 20th August 2012.

Erickson, M.J. 1998. *Christian theology*. 2<sup>nd</sup> ed. Grand Rapids, MI: Baker.

(FAO) Food and Agricultural Organisation. 2003. Definition of urban.

[www.fao.org/.../Information%20on%20Rural%20schools-11rf%20.And](http://www.fao.org/.../Information%20on%20Rural%20schools-11rf%20.And)  
[http://unstats.un.org/unsd/demographic/sconcerns/densurb/Definition\\_of%20Urban.pdf](http://unstats.un.org/unsd/demographic/sconcerns/densurb/Definition_of%20Urban.pdf),

Date of access: 22<sup>nd</sup> October 2012.

Franke, J. 2001. *Manifold Witness: The Plurality of Truth*. Nashville: Abingdon.  
[.seanthebaptist.typepad.com/sean\\_the\\_baptist/theology/](http://seanthebaptist.typepad.com/sean_the_baptist/theology/) See also Mark Thompson review. Date of access: 13<sup>th</sup> March, 2012.

Garvey, B. 1994. *Bembaland church: religious and social change in south central Africa, 1891-1964*. New York: E.J.Brill.

Glasser, A. F. 1977. An introduction to the church growth perspectives of Donald A McGavran. (*in* Conn, H. M., *ed*. *Theological perspectives on church growth*. Phillipsburg, N.J.: Presbyterian and Reformed. p. 21-42).

Goheen, M. W. 2011. *A light to the nations; the missional church and the biblical story*. Grand Rapids, MI: Baker.

Green, M. 1979. *Evangelism: now and then*. Leicester: IVP.

Greenway, R. S. 1977. Winnable people. (*in* Conn, H. M., *ed*. *Theological perspectives on church growth*. Phillipsburg, N.J.: Presbyterian and Reformed. p.45-56).

Greenway, R.S & Monsma, T.M. 2000. *Cities: missions' new frontier*. Grand Rapids, MI: Baker.

Grudem, W.A. 1994. *Systematic theology: an introduction to biblical doctrine*. Leicester: IVP.

Oh Han, M.2006. *Effective strategies for healthy church growth in the Hap Dong Jung Tong Presbyterian denomination in Korea*. Lynchburg, VA: Liberty Theological Seminary.  
<http://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1060&context=doctoral> Date of access: 3<sup>rd</sup> August 2012.

Hamilton, V.P. 1991. *Book of Genesis chapters 1-17. New international commentary on the Old Testament*. Grand Rapids, MI: Eerdmans.

- Hesselgrave, D. J. 1980. *Planting churches across-culturally*. Grand Rapid, MI: Baker
- Henderson, C. 2007. *Beauty from ashes. journey of recovery from the Rwanda genocide*. Milton Keynes: Authentic.
- Hendriks, J.H. 2004. *Studying congregations in Africa*. Wellington: Lux Verbi.
- Henkel, R.1989. *Christian missions in Africa. a social geographical study of the impact of their activities in Zambia*. Dietrich Reimer Verlag: Berlin.
- eau.sagepub.com/content/22/1/91.refs?patientinform-links...* Date of access: 13<sup>th</sup> June 2012.
- Howe, J.W & Pascoe, S.C. 2010. *Our Anglican heritage. can an ancient church be a church of the future? 2<sup>nd</sup>*. Eugene, OR: Cascade.
- Irvin, T D. 2009. *The church, the urban, and the global: mission in an age of global cities*. *The International Bulletin of Missionary Research*, 33, (4): 177-182, October.
- Atla0001750197 church and urban. Date of access: 13<sup>th</sup> February 2012.
- Johnsone, P. 2011. *The future of the global Church history, trends and possibilities*. Milton Keynes: Authentic.
- Kagama, D. 2008. *Leadership training for mission in Anglican Church of Kenya*. Pretoria: UNISA (Thesis-PhD).
- Kaiser, W.C & Silva, M. 1994. *An introduction to biblical hermeneutics. the search for meaning*. Grand Rapids, MI: Zondervan.
- Kapolyo, J. M. 2005. *The human condition. Christian perspectives through African eyes*. Leicester: IVP.
- Katete, J. J. 2012. *Re-opening of St Mary Magdalene's Church (Correspondence)*. 27<sup>th</sup> April, Lusaka.
- Keifert, P.R. 1992. *Welcoming the stranger: a public theology of worship and evangelism*. Minnesota, MN: Fortress.
- Keil, C .F & Delitsch, F. 2006. *Commentary on the Old Testament pentateuch volume 1*. Peabodt, MA: Hendrickson.
- King, R. K . 1984. *An analysis of the potential for Church growth through multiple Sunday morning worship services from different people groups*. Lynchburg, VA: Liberty Baptist Seminary. <http://www.ethnicity> and multiple services.pdf Date of access: 24<sup>th</sup> February 2012.

Konieczny, R.J & Wan, E.2004. An Old Testament theology of multiculturalism diversity: God's eschatological plan for the nations. <http://www.globalmissiology.net> Date of access: 19<sup>th</sup> May 2012.

Kostenberger, A. J. & O'Brien, P.T. 2001. Salvation to the ends of the earth. a biblical theology of mission. Leceister: IVP.

Kraft, C.H. 1996. Anthropology for Christian witness. Maryknoll, NY: Orbis

(LOP) Lausanne Occasional Paper 1: Pasadena Consultation - Homogeneous Unit Principle :1978. Lausanne Committee for World Evangelizaiton. Pasadena, CA:

[www.mybestcv.co.il/TextPage.aspx?id=10117806](http://www.mybestcv.co.il/TextPage.aspx?id=10117806) Date of access: 4<sup>th</sup> March, 2012.

Leupold, H.C. 1942. Exposition of Genesis volume 1 chapters 1-19. London: Evangelical.

Lincoln, A. T. 1990. Ephesians: word biblical commentary. Dallas, TX: Word Book,

Lusaka City Council. 2008. Lusaka city state of environment outlook report. Lusaka.

Malphurs, A. 1998. Planting growing churches for the 21<sup>st</sup> century. a comprehensive guide for new churches and those desiring renewal. 2<sup>nd</sup> ed. Grand Rapids, MI: Baker

Mandryk, J. 2010. Operation world: the definitive prayer guide to every nation. Colorado Springs, CO: Biblica.

Marshall, I.H. 1980. Acts. Tyndale New Testament commentary. Leicester: IVP.

Martin, A.1972. Minding their own business. Zambia's struggle against western control. London: Hutchinson.

Martens, E. A. 1987. Ethnicity and faith. Some Old Testament perspectives.

<http://www.mbconf.ca/resource/File/1987%20-%20Nov.%2019-21-tnicity%20and%20Faith%20-%20Some%20Old%20Testament%20Perspectives%20-%20Elmer%20A.%20Martens.PDF>

Date of access: 19<sup>th</sup> May 2012.

Maxwell, D. 2006. African gifts of the Spirit: Pentecostalism & the rise of Zimbabwean transnational religious movement. Oxford: James Currey.

Mbaya, H.2006. Resistance to Anglican missionary Christianity on Likoma Island, Malawi: 1885-1961. *Studia historiae ecclesasticae*, Vol XXXII, (3): 157-172, December.

Mbiti, J.S. 1990. African religions and philosophy- 2<sup>nd</sup> ed, Oxford: Heinemann.

McGavran, D. A. 1955. *Bridges of God. a study in the strategy of mission.* Grand Rapids, MI: Eerdmann.

McGavran, D. A. 1979. *Ethnic realities and the church. lessons from India.* Pasadena, CA: William Carey.

McGavran, D. A. 1980. *Understanding church growth. (Revised)* Grand Rapids, MI: Eerdmann.

McGavran, D. A. 1990. *Understanding church growth -3<sup>rd</sup>ed,* Grand Rapids, MI: Eerdmann.

McLaren, B. D. 2004. *A generous orthodoxy.* Grand Rapids, MI: Zondervan.

McSwain, L.L. 1980. A critical appraisal of the Church Growth Movement. *Review and expositor.* 77. (4): 518–535, Fall.

Micah Network. 2001.

[http://www.micahnetwork.org/sites/default/files/doc/page/mn\\_integral\\_mission\\_declaration\\_en.pdf](http://www.micahnetwork.org/sites/default/files/doc/page/mn_integral_mission_declaration_en.pdf)

Date of access: 24<sup>th</sup> September 2012.

Minear, P.S. 1960. *Images of the church in the New Testament.* Philadelphia: Westminster.

Minear, P.S. 1966. Luke's use of birth stories. (in Keck, L. E & Martyn, J. L, eds. 1966. *Studies in Luke-Acts essays presented in honour of Paul Schubert.* London: SPCK. p.111-130).

Mutua, H. 2009. Complexity of migrant African urbanites and its missiological implications for the Church. (in Sesi, S.M; Mutua,H; Mekonnen, A; Rasmussen, S; Shaw, M; Sesi, M.J; Chu-Soo Kim, C. *African missiology: contributions of contemporary thought.* Nairobi: Uzima Publishing House.p.40-53).

Mwenda, L. J. 2012. Retired Bishop of the Diocese of Lusaka from 1997-2004 (personal interview). 10<sup>th</sup> June. Lusaka.

Neves, J. 1996. Evangelism in a context of poverty, political and social instability. A witness from Latin America in the cutting edge of mission. (in Okorocho, C.C, ed. *A report of the mid-point review of the decade of evangelism.* London: Anglican Communion Publication. p. 46-51).

Newbigin, L. 1995. *The open secret: an introduction to the theology of mission.* Grand Rapids, MI: Eerdmans.

O'Shea, M. 1986. *Missionaries and miners: a history of the beginning of the Catholic Church in Zambia with particular reference to the Copperbelt.* Ndola: Mission.

Okorocho, C. C. 1996. Prologue: G-CODE 2000: an Anglican Pentecost. (in Okorocho C,C, *ed.* The cutting edge of mission a report of the mid-point review of the decade of evangelism London: (ACP) Anglican Communion Publications. p.12 - 21).

Okorocho, C. C . 2006. Psalms. (in Adeyemo, T, *ed.* African Bible commentary. Nairobi: Zondervan. P.605-746)

Orjala, P. 1984. Assimilating Ethnic and Other Minorities into the Local Church.

<http://nazarene.org/files/docs/Assimilating%20Ethnic%20and%20Other%20Minorities%20into%20the%20Local%20Church.pdf> Date of access: 12<sup>th</sup> March 2012.

Osmer, R.R. 2008. Practical theology: an introduction. Grand Rapids, MI: Eerdmans.

Osmer, J. 2010. Celebrating hundred years of the Anglican Church in Zambia. Lusaka: Zambia Anglican Council.

Osmer, J.2012. Maintenance of the closed St Mary Magdalene's Church building (Correspondence), 24<sup>th</sup> March, Lusaka.

Packer, J.I & Beckwith, R. T . 1984. The Thirty-Nine Articles; their place and use today. Oxford: Latimer.

Parsons, M. C. 2008. Acts. Paideia commentaries on the New Testament. Grand Rapids, MI: Baker.

Peters, G. 1972. A biblical theology of missions. Chicago, ILL: Moody.

Peterson, D. G. 2009. The Acts of the Apostles. Grand Rapids, MI: Eerdmans.

Piper, J. 1994. Discipling all the people. (in Winter, R.D & Hawthorne, S.C., *eds.* 2009. The perspectives on the world Christian movement a reader, - 4<sup>th</sup> ed, Pasadena, CA: William Carey. p.132-136).

Pointer, R. 1984. How do churches grow? a guide to the growth of your church. Basingstoke: Marshall.

Preston, T. 2001. An Inquiry in to the validity of the niche Church: an eptable effort to fulfill the great commission, or an ill-informed stratagem that threatens the unity of the Spirit and the witness of the body of Christ? *Faith and mission*, 19 (1): 64-82. Fall.

Ramirez, A & Wan, E. 2004. A biblical theology of multi-ethnicity and multi-culturality diversity in unity and God's ultimate purpose for humanity. Published in *Global Missiology*. <http://www.globalmissiology.net> Date of access: 22<sup>nd</sup> July 2012.

- Ranger, T.O & Weller, J. 1975. Themes in the history of Central Africa. London: Heinemann.
- Reeder, H .L. 1987. Revitalising a dying church. (in Greenway, R.S., ed. The pastor Evangelist Preacher, Model and Mobilizer for Church Growth. Phillipsburg, NJ: Presbyterian and Reformed. p.162-182).
- Rheenen, V.G. 1976. Church planting in Uganda. A comparative study. Pasadena, CA: William Carey.
- Richardson, R.D.1943. The doctrine of the trinity its development, difficulties and value. *Harvard Theological Review*, 36, ( 2): 109-134.  
<http://www.jstor.org/stable/1508341> Date of access: 20th April 2012.
- Saasa. O. 2002. Aid and poverty reduction in Zambia : mission unaccomplished.  
<http://nai.diva-portal.org/smash/get/diva2:241787/FULLTEXT01> Date of access: 22nd October 2012.
- Saayman, W. 1986. The Church growth movement: an appropriate challenge? A response to Christe de Wet. *Missionalia*. 14 (2) 100-102, August.
- Sakala, C. 2012. Founder member of the current St. Mary Magdalene's Church (personal interview). 14<sup>th</sup> June. Lusaka.
- Scherer, J. A., & Bevans, S. B., eds 1994. New directions in mission and evangelization. theological foundations. Maryknoll, N.Y: Orbis.
- Schermerhorn, R. 1970. Ethnicity and minority groups. (in Smith A.D & Hutchinson, J., eds. 1996. Ethnicity. Oxford: Oxford University Press. p.17-18).
- Secombe, D. 1998. The new people of God. (in Marshall, I.H and Peterson,D., eds. Witness to the Gospel: the theology of Acts. Cambridge: William B Eerdmans. p. 349-372).
- Seim, B. 2012. Cape Town pastor's forum. Cape Town: Serving In Mission (SIM).
- Sivasundaram, S. 2008. Unity and diversity: the Church, race and ethnicity. Cambridge Papers. 17 (4): Cambridge: Cambridge.  
<http://www.jubilee-Centre.org/document.php?id=284> Date of access: 2<sup>nd</sup> August 2012.
- Skinner, D. 2012. What about them?  
dougskinner.wordpress.com/2012/07/06/what-about-them-part-5/ Date of access: 5<sup>th</sup> October 2012.

(SAHO) South Africa History Online. 2012 .

<http://www.sahistory.org.za/dated-event/construction-victoriafals-bridge-and-railway-line-are-completed> Date of access: 24th May 2012.

Stark, R.1997. The rise of Christianity. How the obscure, marginal Jesus movement became the dominant religious force in the western world in a few centuries. Princeton, NJ: Princeton.

Stetzer, E. 2008. The evolution of church growth, church health, and the missional church: an overview of the church growth movement from, and back to, its missional Roots. <http://ChurchGrowth-healthychurch.pdf> Date of access: 7<sup>th</sup> April 2012.

Stott, J. 1975a Lausanne Occasional Papers 3: The Lausanne Covenant: An Exposition and Commentary by John Stott. <http://www.lausanne.org/en/documents/all/lausanne-1974.html> Date of access: 25th July 2012.

Stott, J. 1975b. Christian mission in the modern world. Downers Grove, IL: IVP.

Stott, J. 1990. The message of Acts to the end of the earth. Leceister: IVP.

Stuart, D. 1987. Hosea-Jonah. word biblical commentary. Waco, TX: Word Book.

Talbert, C.H. 2007. Ephesians and Colossians. commentaries on the New Testament. Grand Rapids, MI: Baker.

Tate, M.E. 1990. Psalms 51-100 word Bible commentary. Vol 20. Dallas, TX: Word Book.

(TLC) Third Lausanne Congress. 2010. The Cape Town commitment. A confession of faith and a call to action. Peabody, MA: Hendrickson.

Timmer, D. C. 2011. A gracious and compassionate God mission, salvation and spirituality in the book of Jonah. Downers Grove, IL: IVP.

Tonkin, E., McDonald, M & Chapman, M.1989. History and ethnicity. (*in* Smith A.D and Hutchinson, J. *Eds.*, 1996. Ethnicity. Oxford: Oxford University Press. p.18-24).

Turaki, Y .2006. Ephesians. (*in* Adeyemo, T., *ed.* African bible commentary. Nairobi: Zondervan. p.1425 – 1438).

Tyler, E.B. 1871. Culture . [http://anthro.polomar.edu/culture/culture\\_1.htm](http://anthro.polomar.edu/culture/culture_1.htm) Date of access: 22nd July 2012.

(UNEP) United Nations Environment Programme. 2006. African urban population, <http://www.unep.org/dewa/africa/publications/aeo/203.htm> Date of access: 17<sup>th</sup> April 2012.

USAID/Zambia .2002. Results of the Orphans and Vulnerable Children Head of Household Baseline Survey in Four Districts in Zambia.

<http://www.fhi360.org/NR/rdonlyres/eu6n5zdvgojqjnhzzpn5hlqnwloaso7z2uosdeengj2lz24lfasjknxwxbektsabfdpr5ynpfvuco/HHHOVCREPORTfinalenhv.pdf> Date of access: 12<sup>th</sup> October 2012.

Uwakwe, V. 2012. Strength and weaknesses of the contemporary neo-Pentecostal movement and the mission found Churches in Nigeria.

<http://www.hyattractions.wordpress.com/2012/08/24> Date of access: 24<sup>th</sup> August 2012

Verstraelen-Gilhuis, G.M. 1982 .From Dutch mission church to Reformed church in Zambia: the scope for African leadership and initiative in the history of a Zambian mission church. Amsterdam: University of Amsterdam.

Van der Merwe, C.H. J; Naude, J.A & Kroeze, J.H. 1999. A biblical Hebrew reference grammar: biblical languages, Hebrew. Sheffield: Sheffield.

Vine, W. E. 1969. Expository dictionary of the New Testament words. 19<sup>th</sup> ed. London: Oliphants.

Wagner, P.C.1976. Your church can grow: seven vital signs of a healthy church. Ventura, CA: Regal.

Wagner, P.C .1980. Recent developments in Church Growth Understandings. *Review and expositor*, 77 (4): 505–518, Fall.

Walls, A. 2002. The cross-cultural process in Christian history. studies in the transmission and appropriation of faith. Maryknoll, NY: Orbis.

Weiser, A. 1962. The Psalms. Old Testament library. London: SCM.

Weller, J. C. & Linden, J. 1984. Mainstream Christianity to 1980 in Malawi, Zambia, and Zimbabwe. Gweru: Mambo.

Weller, J.C . 1971. The priest from the lakeside. the story of Leonard Kamungu of Malawi and Zambia. Zomba: C.L.A.I.M

Wenham, G. J. 1987. Genesis: word biblical commentary. Waco, TX: Words.

Wiersbe, W.W. 2001. The Bible exposition commentary/ New Testament, Vol 1. Eastbourne: Kingsway.

William, R. 2007. Address to TEAM in South Africa.

<http://www.archbishopofcanterbury.org/1621> Date of access 31st August 2012.

[www.archbishopofcanterbury.org/.../no-one-can-be-forgotten-in-god...](http://www.archbishopofcanterbury.org/.../no-one-can-be-forgotten-in-god...) Date of access: 11th September 2012.

Wilson, W.G.1980. The faith of an Anglican. Glasgow: Fount.

World Bank. 2008. Urban poverty: a global view.

[siteresources.worldbank.org/INTURBANDEVELOPMENT/.../UP-5.p...](http://siteresources.worldbank.org/INTURBANDEVELOPMENT/.../UP-5.p...) Date of access: 22<sup>nd</sup> October 2012.

World Bank 2011. <http://siteresources.worldbank.org/INTPRH/Resources/376374-1282255445143/Zambia52311web.pdf> Date of access: 20<sup>th</sup> August 2012.

Wright, C.J. H. 2006. The mission of God unlocking the Bible's grand narrative. Nottingham: IVP.

Wright, C.J. H. 2010. The mission of God's people. a biblical theology of the church's mission. Grand Rapids, MI: Zondervan.

Wright, N.T. 2008. Acts for everyone, part 1 chapters 1-12. London: SPCK.

Young, M. L. 1977. The place and importance of numerical church growth. (*in* Conn, H. M., *ed.* Theological perspectives on church growth. Phillipsburg, N.J.: Presbyterian and Reformed. p. 57-73).

(ZIS) Zambia Information Services. 1963. Lusaka: Government printers.

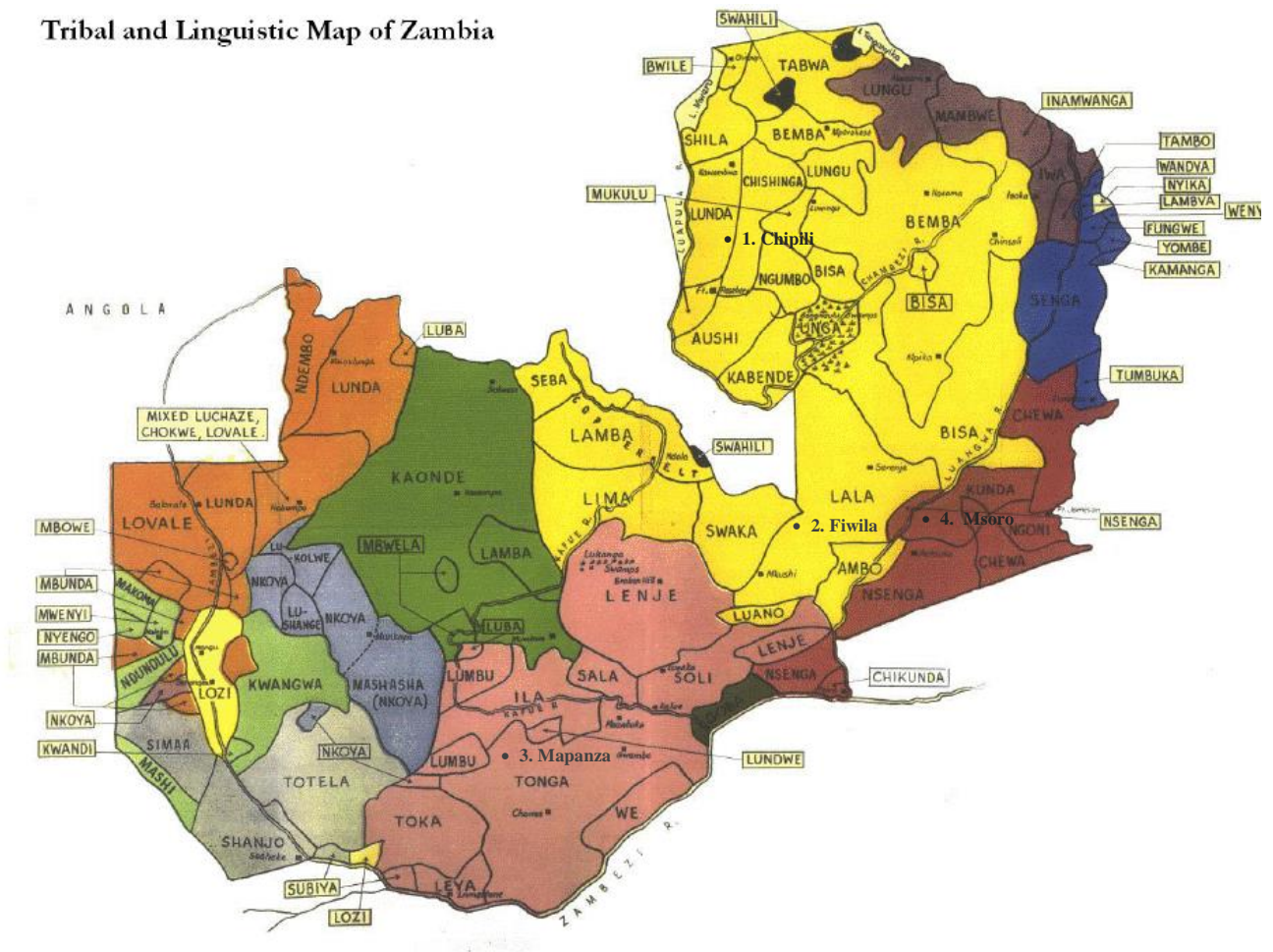
5. APPENDICES.

Appendix I. Map of Zambia showing Provincial boundaries.



Appendix II.

Tribal and Linguistic Map of Zambia



Source: Brelsford (1965)

1. Chipili Mission station,
2. Fiwila Mission station,
3. Mapanza Mission station,
4. Msoro Mission station.

**APPENDIX III: QUESTIONNAIRE**

**Information given in this questionnaire will be used purely for academic work and is confidential.**

**Respondent’s Details:**

- (1) Gender (Please Circle ) : (A) Male (B) Female
  
- (2) What Is Your Age Group? (Circle That Applies To You)
  - (a) 12-19 Years
  - (b) 20-25 Years
  - (c) 26-35 Years
  - (d) 36- 42 Years
  - (e) 43-50 Years
  - (f) 51 And Above
  
- (3) How Did you become the member of the St Mary’s Magdalene Church of Kabulonga? (Circle)
  - (a) Born and brought up by Anglican parents
  - (b) Introduced by friend
  - (c) Attended Anglican Church school
  - (d) Marriage (Spouse)
  - (e) By conversion
  - (f) Others (Specify)-----
  
- (4) If you are a member of the Anglican Church, are you a communicant?
  - (a) Yes
  - (b) No
  
- (5) In which year did you become a member of the St. Mary Magdalene’s Church of Kabulonga? -----
  
- (6) If you became a member of the Anglican Church by family descent, which mission station did you or your family come from (tick the applicable)?

Chipili	
Fiwila	
Mapanza	
Msoro	
Anglican Mission station outside Zambia	

---



---

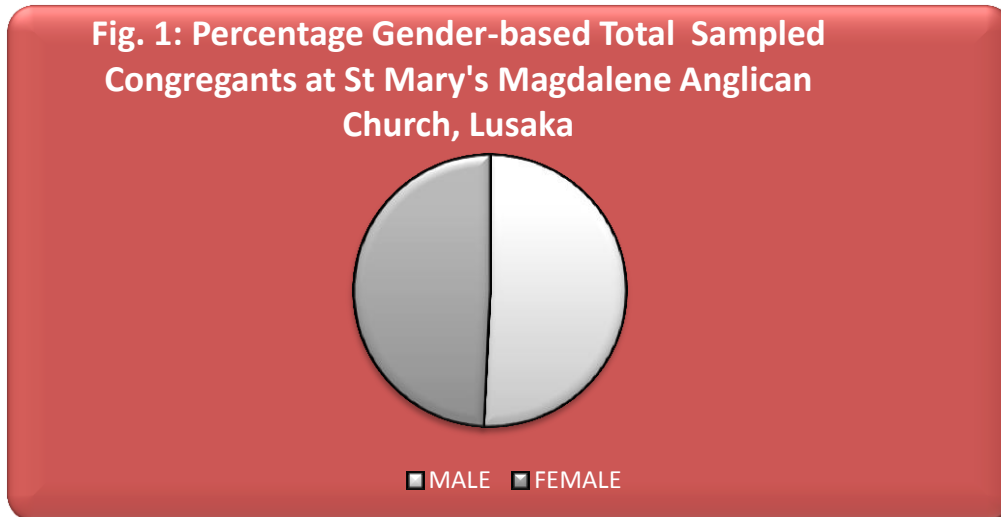
Thank you for completing this questionnaire and may God richly Bless you.

**APPENDIX IV: RESEARCH RESULTS**

**Respondent's Details:**

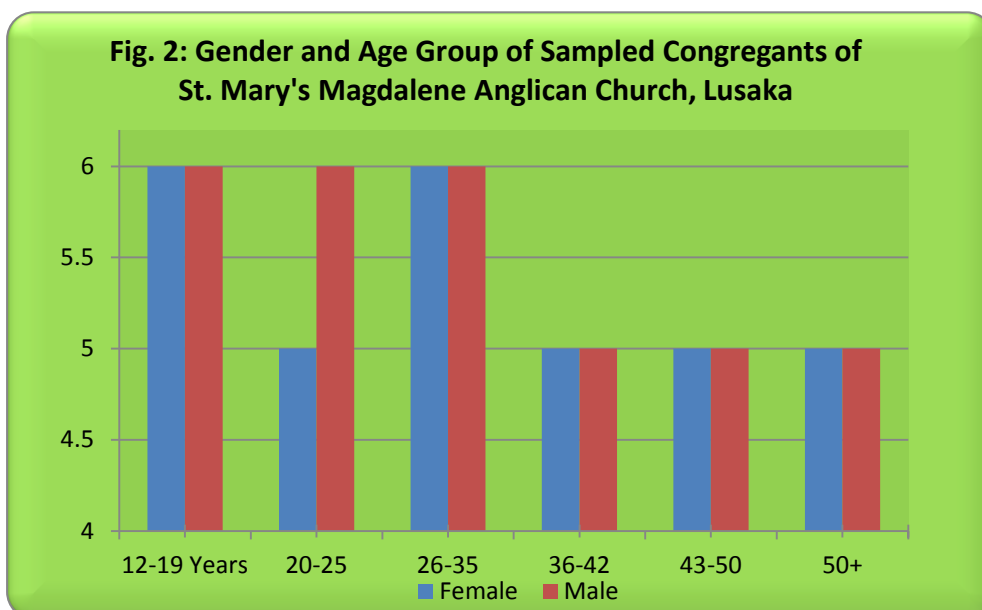
(7) Name (Optional):-----  
-----

(8) Gender (Please Circle ) : (A) Male 33 (B) Female 32



(9) What Is Your Age Group? (Circle That Applies To You)

		Male	Female
(g) 12-19 Years	11	6	6
(h) 20-25 Years	12	6	5
(i) 26-35 Years	12	6	6
(j) 36- 42 Years	10	5	5
(k) 43-50 Years	10	5	5
(l) 51 And Above	10	5	5



(10) How Did you become the member of the St Mary's Magdalene Church of Kabulonga? (Circle)

(g) Born and brought up by Anglican parents

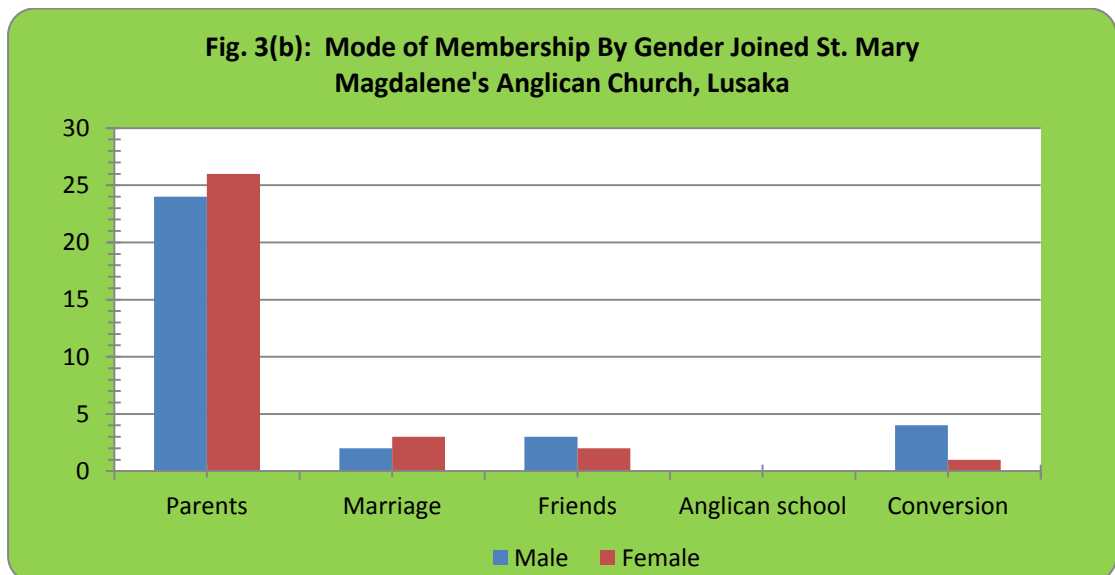
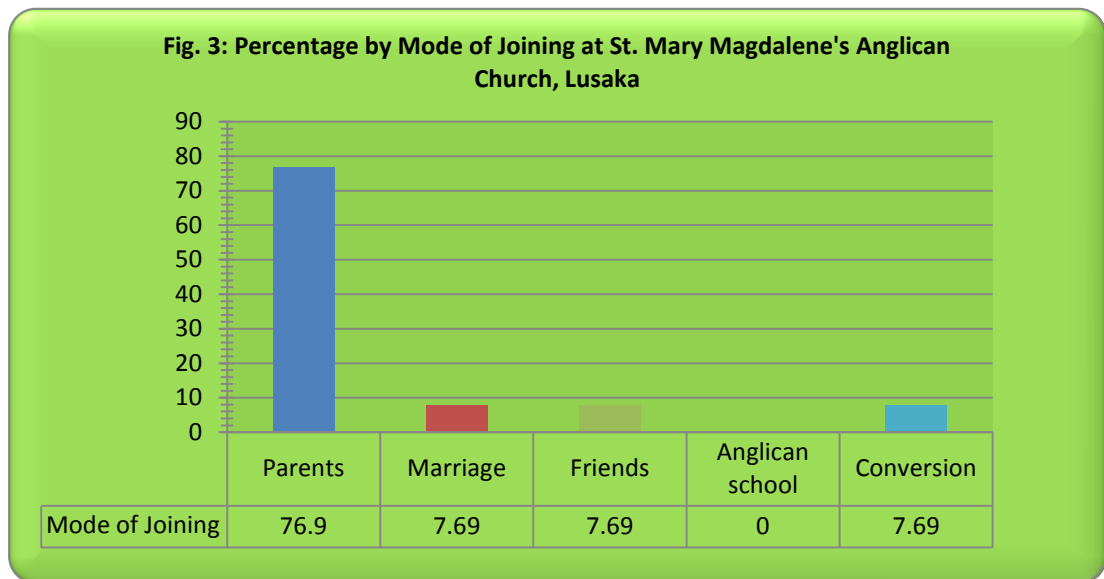
(h) Introduced by friend

(i) Attended Anglican Church school

(j) Marriage (Spouse)

(k) By conversion

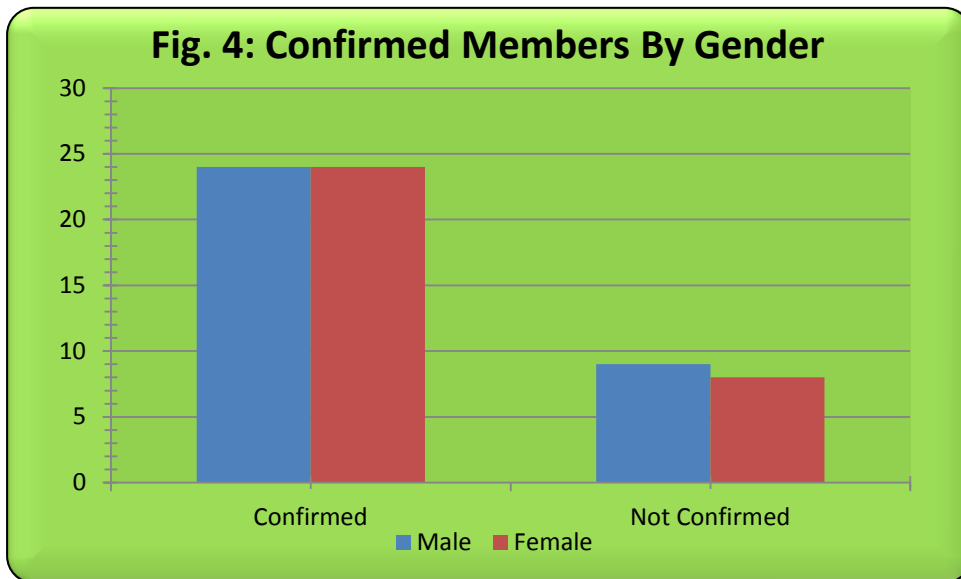
(l) Others (Specify)-----  
-----



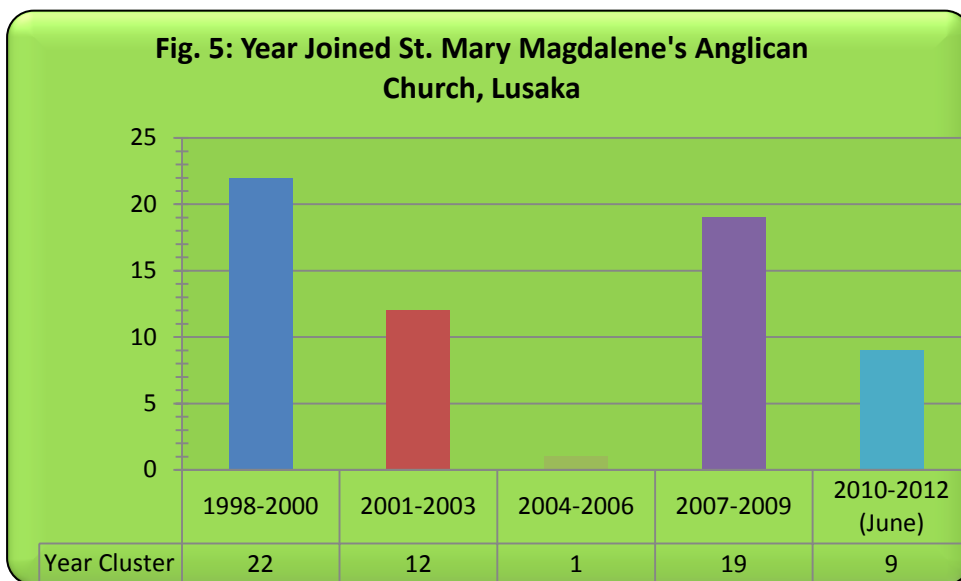
(11) If you are a member of the Anglican Church, are you a communicant?

(c) Yes 48

(d) No 17



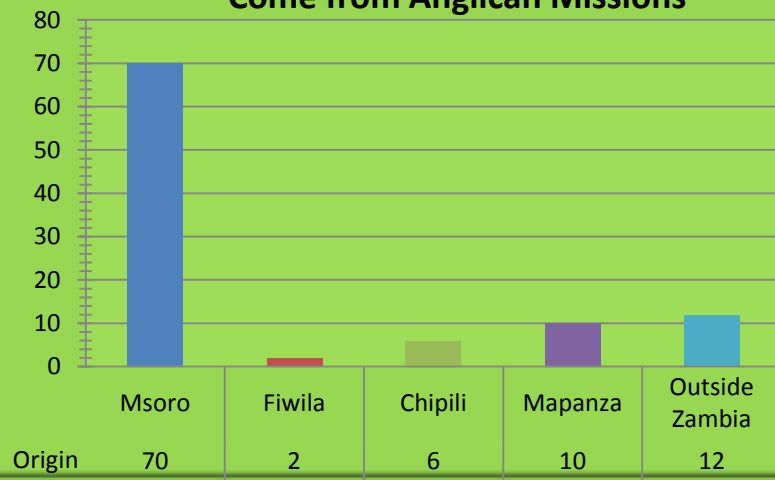
6. In which year did you become a member of the St. Mary Magdalene's Church of Kabulonga?  
 -----



7. If you became a member of the Anglican Church by family descent, which mission station did you or your family come from (tick the applicable)?

Chipili	3
Fiwila	1
Mapanza	5
Msoro	35
Anglican Mission station outside Zambia	6

**Fig 6: Percentage of Congregants Sampled Who Come from Anglican Missions**



**Fig. 6(b): Male and Female Membership by Descent**

