

REVERSE MISSION: RECOGNISING LIMITING FACTORS AND IDENTIFYING CREATIVE POSSIBILITIES

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ABSTRACT

In the last two decades, there have been an increasing frequency of scholarly comments on the reverse missionary initiative of the global south in the global north. In Britain, Africans are more associated with this concept with the increasing plurality of their African Pioneered Churches (APCs). Their discernible failure in infiltrating the British white community however countersigns the view that mission has not yet significantly reversed in Britain. Hence, this qualitative research is dually aimed at recognising the factors that had limited these African pioneers and their churches in the British context (of Liverpool) by interviewing five of them chosen by homogenous sampling and thus identifying creative possibilities that can give rise to a remapped Christian landscape whose growth cuts across the entire British fabric and not limited to a minority.

The study exposed some deficits in the mission strategies employed by African reverse missionaries in Britain (including but not limited to a conflicting idealisation of 'church' and 'church leader', 'church

pioneer ignorance', racial prejudice, unpleasant antecedence, acculturation and contextualisation) while acknowledging their increasing impact on their host society and proposing an intentional synergy with British Christianity that embraces the distinctives of both parties in an expression fit for Britain's increasing multiculturalism.

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AND IDENTIFYING CREATIVE POSSIBILITIES

by

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CONTENTS

Acknowledgments	vii
1. Research Proposal	1
2. Methodology	7
3. Literature Review	15
4. Research Findings	27
5. Implications of the Research and Recommendations	73
6. Conclusion	77
Notes	83
Bibliography	99
Appendix 1: INTERVIEW WITH PASTOR 1	113
Appendix 2: INTERVIEW WITH PASTOR 2	145
Appendix 3: INTERVIEW WITH PASTOR 3	161
Appendix 4: INTERVIEW WITH PASTOR 4	171
Appendix 5: INTERVIEW WITH PASTOR 5	191
Appendix 6: SEMI STRUCTURED INTERVIEW QUESTIONS	207

DECLARATION

The work is original and has not been submitted previously in support of any degree qualification or course

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LIST OF ABBREVIATIONS

ACM: African Churches Mission

*AICs: African Instituted (Independent, Initiated, Indigenous,
International) Churches*

ANPCs: African New Pentecostal Churches

APCs: African Pioneered Churches

BMCs: Black Majority Churches

CCC: Celestial Church of Christ

CMMW: Centre for Missionaries from the Majority World

CMS: Church Mission Society

*EBKGN: Embassy of the Blessed Kingdom of God for all
Nations*

FM(C): ForMission College

MA: Missio Africanus

NDRM: Non-Diasporic Reverse Mission

RCCG: Redeemed Christian Church of God

RM: Reverse Mission

SOAS: School of Oriental and African Studies

UK: United Kingdom

WCC: World Council of Churches

LIST OF ILLUSTRATIONS

Tables

Table 1: Anticipated Themes vs Emerged Themes

Table 2: About the Participants

Table 3: Comparison of % of whites at inception and currently

Table 4: Social Media Followership

Illustrations

Illustration 1: Church 1 Current Ethnic Distribution (in %)

Illustration 2: Church 2 Current Ethnic Distribution (in %)

Illustration 3: Church 3 Current Ethnic Distribution (in %)

Illustration 4: Church 5 Current Ethnic Distribution (in %)

LIST OF APPENDICES

Appendix 1: Interview with Pastor 1

Appendix 2: Interview with Pastor 2

Appendix 3: Interview with Pastor 3

Appendix 4: Interview with Pastor 4

Appendix 5: Interview with Pastor 5

Appendix 6: Research Questions

ONE

RESEARCH PROPOSAL

Introduction

The landscape of Christianity globally is undergoing an undeniable change as the ‘centre of gravity’ of Christianity is shifting from the global north to the global south with African, Asian and Latin American countries becoming the key players in sending out missionaries to Europe and to North America. This is observable from the rate of proliferation of non-western (mostly African) churches in Europe and North America.

AICs, BMCs or APCs?

These churches have been identified by different names over the years in scholarship. In an updated edition of her ground-breaking work on this category of churches, Gerrie ter Haar referred to them interchangeably as ‘African-initiated’ and ‘African-led’ churches¹ which according to her, were extensions of the ‘African Independent Churches’ (AICs²)—African-led churches that came on the scene in the continent of Africa in the twentieth century as opposed to the

mainline mission churches. Roswith Gerloff, the Founding Director of the Centre for Black and White Christian Partnership, Birmingham, UK referred to these churches broadly as ‘African and African Caribbean churches’³ in Europe in her essay titled *The Significance of the African Christian Diaspora in Europe with special reference to Britain*. She acknowledged the fact that not all of these churches are traceable only to the continent of Africa, hence her use of the contrasting dichotomy of ‘black and white’ churches. In 2005, Afe Adogame in part of his contribution to *African Christianity: An African Story* wrote a chapter on these churches which he referred to simply as ‘African Churches’.⁴ In his 2013 comprehensive book documenting his research on these churches for almost two decades,⁵ more often than none, he called them ‘African-led’ churches. And Harvey Kwiyani in his classic refers to them as ‘African Immigrant Churches’.

In Britain, ‘Black Majority Churches’ (BMCs) seemed to be the preferred term with a ‘near consensus’ usage by commentators in the field⁶, however, in this dissertation, these churches will be simply identified as ‘African Pioneered Churches’—aligning with Gerrie ter Haar’s label for a few reasons.

For one, ‘BMCs’ as a label has been criticised for its (seeming) racial innuendo and divisive tendency⁷ and such alternatives as ‘migrant churches’⁸, ‘African Churches’ and ‘African-led Churches’ all seem to give an outsider’s label on the community being examined as though to limit their constitution and membership only to people of their kind. It only makes sense that ‘African Churches’ in the West are the churches meant for ‘African migrants’⁹ in the West and an ‘African-led Church’ seem to call to mind the picture of a church that will be exclusively and perpetually led by Africans. ‘African Pioneered Churches’ (APCs) on the other hand suggests explicitly that the churches being referred to are ‘pioneered’, ‘initiated’ or ‘planted’ by Africans but also implicitly suggests that the same churches may not necessarily be always led by an African. They were

only *initiated*—not exclusively led—by Africans. ‘APCs’ as a label also emphasizes the pioneering endeavour that planting a church as an African in a contextually different and complex setting as Britain entails. Leaders of APCs are not just church planters—they are ground breakers blazing a trail and venturing into something radically significant to the global landscape of Christianity.

A Cooperate Failure...

Barely two centuries ago, the direction of missions was from the West to the non-Western lands but that trend is now being reversed, hence the terminology: ‘Reverse Mission’ (RM)—and APCs are the agents of this ‘reversal’ as their history can be traced in some degrees to strategic missionary initiatives from majorly Africa and the Caribbean to Britain usually characterised by a ‘mandate to re-evangelise Britain’¹⁰ and restore her to her former Christian ethos. A 2011 study on church growth in London observed that the fastest growing churches in South-East of London are APCs, which are projected to grow “from 11% in 1990 to 23% by 2020.”¹¹ This statistic is in fact representative of the whole UK at large as the number of scholars and commentators publishing accounts of the growth and ecclesiology of these APCs in the UK has greatly increased in the past decade.¹²

However, there is an ongoing ‘decline in the fortunes of European Christianity among indigenous European Christians and migrant Christians alike’¹³ While this decline is more discreet in the APCs than in mainline British orthodox churches, its major expression is in the cooperate failure of APCs in Britain to re-evangelise Britain—as is their acclaimed cooperate goal.¹⁴ This has been pointed out by different scholars as shall be further discussed in Chapter 3. This research therefore will focus on African Pioneered Churches in the UK (that is churches founded and/or led by African immigrants)¹⁵ using the Liverpool scenario as a case study, seeking to identify the limitations facing the APCs in reaching a full circle with RM. The

usage of RM in this research however is not limited to the popularised understanding regarding ‘blacks’ re-evangelising Britain but rather in the sense of APCs leveraging on their ‘growing power’ in synergy with what’s left of the historic and indigenous British churches to give rise to a remapped Christian landscape that cuts across the entire British fabric and not limited to a minority.

The research aims to help (leaders of) APCs in Liverpool to understand more about their shared vision, the community they serve and the shared limitations they face in becoming the kind of church that reaches out to Liverpool—not just the ‘black immigrants’ in Liverpool—by analysing the stories of five of them with a focus on their ecclesiology (how they ‘do church’).

General Scope

This research is limited to the Liverpool context. Liverpool is home to the oldest Black African community in Britain, dating to at least the 1730s. Some black Liverpoolians can trace their ancestors in the city back ten generations.¹⁶ The scope of this research therefore is to have an insider look at APCs within Liverpool¹⁷ examining their:

- Demographics
- Ecclesiology
- Ethnicity and Cultural Distribution
- Community Engagement
- Ecumenical Relationships

All with a view to identifying the limitations they face in realising their acclaimed goal of re-evangelising Britain.

Research Questions

The central question this research investigates is to identify the factors that have limited the RM initiative of pioneers of APCs to majorly ‘blacks’ and identify creative opportunities that could be explored in tackling these limitations. To do this however, a few other questions needs to be asked, viz:

What is RM? Is it happening? How widely acknowledged is the concept of RM amongst APCs and their involvement in the same? What factors are responsible for the demography and ethnicity of the membership of APCs? What are the features common to APCs? What is the engagement of APCs with their local community like? How do they engage with other churches and/or ecumenical bodies within (and beyond) Liverpool? What do they think churches should be like? What is likely to be the place of APCs and RM as we go further into the twenty-first century? These questions shaped the semi-structured interview questions used on the field.¹⁸

Methodology

This is a qualitative research employing an ethnographic (interviews) approach. Chapter Two discusses the methodology in more details.

Suggested Outline and Breakdown

Below is an outline of the subsequent chapters:

- Chapter 2: Methodology
- Chapter 3: Literature Review
- Chapter 4: Research Findings
- Chapter 5: Implications of the Research and Recommendations
- Chapter 6: Conclusion

Overall Significance

This study will contribute to sensitising leaders of APCs on the common challenges facing them vis-à-vis the fulfilment of their common goal and introduce them to a discussion on the kind of ecclesiology that can be most effective if the APCs are to make a lasting impact in RM and open further discussions and studies on these issues—especially as it applies to the North West of England.

Overview of Key Sources

The key sources engaged with in this research includes the groundbreaking works of Gerrie ter Haar in the conversation on African Christian(ity) in diaspora¹⁹ and the works of notable scholars in the conversation including Afeosemime Adogame,²⁰ Roswith Gerloff,²¹ Babatunde Adedibu,²² Harvey Kwiyani,²³ and Israel Olofinjana²⁴

TWO METHODOLOGY

In this chapter, I will give an account of the procedure I followed in carrying out this research. This is a qualitative research¹ in the sense that it is ‘an empirical, socially located phenomenon’.² It employed an ethnographical design by interviewing five pastors of APCs³ in Liverpool aimed at evaluating their (mindful?) involvement in RM and identifying their limitations in *actually* doing RM with a view to suggesting creative possibilities for enhanced and more effective missions across the Christian landscape in Britain. The research methodology is discussed using the Rudestam-Newton model⁴ under the following headings:

- Participants
- Instrumentation
- Procedures
- Limitations and Delimitations of the Research

This model has been preferred for its clarity and simplicity which suits the small sample that was investigated as opposed to some more complex alternatives.⁵

Participants

The research involved five pioneers of APCs—the founders of their respective churches and the incumbent leaders of their respective congregations. These five pioneers were selected by homogenous sampling⁶ in Liverpool and their church planting initiatives ranged from 2003 to 2015. This range provides the backdrop against which to compare the narratives of these church pioneers and identify the issues that are common or unique to each of the churches they represent. Invariably, this broadens the array of perspectives⁷ the research produced.⁸

According to data culled from Black and Multicultural Churches website⁹, of all the ten Liverpool-based black and multicultural churches¹⁰ listed on the website,¹¹ only one was not pioneered and led by a Nigerian. In a similar (and representative) proportion, four out of the five selected pastors are Nigerian immigrants and one is a Ghanaian national.¹² The five pastors were chosen partly because of how long they have been resident in Liverpool, partly because of their ages to have a range of ages between 30 and 65, and partly based on existing relationship.

Liverpool has been selected for a couple of reasons. Besides being home to one of the first APCs in Europe,¹³ Liverpool is also the oldest Black African community in Britain—so much so that some black Liverpoolians can trace their ancestors in the city back ten generations¹⁴ making the community a suitable fit for such a research.

Reflexivity and Insider Research

This is an insider research on a plurality of levels. First, having spent two years in the United Kingdom, the researcher is involved in the pastoral leadership of a Liverpool-based APC—albeit, in an assistant position. Second, the researcher is from an African Pentecostal background which is the expression of Christianity shared by all the five

participants of the research. Third, the researcher's denominational affiliation regards Britain as a 'mission field' and considers it an honour to fulfil an age-long prophecy that speaks of a time in the future (now) when God will send missionaries from Nigeria and use them to re-evangelise Britain.¹⁵ Fourth, the researcher is yet an 'insider' in observing how the 'supposed' RM feats of his African denomination has only succeeded in replicating 'migrant churches' in the United Kingdom. Fifth, the researcher is from a Yoruba ethnic background which he shares with three of the five research participants.

Instrumentation

The instrument employed in this research is interviews. The interviews conducted with the five pastors were semi-structured—consisting of six guide questions¹⁶ with suggestive follow up questions and a freedom to explore interesting issues raised.

Interview Question 1¹⁷ was aimed at getting the atmosphere loosened up and gets the pastor into a narrative mood as the narrator-side of his pastoral proclivity finds expression. This question was selected as the opener to avoid beginning the interview session by asking questions that are reflective of straightforward anticipated categories for coding so that 'categories don't emerge from the data and the data analysis becomes content analysis.'¹⁸ From this question, some of the analytical theories began to emanate.¹⁹ The question also sought to introduce talks about the concept of RM which gave rise to other questions in the line of how the interviewee prepared for pastoring, the challenges of the formative years and what it looked like to 'pioneer' a church as an African in a *White man's land*. The question targeted addressing the questions of what RM is, whether or not it is happening and how the participants relate with their involvement in RM.

In like manner, Interview Question 2 aimed to address questions

raised by the ethnicity of their respective congregations. Interview Questions 3 and 4 took that further in looking into the engagement level of the APCs with their local community and what defines that. Interview Question 5 sought to understand the ecclesiological and liturgical convergent points amongst the APCs and how that plays out with respect to their missiological initiatives. Interview Question 6 sought to identify for each interviewee, the gap between the envisioned imagery of what ‘church’ should look like (more so, in a ‘White Majority’ community) and what kind of ‘church’ each of these pioneers currently lead.

Procedure

Ethical Approval

I have followed Mason’s ‘Ethical questions for the ethnographer’²⁰ which includes deciding the purpose of the research, examining which individuals or groups might be interested or affected by the research topic and considering what the implications are for these parties of framing the research topic in the way it was framed. Subsequently, an ethics policy scrutinised by Liverpool Hope University Research Ethic Sub-committee and in accordance with *Statement of Ethical Practice 2017*²¹ was applied for by the researcher and approved by the University authorities, ensuring that the participating pastors gave their informed consent before participating in the research and clearly informing them both of their rights to choose whether or not to respond to specific questions and to explain their anonymity provision.²² A copy of the description of the research was also shared with the interviewees prior to their consent.

Approaching Interviewees

The standard approach of contacting the interviewees was to email the research details to each of them, and then follow up with a phone

call and an initial visit to talk through the research and the details of the anticipated involvement of each interviewee. These then culminated in agreeing on a date for the interview. All the interviewees gave their consent at the end of the initial visit and the interview was subsequently conducted at the agreed date and time.

Data Collection

For the sake of keeping to the fidelity of the data to be collected, the interview was digitally recorded and transcribed.²³ As Silverman rightly opined, this preserved the ‘sequences of talk’ for each interviewee and brought to the fore such details that may not have been observed during the interview (like pauses, in-breaths, overlaps, etc.) which in some cases turned out to be very significant details²⁴ in the analysis of the conversations.²⁵ The voice recordings were downloaded onto a password-protected folder on a password-protected laptop. Besides, a journal was kept for recording ‘impressions, reactions, and other significant events that [occurred] during the data collection’²⁶ as a useful supplement to the data collected.

Data Analysis

The general framework of analysing the data followed the ‘Ground Theory’ approach which involved identifying emerging themes across board and coding for those themes and juxtaposing what each interviewee had to say about the themes with existing literature towards identifying both the factors limiting these APCs from *actualizing* their RM goals and creative possibilities that could engender a wider inter-cultural outreach both from APCs and indigenous (‘White Majority’) churches—redefining RM in the process. This was done in a manner that maintains the “trustworthiness” of the reported observations, interpretations and generalizations.²⁷

While not very much could have been said in advance of the study

about what the data collected will look like,²⁸ the researcher did have some anticipated ‘broad descriptive categories’²⁹ that could emerge from the research. Interestingly, while some of these anticipated themes proved consistent with the data collected (RM, Church Pioneering in UK, African Pentecostalism, and Racism), a good number of unanticipated themes emerged (including Women Involvement in APCs, Community Engagement, Ministry Partnerships, ICT Usage among others) while some of the anticipated themes became sub-themes under some of the themes that emerged as the table below shows:

ANTICIPATED THEMES	EMERGED THEMES
RM	RM
Church Pioneering in UK	Church Pioneering in the UK
Government Policies	Reverse Mission
African Pentecostalism	African Christianity
Racism	Racism
Spiritual Warfare	Women Involvement in APCs
Power	Community Engagement
	Partnerships and Alliances
	ICT and Social Media Usage
	Sunday Adelaja Scenario
	The Vision Rhetoric

Table 1: Anticipated Themes vs Emerged Themes

In analysing the data collected, Silverman’s useful tips on doing ‘conversation analysis’ was followed. Sequences of related talk were identified and used in quotations, while paying attention to how speakers take on and switch between certain roles and/or identities through their talk. Where necessary, the researcher requested for clarification

and worked backwards retracing the conversation trajectory that produced certain outcomes. As much as possible, the researcher avoided explaining a turn at talk by reference to the speaker's intentions or status besides avoiding making sense of an isolated line of transcript or utterance lifted out of context³⁰

Limitations and Delimitations of the Research

The scope of this research has been limited to African Pioneered Churches only even though the idea of RM encompasses not only African immigrants in Britain but also immigrants from the Caribbean, Asia, and South America.³¹

Given that the participants of this research are all from West Africa (Ghana and Nigeria), while the findings and observations discussed in Chapter 4 may often fit the continent, at times they were more particular to the West African context of Nigeria and Ghana especially. And since the participants are all from a protestant background, some of the observations and findings are discussed about Protestant Christianity in Africa.

While matters of 'church malpractices' (e.g. healing ministry abuses) have received media attention with regards to African Churches both in Africa and in diaspora,³² with a very recent incident involving an APC in Liverpool which made the news during doing this research,³³ probing such issues in detail is beyond the concern of this research given the research objectives and methodology outlined.

While the history of APCs in Liverpool dates to 1931 and the oldest extant APC in Liverpool was founded in 1980, the five APCs whose pioneers participated from this research were founded between 2003 and 2015, thus representing the newer APCs.

THREE

LITERATURE REVIEW

The aim of this chapter is to map the scholarly conversation on African Christians extending their missiological initiatives into Europe with special focus on Britain¹ and how that informs this current research.

The Terminology of ‘Reverse Mission’ (RM)

What exactly the phrase ‘reverse mission’ means—and whether it is an appropriate label—has been a subject of debate. Matthew Ojo defined RM as:

[t]he sending of missionaries to Europe and North America by churches and Christians from the non-Western world, particularly Africa, Asia and Latin America, which were at the receiving end of Catholic and Protestant missions as mission fields from the sixteenth century to the late twentieth century.²

This definition presupposes a mission-focused movement from the global south to the nations of their former evangelisers—in which case, Eastern European nations which were never a mission-sending

base to the global south would be excluded from the RM scope as Freston argued³ yet in the region (in Ukraine) obtains a classic case of RM as some scholars have commented.⁴ In another twist, with regards to Church Missionary Society's Yoruba Mission to the south west of Nigeria, Peel pointed out that most of the missionaries were, in fact, Yorubas themselves (though they bore 'English' names) recruited from ex-slaves exiled from Sierra Leone.⁵ As such, since the Yorubas were introduced to the gospel by their kind (in a sense) what name do we give to the mission work of a Yoruba (wo)man in the UK? Or is it sufficient to tag it RM since the English-named Yorubas that brought them the gospel got it from the whites?

The term has been applied in a plurality of contexts, viz: as taking missions back to the colonisers,⁶ bringing missions to 'the West' from 'the rest'⁷ or even as loosely as 'mission in reverse' involving the 'blacks' taking missions back to the 'whites'⁸—each expanding the complexity of the term.⁹

While Ojo's definition presents an overview of the RM concept, an attempt at zooming into specific details—for instance, of the intentionality of the key players from the global south in doing RM, their motivation, the geographical membership of 'the West' or 'global north' amongst other details—awakens the problematic nature of the terminology in the light of Ojo's definition.

Adogame's more inclusive description of RM however fits the scope of this research much more, viz: '[RM is the] (un-) conscious missionary strategy and zeal by churches in Africa, Asia and Latin America of (re-) evangelising the West [and] re-Christianising Europe and North America.'¹⁰

This is apt because as opposed to Ojo's definition (and in the context of this research), not all the 'reverse missionaries' involved in pioneering APCs were 'sent' from their native countries in Africa as missionaries and neither did they send themselves for mission's sake—in most of the cases. However, often their RM initiative is a by-

product of the unrelenting migration from the two thirds world to the West (Britain in this case).¹¹

The Role of Migration in RM

Two decades has passed since Gerrie ter Haar's research¹² into the arrival and spread of non-Western Christianity into the European continent and Northern America on the wings of migration. Without using the RM terminology, she researched into the migration of Ghanaians into Europe—with an interesting focus on Netherlands as their major destination. She identified the identity crisis this group was facing as they battle with the 'othering' gesture with which they were welcomed by the mainline indigenous churches.

Since then, Europe (especially Britain) has continually become increasingly multicultural and the African presence in the British population is becoming more pronounced—more so in her Christianity landscape—immigration-tightening policies notwithstanding. Hence, more APCs have appeared since then.¹³

As Kwiyani notes, the spread of Christianity has always been largely attributed to migration¹⁴ and from all indications, migration is going to continue. The 2017 Expat Explorer report¹⁵ reveals that 'despite the current global uncertainty¹⁶, people are still moving abroad to pursue new opportunities and embrace new challenges.'¹⁷

African Christianity in Diaspora (with a focus on Britain)

The idea of Africa playing a central role in World Christianity is not new. In essence, it is a predicted pre-colonisation idea popularised by the likes of Edward Blyden in the nineteenth century when he said:

Africa may yet prove to be the spiritual conservatory of the

world ...When the civilised nations in consequence of their wonderful material development, shall have had their spiritual perceptions darkened and spiritual susceptibilities blunted through the agency of a captivating and absorbing materialism, it may be that they have to resort to Africa to recover some of the simple elements of faith, for the promise of that land is that she shall stretch forth her hands unto God.¹⁸

In practice, scattered occurrences of this was ongoing before Blyden's speech. John Jea, an African Preacher was said to have had a fruitful itinerant ministry in North America and Europe and might have started a church in his house around 1805-15 when he settled in Portsmouth with his wife.¹⁹ In the same century, some black ministers were leading white congregations at various moments.²⁰

In the UK, in 1906, a Ghanaian businessman and school master, Rev Thomas Kwame Brem-Wilson founded Sumner Road Chapel in Peckham. This is arguably the first black Pentecostal church in Britain and still exists till date.²¹

In 1930, a notable forerunner of Nigerian missions in Britain—and of direct import to this research by virtue of his Liverpool-base—came on the scene. According to Marika Sherwood,²² Daniels Ekarte (1890s-1964) founded and led *African Church Mission*²³ in 1931.²⁴ Ekarte was born into the twins-killing town of Calabar, Nigeria where he had been influenced by Arthur Wilkie and Mary Slessor (1848-1915), the Scottish missionary. He arrived in Britain in the year that Mary Slessor died in search of a fresh beginning in his spiritual journey—a journey he reckoned as a pilgrimage only to welcomed with racial prejudice. Higgins noted that he became so disillusioned that he renounced his faith briefly and was determined to return to Nigeria and denounce the missionaries. His faith was rekindled however, and he went on to take up the challenge of evan-

gelising the land and confronting racism paralleling Mary Slessor's vexation against the killing of twins in Calabar and her initiative in acting against it. In a feedback letter to Arthur Wilkie, his brother who had visited ACM wrote concerning Ekarte's mission work, 'the teaching has performed a whole circle – from Britain to Africa and from Africa back to Britain. It is one of the most striking incidents I have ever heard of in the sowing of the Word.'²⁵ In this regard, Ekarte arguably qualifies as the first African 'reverse missionary' in Britain. ACM grew rapidly with over 500 people 'registered' in the Mission located in Toxteth²⁶ within the first three years²⁷ as the mission met the social and spiritual needs of both Africans and other ethnic minority Liverpool residents in the racially tense atmosphere of Ekarte's day. The mission, however, was cut short due to an unrelenting institutional racism and lack of funds. The mission agency was forcefully shut down by the local authorities in 1964, and shortly after in the same year, Ekarte also died.

In the 1960s shortly after the Windrush generation (1940s-1950s) and about the same time when many African countries gained independence, the 'great European migration'²⁸ went into reverse as African diplomats, tourists and students migrated to Britain²⁹ bringing their religion with them.³⁰ In no time, and consequent to not feeling welcome in the mainline indigenous churches, the proliferation of African Initiated³¹ Churches in Britain began.³² The first of such churches to be planted was the Church of the Lord Aladura (Aladura) founded in 1964 by late Primate Adeleke Adejobi and assisted by Rev Father Olu Abiola in South London.³³

The most recent influx of African Christianity into Britain is via the African New Pentecostal Churches (ANPCs) which came on the scene since the 1980s. The oldest extant of them in Liverpool is Temple of Praise founded as a small house group in 1980 by Tani and Modupe Omideyi.³⁴ (Tani would later become the first ethnic minority chair of the Evangelical Alliance board).³⁵

Over the years, many of these ANPCs have emerged in Britain and grew at a rate that commanded both scholarly and media attention. Hence this research as an attempt to investigate some of the criticisms against their acclaimed (common) goal of (re)evangelising Britain.

In her contribution to *African Christian Outreach, Volume 1*³⁶, Gerloff unveiled the gap in literature since 1972 on the focus of research being tilted mainly towards the Caribbean community³⁷ and called for a more rounded research having participated in organising two major projects in the United Kingdom on African Christian Diaspora besides co-organising a World Council of Churches Consultation³⁸ on the same focus group.

Adogame highlighted a gap in literature with respect to RM of African Christians in diaspora 'back to Africa'³⁹. More recently⁴⁰, he highlighted the implications of RM including a major shift in the understanding of mission birthing new definitions of mission and the potential of missionaries from the two-third world not only to replenish the dearth of American and European clergy but also to revive Christianity in the West.

Racial Prejudice

As a Latin American missiologist implied, there is a subtle expectation in the mind of the locals that the dynamism of mission should 'come from people in positions of power or privilege, or from the expansive dynamism of a superior civilisation.'⁴¹ Unfortunately, this perception lingers in the mind of Western Christianity. To this end, ter Haar unpacked the inconspicuous mechanisms of identification influencing how Ghanaian (and other African) immigrants in the Netherlands were identified vis-à-vis the somewhat racist spectacle through which the Dutch mainline churches viewed them and their churches to see their 'emphasised Africanness'⁴². This dichotomy of 'othering' one group from the other ultimately on the grounds of ethnicity is still prevalent in Europe⁴³ and is apparent in the labels

used within each group to describe the other group in literature.⁴⁴ Gerloff's usage of such labels as 'white and black'⁴⁵ Christianity in Europe in categorising and distinguishing the locals from the immigrants further reiterates the problem of identification and 'otherness' that ter Haar pointed out.

Acculturation

John W. Berry wrote widely about acculturation.⁴⁶ In attempting to answer the question 'What happens to individuals, who have developed in one cultural context, when they attempt to live in a new cultural context?' Berry proposed a model which included four types of 'acculturation strategies'⁴⁷ viz:

1. *Assimilation*: In this case, the immigrant gives up his or her native cultural identity and becomes absorbed into the host culture. The challenge with this strategy as Kwiyani rightly points out is that it enforces a loss of distinctiveness of the immigrant⁴⁸ and will eventually produce a marginalised people who feel unwelcome as the culture they are trying to blend into is fast changing—too fast for them to catch up.⁴⁹

2. *Integration*: In this case, the immigrant keeps his or her cultural identity while simultaneously participating in the host culture. This, Kwiyani describes as 'Cultural Pluralism'⁵⁰ Given the continuous metamorphosis of the host culture, this is a preferable strategy—albeit maintaining the superiority of the host culture.

3. *Separation*: This strategy entails the immigrant sticking to his or her cultural identity and absolutely rejecting the host culture.

4. *Marginalisation*: In this case, the immigrant chooses neither to participate in the host culture nor continue identifying with his or her native culture. As Kwiyani proposed, this is more of the product of the *Assimilation* strategy.⁵¹

While the intricate details of this model have been under more criticism in the last decade,⁵² it still gives an apt summary of the scope of acculturation-related issues in an immigration context. Kwiyani mentions an additional approach which is gaining increased acceptance in literature and in the public arena—Multiculturalism. This is ‘a recent phenomenon where dominant and minority cultures interact respectfully as whole others and enrich each other in the process.’⁵³ An apt metaphor for this is a salad bowl where all the ingredients collaborate without losing their respective flavours. While this strategy proposes a unique beauty in diversity and a high appeal and suitability for Britain’s highly multicultural context, it will warrant an intentional willingness to accept the immigrants by the host and the immigrant’s concomitant appreciation for the uniqueness of his cultural heritage.

Extra-Spiritual Functions of APCs

ter Haar posited that irrespective of the complexities of identification with and reception of the APCs within their ‘foreign’ geographical context, they do have a very important social function to play for African immigrants as a place where they could ‘feel at home again’ and have a sense of belonging. It was this same need that prompted the creation and proliferation of Caribbean churches in the Windrush generation and African Independent Churches in the wake of reverse migration—the minority community did not feel a sense of belonging in the mainline churches and needed to continue their fellowship with God and with ‘their kind’—a need that would have otherwise remained unmet.⁵⁴

RM: A Success?

The success of RM has been highly criticised in literature—and understandably so. Scholars do agree however, both to the significant north-south shift in global Protestant adherence and a substantial

increase in south-north exporting of different forms of Protestantism—through immigrant churches and intentional missionary initiatives from the global south.⁵⁵ Besides, the increasing secularisation of the West and unrelenting decline in European Christianity is widely acknowledged by both the local and immigrant Christians (and the society at large)—so much so that it has shaped the missionary intention of the immigrant Christians. If their mission is ‘to the Western church’⁵⁶ then the question arises, ‘is an African evangelising African immigrants reversing anything?’

Thus, of the Dutch scenario, van der Laan writes: ‘the native Dutch... do not respond to their evangelistic efforts.’⁵⁷ Adogame describes the German scenario where the ‘white converts’ form a ‘negligible percentage’⁵⁸ and Währisch-Oblau said of the same context that ‘even large very international churches have relatively few German members’⁵⁹. Of the British context, Olofinjana admits ‘there are numerous cases of pastors from the global south leading churches which seem to only be made up of people from their own culture or ethnic background.’⁶⁰

However, this seeming failure in the realisation of the essence of RM has been overemphasised in literature and yet doesn’t paint the full picture as there are also many cases of global south pastors engaging with people other than those from their ethnic background or culture, hence Olofinjana’s *Turning the Tables on Missions*. In *Turning the Tables on Mission*⁶¹, Olofinjana gave an exclamation to the reality of RM in response to critics that refer to RM as mere *rhetoric* by bringing together voices of Reverse Missionaries from the four continents of the global south (himself inclusive) to tell their stories in their own words with a view to helping other Reverse Missionaries understand the intricacies of their situation and lending practical tips to British indigenous ministers that could engender such growth and revival as will benefit the body of Christ corporately in Britain. In his book, *Partnership in Mission*⁶², he weaves the rich history of APCs (which in the book were referred to as ‘Black Majority Churches’

[BMC]⁶³), the theological shift in their RM and existing and suggestive ecumenical partnerships that could foster an advancement of missions across board in the United Kingdom.

There are many reasons identified for the seeming failure. Besides the predominance of Blyden's predicted 'materialism' and the rationalism that came with the intellectual influence of the Enlightenment and the perceived 'self-sufficiency' of the locals as suggested by some reverse missionaries, there is also the challenge of an extreme privatisation of faith as opposed to what obtains in Africa and elsewhere in the global south. But two of the major limitations are the absence of a well premeditated cross-cultural missionary plan and acculturation challenges. These have rewritten the stories of APCs in the same language with which the Melanesian Brothers were 'admired for their lifestyles and faith, but not emulated'.⁶⁴ But this is progressively changing.

On the concept of RM, Freston concluded:

The concept (regardless of the practice) is popular with southern Christians because it is a relatively easy and plausible way to boost the self-image of postcolonial nations and their diasporas (stemming from an understandable desire to reverse the persisting inequalities in postcolonial geopolitics). And it is popular with some northern Christians because it offers a hope based on what I would call (on an analogy with orientalism) a 'meridionalism', that is, a romantic perception of the south as the salvation for the tired West.⁶⁵

This is far from the case for two reasons, viz: the whites began the scholarly conversation on RM, not the blacks—and their investigations were birthed from both the undeniable trends of the decline in Western Christianity and the proliferation of immigrant Christiani-

ties in the decline-context. Second, it only makes sense that the reverse of the decline in Western Christianity can be achieved by learning from the growing power of the immigrant churches happening before the very eyes of the West as Adogame posits⁶⁶—a learning that however needs to be mutual to further accelerate this process.

FOUR

RESEARCH FINDINGS

This chapter gives an account of the research findings maintaining the validity of the reported observations, interpretations and generalisations by quoting where necessary the exact words of the respondents. While some of the thematic elements that emerged from the research were anticipated, a good number of them were not envisaged as possible distinct categories. The first part of this chapter will discuss RM in the experience of Pastors 1 to 5, the second part will explore the limitations faced in actualising RM as gathered from the five respondents while the latter part of the chapter will look more closely at ten themes that emerged from the data collected.

RM: The Experience of 5 African Pastors

Whether RM is happening is one of the questions this research seeks to answer and from the findings of this research, the answer is a resounding 'yes' as the experiences of the five participants in this research affirm.

Pastor 1

Pastor 1 is a Ghanaian citizen who came to the UK in 2015 to study. In recounting his journey to pioneering a church in Liverpool, he narrates,

I am part of a church body in Ghana...then there was an opportunity for me to be here particularly, so I started subjecting it to prayer to see if this is a ground—that maybe as I'm here the Lord may want me to do something...so we prayed about it for a very long time. So, before I left, I heard a very clear instruction and confirmation from my father-in-the-Lord to work on something... so eventually, we had the opportunity to begin..¹

For him, an opportunity for momentary migration to study holds the providential potential for more—a position that is in tandem with the inclination of Africans to see the ‘Supernatural’ in everything². His story mirrors the migration experience of a typical African Christian whose migration experience—like other life experiences—can (and in their opinion, should) be spiritualised. For a pastor in Africa to hold ‘special prayer sessions’ for his/her church members that are seeking visas to travel abroad is not a strange imagination. More so, given the economic gap between the global south and the global north, it is easy for an African to interpret his migration experience in the light of such grand journeys in the scripture—for example, of Abraham ‘to a land that [God] will show [him]’³, or of Jacob fleeing from inevitable death and returning years later with unmistakable wealth, and especially of the Israelites from Egypt to a ‘Promised Land’. It only makes sense for an African Christian to ‘involve God’ in his migration experience. Hence, as Adedibu posited,

Religion, which had been hitherto ignored as one of the motivations for migration, is gradually becoming a major mover in the global proliferation of African Christianity to the point that it is now a transatlantic phenomenon.⁴

For Pastor 1, even though he acknowledged that neither himself nor his father-in-the-Lord had RM in mind while he was coming to the UK to study, his migration experience and eventual church pioneering initiative were both divinely intertwined before he left the shores of Ghana. In his words,

[Planting a church in Liverpool] has always been part [of the instructions I received from God before coming]. It wasn't like I came and I saw the depravity of how people have abandoned God and decided to do something about it—even in Africa, you can see [their depravation] on the television—so you don't have to be here to know that. ...I don't know how that thing (the desire to always be involved in church ministry) have been woven in me, but I've had that sense before I came here...⁵

This, of course, is not to insinuate that every African Christian that migrates to the West does so with gospel retransmission intentions or that every African Church pioneer in the global north emigrated with church planting intentions—in fact, one of the things common to all five of the pastors interviewed is the fact that they all came to the UK for further studies. But at the core of RM are the similarities it shares with the migration of missionaries from the global north to Africa and elsewhere in the global south regarding the plurality of motivations for their migration. European missionary agencies sent missionaries

to Africa, Asia, the Caribbean and South America due to such factors as commerce, colonisation, imperialism, exploration, the slave trade and missionary intent. In the same vein, such factors as political instability, recession in the economy, tourism, educational opportunities as well as missionary intent have influenced migration from Africa to Europe and North America.⁶

As Pastor 1's story reflects, RM is not necessarily an intentional venture on the part of the 'reverse missionaries'—and many of them would not even label themselves as such, but it does not diminish the reality that there is a change in the direction of missionary initiatives from being southwards to becoming northwards. Andrew Walls' assertion at the turn of the century that the "great new fact of our time...is that the great migration has gone into reverse...which all indications suggest will continue, from the non-Western to the Western world" remains valid.⁷ And as Kwiyani rightly pointed out, as African Christians migrate, they will continue to do so "bring(ing) their faith along."⁸

Pastor 1 also introduced, albeit very briefly, the tension of trying to create a church atmosphere that is both liberal and laid-back enough to feel welcoming to the indigenes and at the same time not so 'unAfrican' that Africans find it distasteful. Pastor 5 would later affirm the latter possibility as, in fact, a reality in the Church 5 experience.⁹

Pastor 2

Pastor 2 is of Nigerian origin. In his narrative, not only does he acknowledge that RM is happening, but also that he is, in fact, a reverse missionary (by proxy) in that his church-pioneering initiative in the UK is a fulfilment of a 50-year old prophecy. He narrates,

[The church] actually started in the United Kingdom, in South Wales, in a place called Penygroes, and it started one hundred and one years ago... Then with time, missionaries from this (British) church began to spread out... and one of them was actually sent to Nigeria and they started [the church] in Nigeria... Now, [Church 2] started actually in August 2013, and how did it start? We (the pioneer being interviewed) believe that we have been led by the Spirit of the Lord to establish the church and we went to the leaders back home (in Nigeria), and they prayed, and they got the same confirmation from the Lord and they sent a delegate from Nigeria to inaugurate the church in the United Kingdom in September, a month afterwards in 2013. [Coincidentally] the person that the Lord used to lead the delegates from Nigeria to the United Kingdom—who was at the time, the President of [the church in] Nigeria—had been in the UK fifty years prior to study in The Apostolic Bible College in the United Kingdom...and he was given a prophecy that the Lord, through him and few other people will...come back to re-evangelise the United Kingdom...And true to God's word, it happened exactly fifty years after...¹⁰

This is a classic case of RM. Or is it? In the history of the church as compiled by the Nigerian mother-church to Church 2, the Great Britain church that sent missionaries to Nigeria in response to a call from an Aladura movement that was willing to affiliate with them is still in existence today. However, the UK church which used to be a major mission-sending force with a Missionary Headquarters in Bradford has experienced a major decline¹¹ and the countries in the global north to which they had sent missionaries and which had become autonomous¹² are now sending missionaries back to revive not only their parent-denomination in the UK but British Christian-

ity.¹³ The prophecy Pastor 2 refers to has been foreshadowed by such predictions as Blyden's.¹⁴ Indeed, as Blyden predicted, God seems to be going 'out of date' in Europe¹⁵ as statistics from the 2011 census shows that there is a 10.3% increase in the number of people who claim no religion as opposed to the 2001 census both in the North West and in the collective census of England and Wales.¹⁶

This case also brings to fore one of the criticised dynamisms of migration and RM, viz: Pastor 2 is a Nigerian immigrant with a British passport (as are Pastors 3 and 4). His story mirrors the group of people to whom Adogame tagged the phrase '*I'm an African with a British Passport*'¹⁷ in highlighting an index in the complexity of fluid identities within the African religious diaspora. This complexity finds expression in how these pastors run the churches they lead from a structure that is not exactly consistent with the structure used by their African affiliations nor radically British in their ecclesiology.¹⁸ For the most part, they represent a church that is still in the process of finding a balanced expression of their identity.

Pastor 3

Pastor 3 is a unique case study in that he is the only pastor that emphatically described himself and his vision for church planting as not being primarily RM-focused. His church planting fits Adedibu's description of a 'migrant sanctuary'¹⁹ but not in the light of a failed attempt at reaching out to the indigenous British community as Adedibu suggested but rather on the assertion that he (Pastor 3) has been sent primarily to the African immigrants in the UK. He remarks,

I came to Liverpool about fourteen years ago with the sole intention to study...But three days after, God spoke to me that he has not sent me to England just to study, he has sent me to

England to come and preserve a generation for him. The Lord told me specifically that there are so many African Christians that come into the UK and lose their faith as they come into the country. So, the Lord spoke to me that he has sent me here to help preserve that generation as they come in here, so they don't lose their faith—so they can keep the fire...²⁰

Because of the vision, the ecclesiology of the church is still largely African. He admits,

I don't try to be English. That's one of the uniqueness of this church, our prayer style is till the way we pray in Africa, I still preach like an African preacher... It's not that we want to discourage the white people from coming but my primary assignment is to my people and I focus on it.²¹

When asked about his position on whether RM is taking place, he consented. He said 'I have heard people talk about RM; I have read books about RM. And I believe strongly that God has sent us—Africans—back to come and revive the work—to come and revive the country because, obviously they are sleeping.'²² On that premise however, and the secondary index of his vision of planting an APC in Liverpool an acknowledgement of RM.²³

Pastor 4

He is the oldest of the five participants in this research and was interviewed just after he had concluded anchoring a get-together session of elderly people whose ages are above 50 and who reside in the neighbourhood where the church is situated.²⁴ In his opinion,

[RM] is going on in the sense that we are able to present the gospel to the indigenes in various ways...through concerts, in music, in drama, through community activities such as what you saw here today. In fact, if you come on a Friday [this place is] filled with about 90% white people and 10% black people, which is to say that the reverse mission is taking place...²⁵

He goes ahead to share some of the limitations that are facing RM which are discussed in the next section.

Pastor 5

Pastor 5 is another interesting participant as she brought a new flavour to the research by her gender. Admittedly, this researcher did not expect to find an APC in Liverpool that is pioneered by a woman which makes this discovery significant in this research. While Pastors 1 to 4 all acknowledge an increased allowance for women in their ministries when compared to their African origins, Pastor 5 takes that to a whole new level as she is the pioneer and her husband plays a supporting role in the ministry. While the ordination of women remains as much a debate in Africa as it is in the mainline indigenous churches in the UK,²⁶ Pastor 5 represents a nuance in the discourse on RM especially with regards to APCs that will find increased expression in years to come. In expressing her opinion on RM, she posits:

I personally believe that where people forget God, God always has a 'plan B'. He always has a way of getting back to bringing the gospel to the people. God sees that Africa has seen so much revival and God doesn't waste resources. So,

when God equips people as he does in Africa, he always finds something for them to do...²⁷

Her narrative also affirms the possibility of having an APC that becomes so ‘unAfrican’ in its ecclesiology that Africans find it unattractive and unappealing as suggested by Pastor 1. She recalls,

...we’ve only got one Nigerian and the others are either born in the UK or have been in the UK for a very long time and they are from different countries. In fact, Nigerians don’t stay obviously because we don’t create an atmosphere for them to stay.

On the other hand, she also mirrors an emerging direction of reverse mission(aries). Reverse mission(aries) have moved out of Africa to Europe, and as Adogame pointed out, from Europe back to Africa.²⁸ But in her case, she has moved (not branched) within Europe (from Belgium to the UK).²⁹ While Adogame posited as the motivation for the ‘Out of Africa, back to Africa’ mission route, a kind of spiritual remittance initiative of APC pioneers giving back to their continent of origin,³⁰ the only reason the narrative of Pastor 5 supplies for her missionary movement³¹ is ‘divine leading’, thereby putting God as the ultimate director of missions and acknowledging *missio Dei* as God’s work³²—empowering his followers to take the ‘great commission’ of Jesus Christ to the world in the longer ending of Matthew as an individualistically global mandate to take the gospel from anywhere to anywhere and everywhere.

PASTOR	NATIONALITY OF ORIGIN	INDEPENDENT OR AFFILIATED TO AFRICA?	ETHNIC DISTRIBUTION OF CONGREGATION		
			% WHITE	% BLACK	% OTHERS
PASTOR 1	GHANA	AFFILIATED	10	90	0
PASTOR 2	NIGERIA	AFFILIATED	10	80	10
PASTOR 3	NIGERIA	AFFILIATED	2	90	8
PASTOR 4	NIGERIA	INDEPENDENT	NA	NA	NA
PASTOR 5	NIGERIA	INDEPENDENT	41	50	9

Table 2: About the Participants

As the table above shows, not all the APC leaders readily identify themselves as reverse missionaries³³ underscoring the exaggeration in literature with regards to generalising that APCs (or BMCs) are here to (re)evangelise Britain (the evidence of which will be having a good number of them in our congregations). Secondly, of all the three pastors with affiliations to Africa, none of them was sent from Africa by a church with an exclusive missionary intention³⁴ confirming the submissions of Adogame and ter Haar.³⁵

In answering research questions 2 and 3 from the findings of this research, not only is RM happening, but the pioneering pastors of APCs are aware of this movement and their primary or secondary involvements describing the ‘missionary field’ status of Britain in flowery phrases and sentences:

"the...people have abandoned God"³⁶,

"[we, Africans, are here for] a kind of revival...to revive things that have been dead before",³⁷

"God has sent us—Africans—back to come and revive the work, to come and revive the country because, obviously they are sleeping",³⁸

"[we are] bringing Christianity back to Europe",³⁹

"they worship the unknown God...they are like the

Athenians.”⁴⁰

“We had to teach them how to say ‘Amen’ and ‘Praise the Lord’ because they had no clue! Why? Because they were all white.”⁴¹

RM: Limiting Factors

One of the major criticisms of the RM rhetoric is the inability of reverse missionaries⁴² to effectively reach out to the indigenes of their local communities, so much so that their churches have been labelled ‘migrant sanctuaries’.⁴³ While this research reveals that such a label could be largely misinforming, the ethnic distribution of the five congregations does reveal the acknowledged ineffective outreach to the locals. The charts and table below are representative summaries of the ethnic distributions of the five churches.

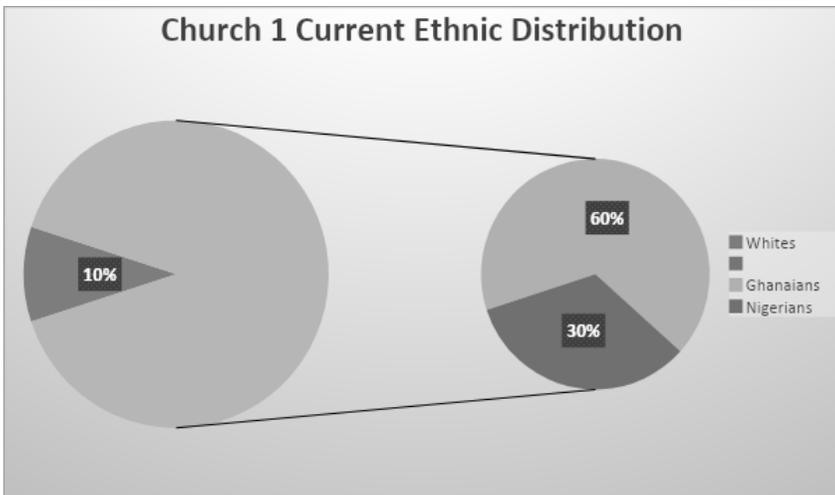


Illustration 1: Church 1 Current Ethnic Distribution (in %)

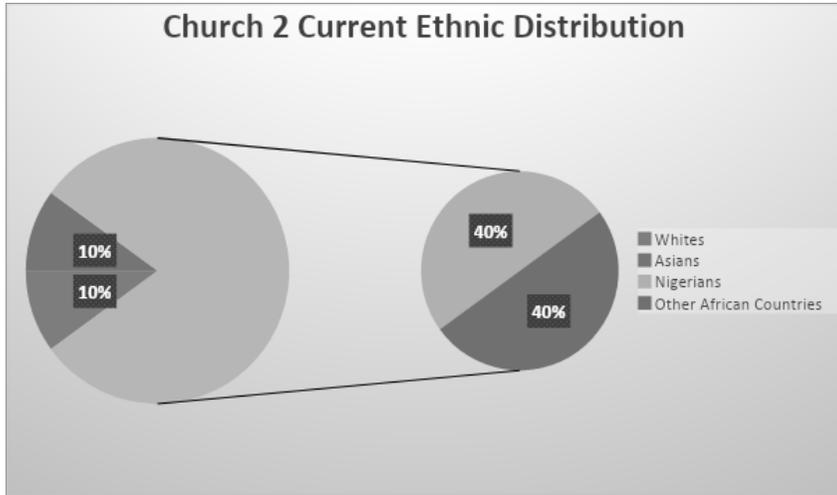


Illustration 2: Church 2 Current Ethnic Distribution (in %)

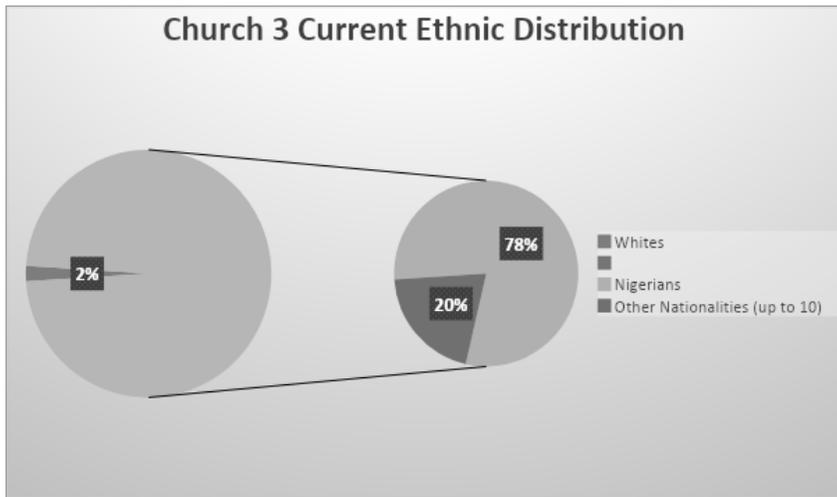


Illustration 3: Church 3 Current Ethnic Distribution

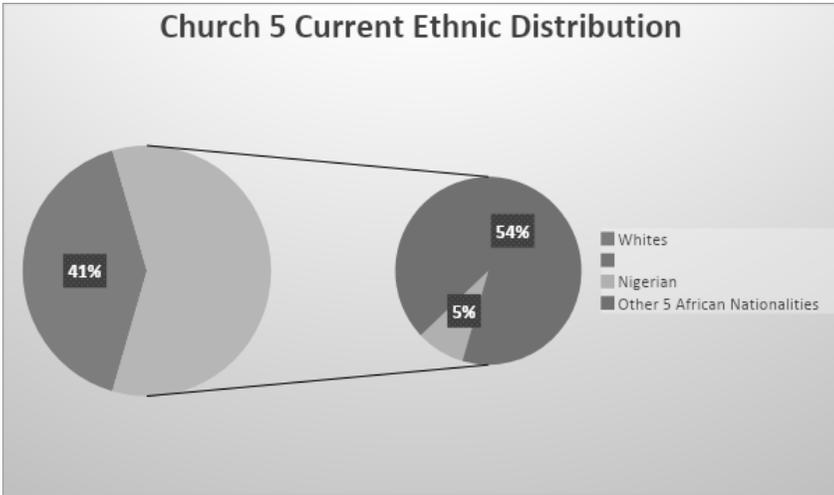


Illustration 4: Church 5 Current Ethnic Distribution (in %)

	CHURCH 1	CHURCH 2	CHURCH 3	CHURCH 4	CHURCH 5
% of whites at inception	40%	0%	0%	0%	91%
% of whites, presently	10%	10%	2%	NA	9%

Table 3: Comparison of % of whites at inception and currently

This researcher, however, does not claim that the data above is fully representative of APCs in Liverpool—indeed, no one can be certain about the ethnic distribution of APCs anyway. The data, however, undoubtedly mirrors the predominance of African ethnicities and thereby attest to the ineffective outreach of APCs to the locals. The statistics above reveal that while some of these APCs have increased their ‘white membership’ over the years (Churches 2, 3 and 4), others were rather at a loss in that regards (Churches 1 and 5). Besides, while all five churches still look more ‘black’ than ‘white’, it does not by any means suggest that these pastors had only succeeded in ‘reaching their own kind’ as critics of RM suggest.⁴⁴ Except for Pastor 3 whose ‘ministerial calling’ is primarily to African immigrants, all

the pastors have intentionally ventured into cross-cultural mission and are running multi-cultural churches. And in all five cases, the 'blackness' of the congregation is not an absolute reflection of the ethnicity of the pastor. Different nationalities are represented in these churches and there is yet a culture shock that warrants some level of acculturation when, for instance, an African finds himself amid Africans from other African nationalities.

What follows are some of the limiting factors that emerged from the interviews with the participants.

Conflicting Idealisation of 'Church'

The idea of what a 'church'—more so, a new church—should look like both in terms of infrastructure and organisational structure for an African and for an indigenous British is a conflicting phenomenon. As Pastor 1 pointed out,

When we started, ...we were meeting in my living room like I said. And...some people won't feel comfortable being part of a church that is meeting in a house. They'd rather want to see a proper church... Personally, I feel that a lot of people expect the church to be in some kind of way...⁴⁵

Is not the biblical template from the early church more like house fellowships than buildings with stained glass and steeples?⁴⁶ Howard Snyder notes that 'Christians did not begin to build church buildings until about A.D. 200'⁴⁷ suggesting the non-necessity of church buildings for spiritual depth or numerical growth. Understandably, we now live in a culture with government policies even on church gatherings and/or buildings, but with the exemption of Pastor 5, all the participants started out in a 'living room'. It's interesting therefore

that only Pastor 1 pointed this out as a limitation. In his experience, even when he moved from the living room to an ‘office space’, the same limitation trailed the relocation as the ‘office space’ still did not fit into the locals’ idea of ‘what a church should look like’. According to him,

...we moved to a friend’s kind-of an office apartment...on a high road (high street) and it still didn’t look like a church to many. I remember, one day some people came and while they were driving there, they were expecting to see a building, but it was an office... They were disappointed⁴⁸

Speaking about the day they moved to their current meeting venue—a CoE structure—Pastor 1 remarked, ‘the people entered the church building and many of them were like, “oh I love this!” (laughs) and, you know, I just kept my thoughts to myself.’⁴⁹

Pastor 2 also raised the conflicting idea of what a church should look like—not from the infrastructural perspective but from the expectation of the locals. In his opinion,

I have seen that among the locals, their idea, their orientation and their concept of church has actually changed over the years. They don’t really see church the way we see church. They see church as a community centre that caters for the needs of their immediate society...⁵⁰

These two observations have been shaped by the mainline churches—especially the CoE which is the *established* church of the UK. Every parish has an unmistakable infrastructural similarity that had

defined the infrastructural ideal of what a church (building) should look like to the locals. And the *established* status of the church as the state church⁵¹—thereby institutionalising the link between the church and the community and the involvement of the former in the latter has further shaped the locals' idea of what 'church' should look like. On the other hand, part of the factors that aided the spread and contextualisation of African Christianity in Africa—especially amongst the new Pentecostal churches—is the de-institutionalisation of Christianity. As such, anyone can start a church anywhere in response to a 'divine call' and African pastors in the diaspora imported this initiative into their host communities. It's a good thing that even churches like CoE are beginning to rethink their church buildings acknowledging their 'need to fashion appropriate buildings for 21st century ministry'⁵²

Conflicting Idealisation of 'a pastor'

Akin to the limitation of a conflict in the imagination of the locals as to their understanding of what a 'church' should look like vis-à-vis the representation presented by APC pastors is the related concept of what 'a pastor' should look like. Admittedly, this conflict is not limited to a white/black dichotomy as the same conflict finds expression from denomination to denomination. In identifying some of the indices that disqualified him from 'fitting' the pastoral figure imagination of the locals, Pastor 1 recalls, '[f]irst of all, [I am] young and... [I was] not married... So, it's like there are a whole lot of negatives associated with [me] all of a sudden.'⁵³ Thus, age and marital status are some of the factors that (dis)qualify a pastor. And gender. Pointing out the gender-factor, Pastor 1 submits,

My assistant is a woman and there is also that problem with women... In this country, they also have their own idea concerning women ministers and a lot of people even when

they walk into a church and there is a woman ministering, that's it, (they say in their minds) 'I'm not coming back, forget it'.⁵⁴

Pastor 5 is a relevant case study in this regard. In her own words,

I have been insulted when the religious folks come here. In fact, there was one that my members had to walk him out from here because he didn't believe that a woman should talk or say anything. One even came here and said that he believes that a woman shouldn't do anything.⁵⁵

Again, this ideology of an 'ideal' pastor in the minds of some of the locals can be attributed to the representation the mainline churches have given for centuries. However, that construction is changing. In the CoE for instance, the ordination of women as deacons (as opposed to deaconesses) began in 1987, followed closely by the ordination of women as priests in 1994. By 2010, more women were being ordained than men as priests (290 women and 273 men).⁵⁶ Five years later, the first female bishop was consecrated.⁵⁷ This evolution of gender-inclusion in church leadership has not been without opposition and such opposition persist in some quarters⁵⁸ as the narratives of Pastors 1 and 5 corroborate. However, in the light of the relentless decline plaguing Western Christianity and the increasing age profile of British clergy⁵⁹, the locals will continually need to embrace a paradigm shift in their ideologies not only about what churches should look like but also what the church leaders should look like as Christian leaders rethink, renew and reform different aspects of church life.

Acculturation and Contextualisation

These two are arguably the two words that summarise the fundamental challenge limiting the efficacy of reverse mission(aries). Pastors 3 explains,

...the way we speak—Africans—the way we preach as well. Our preaching style is different from the locals’ preaching style. Our songs—the kind of music we sing—is different from theirs. Our worldviews are also very different. So, if anybody is going to minister to them effectively, the person needs to be immersed in their culture... Berry [talks about] four things and acculturation is one of them and assimilation, too—which we, Africans, have not been able to successfully grasp... You can’t minister the way we shout at people in Nigeria...⁶⁰

The ‘Berry’ he referred to is John W. Berry whose works have been discussed in the literature review. Pastor 4 takes this further,

...Christianity is a cultural engagement. The word ‘*religio*’—religion is from the word ‘*religio*’ which talks about a community of people. You first of all have to become part of the community, and learn the nuances of the community... That’s why many people will think that evangelism is about putting tracts in their hands and going about asking people “Have you accepted Jesus as your Lord and Saviour? You’ll go to hell fire!” (Chuckles) ...While you are talking to [a European] from the cultural point of view of your African-ness, he is responding to you from the technological understanding of his British-ness... [while many of us believe, we do not belong]. There’s a book on that.⁶¹ ...there’s still a lot to discover for those of us who are bringing Christianity back to Europe.⁶²

Of course, acculturation poses a tension, but it is a tension that can be managed. Pastor 1 explains,

...you come to Europe and you are still playing Yoruba songs in your church—even me that I’m Ghanaian, I can’t identify with it...but for some people, they feel like ‘this is our culture; we have to project it.’ But that simply means that you are not ready for other people. ...[W]hen you try to create an environment that a Nigerian [or] Ghanaian or British [or Angolan] can flourish in, someone can come into the church and say, ‘oh, you’re being too white’...⁶³

Contextualisation follows acculturation closely. The more churches acculturate, the more they will contextualise and develop an ecclesiology that fits the situation of their locality. To this end, all the five pastors interviewed are taking steps but beyond being more time-conscious, giving women more participation and attempting to reduce their ‘noise’, most of these churches are yet to make any significant contextualisation initiatives that distinguishes them from their respective African origins, perhaps, except for Church 5. Pastor 5 narrates,

...here, there is no African music. That’s not because I don’t like it; that’s what I have sung before now—but because I know the kind of people that I am trying to reach. We sing the kind of music that is conditioned to the people of this environment.⁶⁴ Most of the people who have come in here who are whites have walked in because they heard the music towards the end of the service and then they said ‘oh I was jogging’ or ‘I was taking my dog for a walk when I heard the music and decided to check what’s going on in there.’ [Also,]

whereas in Africa, when we finish the church service, we don't do anything else, here we have tea and coffee before and after the service...⁶⁵

Besides, they also changed their outreach initiative from printing flyers to more creative evangelistic means like organising bowling outreaches where the members could invite their unbelieving (white) friends and neighbours. 'Of course, we are not gonna be bowling all the way; we do it for like three hours, we have a break and have some pizza for free and then we talk about other things—that's how we got the whites coming here and that's how we got students coming'.⁶⁶

A way forward in the acculturation discussion could be to embrace the acculturation strategy of multiculturalism previously discussed in the literature review. Meanwhile, contextualisation will continue to be a significant issue that APCs will need to pay attention to if they are indeed willing to build churches that are more welcoming to the locals.

'Church Pioneer Ignorance'

As a fall-out from acculturation and contextualisation as limitations facing RM is a broad category of what this research finding has categorised as 'Church Pioneer Ignorance'. This ignorance finds expression in different ways. As Catto rightly observed, 'Western culture is taken for granted in these mission efforts [of APCs]; it is as if no special training is thought necessary to work within it.'⁶⁷ While none of the five pastors interviewed had an educational qualification that was less than a Masters' Degree, only three of them (Pastors 1, 3 and 4) pursued postgraduate studies in the relevant fields of Biblical and/or Pastoral Theology. However, is that even enough? Pastor 4 suggested a form of training that transcends theology but fostering an understanding of the missiological distinctives of planting a church in

Britain. '[I]f we Africans come and we start a church and we think that the church will go on 'business as usual in Africa', we will not be able to do much because here',⁶⁸ he adds.

Another index of ignorance exhibited by pioneers of APCs is with regards to Government Policies and a general understanding of the difference between the systems and worldviews of the Western world and Africa. Earlier this year, an APC pastor was sentenced to three years imprisonment for 'sexual abuse' cloaked in a 'private prayer session' scandal.⁶⁹ In Liverpool, another APC church leader was under media fire between August and September this year for the church's prayer pattern and much more for offering a "dangerous" therapy to "cure" homosexuality'.⁷⁰

Africa has been lagging educationally—more so in the 'academic development of its pastors, church leaders and theological educators'.⁷¹ However, since the turn of the century, the tide in this regard is changing as more and more Africans in the diaspora and in Africa are taking ownership of African Scholarship in an erudite manner making the conversation about such fields as African Christianity even more stimulating. Olofinjana hinted that some Institutions of Higher Learning in the UK are beginning to incorporate modules that could be very resourceful to pioneers of APCs into their programmes.⁷²

On a more practical level, some organisations offering such trainings at a professional level include Centre for Missionaries from the Majority World (CMMW), ForMission (FM) and Missio Africanus (MA). CMMW is a training hub that aims to 'prepare, equip and encourage pastors and missionaries from the Majority World in Britain as well as help indigenous British Christians and churches understand Christians from the South'.⁷³ FM is a mission organization with an educational outreach (ForMission College) which equips Christian Leaders to transform their communities through 'accredited training, thought leadership and missional support'.⁷⁴ MA is a

cross-cultural missions initiative being carried out by the Missional Innovations Inc. in London, UK. It is a missions training project that helps missionaries and Christian leaders from around the world to ‘understand and overcome the cultural barriers they encounter in their work in the West’.⁷⁵

Money Matters

While *The Preacher's* submission that ‘money meets every need’⁷⁶ might have been a hyperbole, it however underscores the importance of money in any organisation. The Yoruba Christians in Nigeria will say, *owo ni keke ihinrere*, which translates ‘money is the vehicle of the gospel.’ Unfortunately, one of the misgivings of African Christianity is that despite its remarkable growth and spread throughout the continent, it is yet to overpower the forces of corruption in the continent as McCain observed.⁷⁷ This corporate failure of African Christianity trails the pioneering initiatives of Africans in the diaspora especially on money matters. Pastor 1 laments, ‘the week we announced that we are gonna be taking offering, the following week, some people didn’t show up.’⁷⁸

This is understandable given the unwholesome money management light with which the media has largely projected African Christianity. For example, a Daily Mail headline reads: *Laughing on His Private Jet - the £93m Pastor Accused of Exploiting British Worshippers*.⁷⁹ The choice of words in that title speaks volumes. The article goes on to describe a ‘multi-millionaire African preacher’ who was accused of ‘cynical exploitation’ after its branch in the UK received donations to the tune of £16.7 million from ‘followers who were told that God would give them riches in return.’⁸⁰ Teresia Hinga⁸¹ corroborated this when she said regarding African Pentecostalism, ‘Somewhere down the line there are distortions, a twisting of this to commoditize religion and take advantage of people who are keen to get out of poverty.’⁸² But

is this representative of the full picture? Hence, Adogame calls out the bright side of the financials of African Pentecostal Churches⁸³, saying:

The income generated through tithes and offerings is enormous, and much of this money is put in banks and invested... In fact, some of the (African) Pentecostal churches have set up their own banks. They have put their money in all kinds of investments. They have become major economic players because they serve as employers.⁸⁴

How that translates to a holistic gospel that runs deep into the fabric of the society is however questionable. For a more effective RM, pioneers of APCs must learn and grow in the financial management of church income according to the British fiscal laws—and this will include being able to account for the sources of their income. Proper financial management, as Pastor 4 testified, is an evangelistic tool which, in his experience, has drawn even the locals to become givers to the ministry. In his words,

This building⁸⁵ cost us over £500,000. And we got encouragement from friends from all over the world, who love God, but we do not solicit help from people we are not sure about their source of money because we wanted to have a genuine ministry. [R]ather than getting money from the church, we have to work for the church, which is exactly what the missionaries did in Africa... I thank God for the lives of people like Bro John⁸⁶ [and] Lady Kennetha (a European)—She would go and buy paints and be painting [the church hall]... So, in a way, when God sends you on a mission, when He gives you a vision, He will make the provision. That's the experience that I have in this place.⁸⁷

Unpleasant Antecedence

This was expressed in two major ways as this research found out. First, there was the limitation posed by the fact that some locals have already had dealings with African Christians which did not turn out well, and as such, their perception of African Christians becomes skewed and they will rather have nothing to do with a congregation that is African majority as Pastor 1 suggested. On the other hand, there are those who have felt disappointed by the Christian faith, or worse still, by God. Pastor 5 mentioned how this category of people amongst the locals pose a great evangelistic challenge as they seem to know enough about the scripture to counter whatever evangelistic strategy a reverse missionary may want to use to reach them. In her words, 'It is hard work trying to convince those who (think) that church (has) disappointed them, especially those who already know God or who have tasted a glimpse of the word of God before... We win (the hearts of) those ones on the knees (in prayers). In either case, no one needs to be judged by the error of someone of his or her own kind. As Pastor 1 rightly noted, 'If somebody drives a car into a lot of people, it doesn't mean the car is bad, it's the person that is bad.'⁸⁸

Indeed, not much can be done to re-write antecedent experiences or reconstruct first impressions. However, reverse missionaries will do themselves a lot of good to embrace the wisdom in Reinhold Niebuhr's *The Serenity Prayer*: 'God grant me the serenity to accept the things I cannot change, courage to change the things I can and wisdom to know the difference.'⁸⁹

Racial Prejudice

Racism is still deeply entrenched into the cultural fabric of the global north, perhaps only modernized and cloaked in newer lingo.⁹⁰ This

is, in fact, the biggest challenge to RM in the opinion and experience of Pastor 1. He recalls an experience he had shortly after he arrived in the UK,

I attended this white [majority] church and [this] person asked me, ‘Oh, so have you also found some churches of maybe black people?’ It was difficult for him to say actually, but he ended up saying it anyway. Instantly, I was like ‘yeah, there are a couple of them I’ve found.’ I answered him but later on I was thinking about it. I was like, ‘Why? Why did he ask me that?’ Is it that I’m not welcomed here, or is it their way of saying ‘Well, go and be with your own’?⁹¹

This is not an isolated case in literature. Kugbeadjor narrated a similar experience he had in Birmingham when he visited a local congregation of the CoE.⁹² Kwiyani’s narrative of his experience in North America reiterates the same experience.⁹³ His observation that ‘[y]ou have to be of the right colour, subscribe to the right theology, wear the right clothes, speak with the right accent, have graduated from the right school and know the right people before you can be considered for inclusion’⁹⁴ is mirrored in Pastor 1’s narrative—and such prerequisites exclude a typical APC leader. As Pastor 1 affirmed, ‘racism is (still) very real in this environment’⁹⁵ and the fact that he is the only one that spoke extensively on it as a limitation to reverse mission(aries) confirms the suggestion of Kugbeadjor and Kwiyani that it is a commonly avoided subject of discussion which the church in the UK needs to talk about openly both at the institutional and individual levels.⁹⁶

Pastor 1 explains,

For an average white person—not all and I must be frank—but for some of them, it could be difficult to receive the gospel from a black person, and this could be for many reasons. ...I think some white folks might feel like ‘I’m better than this guy’ because of our skin colour. It plays in many people’s minds whether people will accept it or not... I remember somebody (a local) that I was evangelising. He was a bit close... I was just giving him reasons and answers towards certain things and he could sense that he was wrong but to a degree it felt like it was a bit difficult (for him) to admit his error because it was pointed out to him from a black person that he’s wrong.⁹⁷

Ihewulezi recounted similar stories of Western Catholics who would not be under the leadership of a person of colour nor receive communion or homilies from such⁹⁸ on the assumption of their superior race. This superiority-inferiority dynamic with regards to ethnicity and race (and faith) needs a rethinking in the light of twenty-first century globalisation and the reality of Western Christianity which—from all indications—will increasingly become non-white in ethnicity as we go deeper into the century.⁹⁹

Pastor 1 also acknowledged that the African Christian can as well be the racist. He cites an example given by a black American preacher, K.C. Price and ends with a counsel worth heeding.

K.C Price [talked] about a black person who came to church and was ushered to sit next to a white person and the black person says ‘no, I want to sit next to a black person’ ...So sometimes we want ‘our own’, we want to have ‘our people’ but yet we (also) want to have ‘them’ to become part of ‘us’. ...

One of the most important things in Christianity is to be humble enough to receive certain things that you don't really get.¹⁰⁰

Doctrinal Differences

Two of the participants raised the issue of doctrinal differences as a possible hindrance to an effective RM. Pastor 1 recounted conversations with different people who have asked him questions about what he believed.

...I've come across people (who ask me), 'so what do you think about T.D. Jakes¹⁰¹? 'Do you believe in Christmas? [etc]...I disagree with a lot of things in relation with Calvinism but I'm not going to look a Calvinist in the eye and say you're going to hell. Though a lot of them can look at me and say I'm not saved because I'm not a Calvinist but that's alright. ...a lot of people think that a black man cannot say something theologically right... I was watching a documentary (about a group of people)—they go to church naked because they want to be naked...and you will think 'where is that in the scripture?' So, there is a whole array of issues on the spectrum of missionary work... I'm not planning to get all, but at least that I may get some.¹⁰²

While not all the above questions are doctrinally inclined, it does highlight the place of doctrinal differences in the RM rhetoric. Pastor 2 mentioned in passing a difference in the statement of faith of Church 2 and the UK Church from which they originated—for clarity's sake, we will refer to this as Church 0. Church 0 sent missionaries to Nigeria in

1930 in response to the request of a group of indigenous Pentecostals in Nigeria. The Nigerian indigenous group agreed to affiliate with Church 0 and adopt Church 0's eleven doctrinal tenets¹⁰³ and adding a twelfth tenet on the doctrine of Divine Healing.¹⁰⁴ Fifty years later, Church 0 granted the Church in Nigeria autonomy as a national church. With time, the church began to take the gospel beyond the shores of Nigeria and recently, back to the UK as Church 2. However, while Church 2 maintains their belief in the tenets handed down to them from the Nigerian mother-church, Church 0 (from where those tenets originally came) has rephrased virtually all the eleven tenets as could be seen on the church website.¹⁰⁵ Article 10 in the tenet is the most strikingly rephrased tenet, viz:

Church 2's version: The possibility of falling from grace.¹⁰⁶

Church 0's version: The security of the believer as he remains in Christ.¹⁰⁷

While the former absolutely negates the Calvinistic theology of 'eternal security' of the believer, the latter leans towards it. This begs the question of why Church 0 had to rephrase the tenet from what it was to what it is now and while this research did not explore this difference, the insider privilege of the researcher suggests the possibility of a link between these doctrinal rephrases and the relentless decline of Christianity in the UK as a way of stemming the decline by presenting the gospel in a manner that gives more assurance to the believer than fear and uncertainty. This, no doubt, is an area of RM that needs further exploration.

Themes that emerged from the research

Below are ten themes that emerged from this research—some of which had been discussed as limitations of RM above.

1. Church Pioneering in the UK

This research unpacked some of the peculiarities and intricacies of pioneering a church (as an African Immigrant) in the UK. It brings to the fore the sacrificial process of acculturation and contextualization with which church planters must wrestle to plant a church that can be relevant to the British people while staying true to the fundamentals of gospel retransmission. The fact that Christianity in the UK runs on a different ‘operating system’ became apparent with government policies on church buildings, immigration, financial management amongst others to grapple with. These issues call for the need for adequate training for pioneers of APCs to bring them into an informed awareness of the landscape of Christianity in the UK and equip them with relevant tools for a successful pioneering venture. To this end, Pastor 4 reiterated the core message of William Carey’s flagship missionary treatise at the end of the eighteenth century.¹⁰⁸ He speaks,

...when the missionaries came to Nigeria, what William Carey said is that they should ‘use means’. [i.e.] using all kinds of various methods to reach the people... In my own PhD thesis, I [argued] that the missionaries who came to Africa, they built hospitals to give us better health, they built schools to educate us, they built bridges and roads, they built the railways, they built all kinds of things, they were involved in meeting our needs—we too must meet the needs of the people because Jesus says, “Go, as you go, preach the word, cleanse the lepers, heal the sick, freely you receive, freely give.”¹⁰⁹ ... We have given this beautiful big hall to the community...this hall is free to anybody in the community who has birthday, who want to do one thing or the other...we don’t charge anybody for that. ...The slaves who returned back to Africa, how did they know how to read and right? Some people

taught them! And that's why many changed their names to English names—Thomas King, Warriber George, all kinds of people. They got something from [the West], likewise, we must offer something to the people... Here, on Tuesdays, fifty plus, on Fridays, this place is jam-packed with people who come to listen to one lecture or the other, to enjoy bands, to eat [and] when we do film show for the community here, (pointing in a direction) that's the lift that takes people who have mobility issues to the gallery, so they enjoy everything as every other person enjoys...¹¹⁰

Every church pioneer in the UK needs a basic awareness of these distinctives and peculiarities that marks a successful church planting initiative in the UK at such a time as this.

2. Reverse Mission

From the narratives of the five participants in this research, it becomes evident that not only is RM happening, but a good number of pioneers of APCs are conscious about their reverse missionary role. However, whether they are being intentional enough in their missiological approaches is a different matter in which regards this research unveils a room for improvement.

That being said, the concept and label of RM needs a rethinking. While it is undeniable that the centre of gravity of Christianity is shifting—or has shifted—from the global north to the global south, the terminology of RM in essence is myopic in that it only suggests that the direction of missions is now from the global south to the global north which is not entirely the case. As of today, there are still churches and mission agencies in the UK that are still sending missionaries to Africa and elsewhere in the global south. In Mersey-

side, an example is Life Church on the Wirral who still sent a team to Mozambique ‘to help build a church and to share the gospel’.¹¹¹

The Great Commission is intended to be individually taken with a global perspective. Missions is from anywhere to anywhere—and everywhere! As such, while one direction of missions may seem to emerge more prominently, it does not and should not belittle the many other directions of missions going on in our world on daily basis—on soccer fields, in restaurants, in schools, in the workplace—literally anywhere! Besides, the narrative of Pastor 2 reminds us of how God does call his ministers sometimes to a certain group of people specifically. In other words, that an African missionary is sent to the UK does not necessarily mean that he must reach out to the indigenes—and the fact that he leads a ‘black majority’ church does not mean that (reverse) mission is not happening.

The narratives of Pastors 1 and 5 unveil the tension of building a church atmosphere that is suitable for a multicultural membership. Pastor 1 speaks of the possibility of building a church that becomes so ‘unAfrican’ that some Africans find it foreign and unsuitable—a suggestion that Pastor 5’s narrative confirms. All five participants unwrap their respective efforts at acculturation and contextualizing their evangelistic outreaches. Pastors 1 and 2 speak of their varying levels of partnerships with a local CoE; Pastor 3 speaks of the ‘secondaryness’ of his focus of having the locals in his church plant and Pastors 4 and 5 recounted some of the initiatives that had worked for them in reaching the locals. In Pastor 4’s opinion, there is a similarity between the indigenous British population and the Athenians of Paul’s day thereby suggesting that (African) church planters can take a cue from Paul’s evangelistic strategy to the Greeks.

...Apostle Paul...when he got to Athens, he saw that they were worshipping the unknown God and he said that ‘that unknown God is the God that I have brought to you’ and that’s exactly

what we have to do. We have to first watch how they worship their ‘unknown God’. In Britain today, I can tell you that they are like the Athenians, they want to see the newest things that somebody has brought—and that is why virtually every religion that comes to Britain is getting some followership, but those that do not have any enduring value, they disintegrate...¹¹²

Pastor 5 narrated how she had to stop doing ‘tract-and-flier evangelism’ and started using fun activities like outdoor games as their evangelistic avenues. Pastor 4 also spoke about what he called ‘friendship evangelism’. About this he said,

We should not expect that Christianity will be like it is in Africa. In Africa, it is the people who serve the pastor; in Europe, it is the pastor who serves the people as their friend—and that’s exactly what it should be! ...Friendship evangelism is what can reach these people. Not when we think that the white people are not good—who tells you that they are not good? Many of them are very good, I’m telling you! Many of them are now my friends, I go to their homes, they come to mine and we’re able to go in and out with each other...¹¹³

Pastor 4 also viewed the RM rhetoric through the lens of history, likening the ongoing process to what happened when the missionaries brought Christianity to Africa—especially in the Nigerian context. He pointed out that while RM is going on, it will take a lot of time and observers and critics need to be patient to see how the process evolves. He remarked,

When the white missionaries got to Africa, they were not received in one day. We tend to think ‘oh we should just go on the street and bring them and fill our church buildings with them’—that is an immature approach. We have to sow the seeds. When you plant a tree, the very first day you sow the seed you don’t see a tree, even years after for some trees, you don’t see a tree, but some people will come fifty years after and they will see a mighty tree and they will be asking; who planted this tree and they will say this person who planted the tree is no more.

The missionaries who went to Africa to help Africa, where are they today? ...Many of them died, many of them returned to Europe unhappy. Somebody like Thomas Jefferson Bowen, the founder of the Nigerian Baptist convention...thought he was a failure, but today [we know] he’s not a failure... [Same applies to] the work we are doing at the moment...it does not happen in a day, because a tree is not planted in a day.¹¹⁴

Continuing his agricultural allegory, Pastor 4 mapped some further similarities between the gospel retransmission to Africa and RM to Europe. He remarks,

...when Christianity was taken to Africa, the ‘plant’ was taken to Africa with ‘British soil’; it took time for the soil in Africa to overwhelm the British soil in which the seedling was brought... So in that sense, we have come from Africa, we have brought the seedlings of Christianity with African soil—that’s the RM—we are now trying to plant that seedling inside the European soil; what do you think will happen? Don’t forget about European weather...don’t forget about the erratic

changes in the conditions. The condition in which Christianity was planted in Africa is different from the condition in which we're planting it now...¹¹⁵

So, RM is certainly on-going, however, it will take time before it takes on such form that is British-relevant and British-appealing. And while many of the current generation of reverse missionaries in the UK may not reckon themselves as being successful with RM in their generation, they will be in great company as Pastor 4 pointed out.

Bishop Samuel Ajayi Crowther before he died, ...he said,

"When we were beating the bush, clearing the path and everything appears clean, these colonialists are now coming in to take the things we started from us and they are now trying to use it to exploit our people; What will posterity judge us as having done? Will it not judge us as having sold our people?" But is that what posterity has judged today? No! When people talk of Samuel Ajayi Crowther today, they talk of him in awe, in great respect and reverence whereas he himself thought that he had failed.¹¹⁶

3. African Christianity

Few themes emerged with regards to African Christianity which is the common background of Christianity expression of all the five participants. The subthemes that emerged include evangelism, spiritual warfare, the revival rhetoric, spiritual fatherism amongst others.

Evangelism

Pastor 5 narrated her default evangelistic strategy at inception—

using tracts and fliers as evangelism aids on one-to-one evangelism and how that strategy drew mostly ‘her kind’ to the church. But in building a church atmosphere that was not African-congregation targeted, many of ‘her kind’ that came did not stay. Her narrative amplified the need for a shift in the African-shaped missiology and evangelistic strategy with which African pastors tend to approach evangelism in any context they find themselves. On the other hand, with regards to how the locals received the evangelistic outreaches of the pioneers, Pastor 4 made an insightful observation. Drawing from his wealth of experience with the locals since the ‘70s when he first came to the UK for his undergraduate studies, he highlighted a conflict with regards to how the pioneers of APCs are expecting the locals to respond to the gospel vis-à-vis how they actually will respond.

...in my own point of view, the Europeans are responding in a way but they will not respond in our own way. We did not respond in their own way (when they brought the gospel to Africa) but we’re now expecting them to respond in our own way, we’re making a mockery of the whole thing! ...[M]any people will find Jesus only if we allow them to find him (in their own way).¹¹⁷

The evangelical bent of African Pentecostalism (with its strong ties to American Pentecostalism) has shaped the anticipated response of pastors from people that are coming to the faith. A persuasive homily which ends with an invitation to recite a ‘Sinners’ Prayer’ (with no additional demands) seem to be the norm in many African Pentecostal circles—an approach that has been criticised as ‘Easy Believism’.¹¹⁸ While such an approach may bring results in Africa, the rationalism inclination of the British people will make them wrestle with more questions about Christianity over a longer period

of time and will make their salvation experience more progressive than ‘instantaneous’. Hence, such initiatives like Alpha Course.¹¹⁹

Spiritual Warfare

That missions and spiritual warfare goes together is etched into the African Evangelical mind. The narratives of the five pastors is saturated with this understanding expressed in different nuances. As such, the possibility of venturing into church planting was something Pastor 1 had to commit to prayers. Likewise, Pastor 2 received ‘confirmation’ of his church planting mandate after the leaders in the Nigerian mother-church had subjected it to prayers. Pastor 3 understood his calling in the nuance of warring against the ‘forces’ that derail African immigrants when they come into the British world with its peculiarities and complexities. Pastor 4 recounted how the missionaries that were sent to Nigeria from the global north wrestled with forces of darkness after being given ‘forbidden lands’ for their mission work—and how some of them died in the process—likening that to the intense spiritual battle that equally trails RM. And Pastor 5 described how some of the locals can only be reached through the spiritual forces of prayer as ‘the god of this world has blinded their hearts’ from seeing and receiving the light of the gospel.

Dr. Jonathan Oloyede—the convener of London’s Global Day of Prayer—described his vivid memory of when the Holy Spirit gave him the call to become a missionary in the UK after he got converted from Islam to the Christian faith. He described the moment as ‘an encounter with God’¹²⁰ in which he received the mandate delivered in an army recruitment nuance.

Jonathan, you are not here by accident, you are here by divine design. You are here as part of my recruitment to this part of the world in preparation for the coming of my Son Jesus. Drop your agenda therefore and pick up my programme.¹²¹

Pastor 5 similarly mentioned how ‘God began to deal with (herself and her husband) very severely’¹²² upon her reluctance to act on the church plant God commissioned and sent her to Liverpool to do. While all these narratives wear an African Christianity outlook, they do highlight the urgency, significance and importance of RM at such a time as this in the United Kingdom. These narratives are also confirmed by the indices of the biblical mandate to go into the world to preach the gospel. Both in the long endings of Matthean and Markan versions, the great commission (in their long endings) inherently describe the mission exercise as a spiritual force with evident signs following the obedience to go. Pioneers of APCs need to embrace this urgency and translate it into relevant evangelistic strategies which will cater for reaching both the immigrants and the locals.

The Revival Rhetoric

Pastors 1 and 2 used the word ‘revival’ to describe the ongoing RM in different ways. While Pastor 2 used the word to describe an ‘awakening of the cold (British) Christianity’, Pastor 1 used the word in describing the process of discipling believers to become Christ-centred followers. This researcher leans towards both but much more towards Kwiyani’s depiction of the terminology in an RM context. Echoing the opinions of many Africans, he writes: ‘British Christians prayed for revival, and they could not recognise it when it came because it was *black*.’¹²³

Spiritual-Fatherism

Pastors 1 and 5 both mentioned having ‘Spiritual Fathers’. While the roles of these figures were not explored in this research—as it doesn’t fit within the scope of this research—it highlights an interesting dynamic which warrants further scholarly investigation both as it pertains to African Christianity and its consequent influence—if any—on RM.

Mother-Churches (International Churches)

Churches 1 and 2 both have a mother-church in Africa. While Pastor 1's church planting initiative came on the wings of his opportunity to further his studies in the UK, Pastor 2's church plant was approved as part of an intentional missionary venture of the mother-church in Nigeria which had sent missionaries from Nigeria to other countries including US,¹²⁴ Canada,¹²⁵ Israel, South Africa and many other African Countries¹²⁶—taking full responsibility for the missionaries and their church plants till the churches are viable enough to fend for themselves. As earlier mentioned, Pastor 2 was not sent as a missionary from Nigeria, rather he has been a resident in the UK for over a decade before he made the move and got an approval to his request to begin a missionary arm of the church in the UK 'as a fulfilment of prophecy'. This detail amplifies an index of RM identified by ter Haar¹²⁷ and Adogame¹²⁸ in that not all churches that fit a RM context were founded by missionaries sent from the global south to the global north exclusively for missionary purposes. Many are the by-product of migration whereby people that used to belong to the same denomination in their native country come together to start a church. In like manner, Olofinjana was sent by his Nigerian Pentecostal church to UK both to study and to plant a branch of the church by gathering former members of his sending church that had relocated to the UK over the years.¹²⁹ This 'international' complex in African Christianity expresses the aspiration of these African (Pentecostal) churches 'to be part of the international world in which they believe themselves to have a universal task.'¹³⁰

4. Racism

As anticipated, racism emerged in this research however not as prominently as this researcher had anticipated. Only Pastors 1 and 2 mentioned it in their narratives—the former identified it as a capital challenge facing RM and the latter believes it is a secondary chal-

lenge. However, it remains an underlying limitation which needs to be addressed both institutionally and individually if RM will make significant progress.

5. Women Involvement in APCs

On one hand, Pastor 1 reported having come across ‘people who won’t come to church because a woman is (his) assistant’¹³¹ while on the other hand, a woman participated in this research as an APC pioneer. This tension will continue in Britain but while women ordination remains a polarised subject, the British world will increasingly give women more liberality at all spheres of influence and pioneers of APCs need to keep this in perspective in their expression of an acculturated church structure. It is noteworthy that all the five churches admit to an enhanced women involvement in the churches as opposed to the African context. Pastor 2 described this dichotomy in the following words:

If we have to follow the constitution or...the guideline from (the mother-church in) Africa; the roles of the women are limited. It is actually limited to the gathering of the women. But in this part of the world that we are now, we have adjusted it slightly. The women can lead the praise and worship (songs) ...they can work directly under the direction of the pastor or the assistant pastor in the church whereby they will lead most of the things... In short; they are given (more) elaborate roles here compared to what we have back home in Nigeria.¹³²

This is a step in the right direction and more of this can be expected in the future.

6. Community Engagement

This is one of the weakest points of the APCs that participated in this research. Of all the five pastors interviewed, only Pastors 2, 4 and 5 described an active community engagement in their missiological initiatives¹³³. According to Pastor 2,

...one of the things we have done is to start an after-school service that we do every Saturday from 9am till about 5pm. So, eight hours we give to our community to teach the children, to take them off the street and...that has been very successful.¹³⁴

As earlier mentioned, Church 4 organizes a weekly hang-out for the aged in the community where they feast, play games, share stories and interact. Likewise, the church runs a variety of programs on weekly basis in its free hall that brings the community together—besides giving the hall for free to people for birthdays, music concerts, film shows and other community engaging activities. Pastor 5 also remarked,

We do English classes (for those who do not speak English as their first language)... we also help them draft CVs. We have coffee mornings where people come to tell us their needs and we've got mini food bank (where) students also come on Fridays to get bread and groceries...¹³⁵

While all these churches are doing one thing or the other in engaging the community, more needs to be done in this regard.

7. Partnerships and Alliances

For RM to be effective in UK, ministries and missionary agencies will need to work together in a dynamic and strategic partnership.¹³⁶ Unfortunately, except for Church 3, none of the churches involved in the research were registered with any British or European ecumenical body.¹³⁷ Church 2, however, has an ongoing interesting partnership with CoE. Due to the ongoing decline in attendance in CoE and shortage of clergy, one Vicar (a woman) leads two CoE parishes within five minutes driving distance from each other. As such, the CoE congregation meets in one of the parishes (the one let out to Church 2) only on the first Sunday of the month and meet at the other parish every other Sunday in the month. This created an avenue for partnership whereby Church 2 joins the CoE congregation on the first Sunday of the month to worship together and have communion together. Even though the service follows the CoE liturgy, responsibilities are shared between the leaders of both congregations and it has become a gathering both congregations look forward to as it gives a somewhat different experience from their respective congregational gatherings. Besides, the CoE is also in partnership with an Iranian church in Liverpool and all three churches partner together to hold special services periodically.¹³⁸

Pastor 2 admits that the partnership has been instrumental in helping both churches learn from each other—justifying Pastor 1’s position that APCs do have a lot of lessons to learn from the mainline British churches as it would be an exceptional case to find churches in Africa that are willing to share their building structures with congregations from other denominations. He remarks,

I also learn a lot of things from (CoE because) it will be very difficult—well, maybe impossible—for a church in Nigeria to open its doors to another church to come and fellowship. It’s

not going to happen. (They will probably say) ‘go and find yours, this is our building...’ I think though sometimes people in Africa may look at (Christianity in) this side of the world and (criticise them but) some of the few Christians who are here are very genuine Christians—that’s one thing I respect about them. They may not have the numbers, there are a lot of numbers in Africa but some of the numbers are not really there with their heart...they are growing in faith, they are growing in love, they may not be shouting and making noise, yeah but they are growing in faith, and they are growing in love¹³⁹

8. ICT and Social Media Usage

Social media has come to stay—with increasing influence over humanity as it has given an unmistakable expression to the inherent longing for connection, intimacy, and a sense of belonging in humanity and giving us fresh insights on how we can engage our community.

Four of the APCs that participated in the research have websites and social media platforms. Church 1 utilises Skype video conferencing for (prayer) meetings, Church 2 was using an audio conference call app for their mid-week service before they got a venue for the event, Church 3 runs a live stream of their services on YouTube and Facebook, Church 4 runs an active Facebook page and Church 5 testified that majority of their first-time worshippers heard of the church from the internet. To this effect, Archbishops Justin Welby and John Sentamu ‘called for the Church to invest more in building up its presence on social media sites such as Facebook and Twitter to get its message across online as part of a “major programme of renewal and reform”¹⁴⁰ to reverse the dwindling congregations of the CoE.

As the table below shows, a church can reach far more than their

regular attenders if they take their message beyond the walls of a physical building into the limitless space of social media where a huge percentage of the world currently ‘lives’.¹⁴¹ As the world shrinks more into a global village, leaders of APCs (as well as mainline churches) will need to engage the resources that ICT provide.

CHURCH	AVERAGE WEEKLY ATTENDANCE	SOCIAL MEDIA FOLLOWERS (Facebook)	REMARKS ON CHURCH WEBSITE
CHURCH 1	18	NA	NA
CHURCH 2	60	1,255	Running and recently updated
CHURCH 3	400	1,021	Running but not frequently updated
CHURCH 4	NA	251	Running but not informative enough
CHURCH 5	20	416	Running and recently updated

Table 4: Social Media Followership (As at October 02, 2017)

9. Sunday Adelaja: A Model or an Isolated Case?

It is interesting that four out of the five pastors interviewed specifically mentioned the Sunday Adelaja scenario. This underscores the innate desire in these pioneers to see a replication of the ‘Sunday Adelaja exception’ in RM rhetoric.¹⁴² Placing his story in context, the termination of communism unleashed an economic and social crisis. In the unfolding drama, the Soviet Union dissolved and the country of Ukraine was birthed and situated riskily within the atmosphere of Russia’s regional influence. Religion-wise, the Ukrainian orthodoxy finds dissimilar and competitive expressions perhaps more than anywhere else in Europe.¹⁴³ It was in this context that Nigerian-born Adelaja founded the Embassy of the Blessed Kingdom of God for all Nations in Kiev, Ukraine (EBKGN) which today is a ‘non-African majority’ church. Whereas there are adaptable principles in his missionary journey, the contextual factors within which the emer-

gence of EBKGN was forged are far from the reality of the UK context. As Pastor 1 notes,

Sunday Adelaja (is a) wonderful man of God. I love him and I respect him so much... (but) there are things he tried that worked for him but won't work in other places. One thing I've come to realise is that God works with people differently and lots of the time, what may work for Pastor Joseph may not work for Pastor Michael but there are certain things that are important to be copied...¹⁴⁴

For instance, how he pragmatically tackled 'existential life problems'¹⁴⁵ facing the members of his church and the community at large is an approach to learn from. When no Ukrainians were coming at the start of the church, he said he went into prayers and God said to him, "pay attention to the neglected, downtrodden, and outcasts of Ukrainian society, and I will give you those in the higher echelons of power."¹⁴⁶ He engaged the community successfully rehabilitating addicts and building a growing media presence and the more diverse the membership became, the more visible the church became. Pastor 5 recounted a piece of history about Adelaja from her spiritual father, viz:

...my spiritual father told me (about) Sunday Adelaja who pastors a white-dominated church in Ukraine. (He) said when he came to Europe, when black people came to his church he drove them away—not because he doesn't want them but because they are a very quick way to fill up your church. But he said to them, 'I'm not sent here for you; if I want to start up a Nigerian church, I will go to Lagos.'

While the narrative is contestable, it underscores the deliberateness with which Adelaja committed himself to building a church for the locals. And the same intentionality was seen in his appropriation of new media technologies¹⁴⁷ to further expand his clientele of membership. Adelaja had barely been ‘converted’ for six months before he made his way to Russia to study. As such, he had been uninvolved in Christian leadership at any level in Nigeria—which begs the question of whether his detachment from ‘Nigerian ways’ and ‘Nigerian missions’ have influenced his missiological initiative (as Freston argued)?¹⁴⁸ This is very likely coupled with the advantage of his initial student status¹⁴⁹ which afforded him to learn the praxis of evangelism and church leadership solely in the Ukrainian context, ‘unsaddled by baggage from his homeland’¹⁵⁰. No doubt, it will take an intentional unlearning curve for pastors that had been involved in church leadership in Africa at any level to position himself or herself for cross-cultural relevance.

10. The Vision Rhetoric

While all the five Pastors had colourful descriptions of their call to ministry and/or missionary work, Pastor 3’s narrative highlights the nuance of a specific vision—with a specific target population—in God’s mind for people he calls into ministry. As such, while the RM rhetoric anticipates missionary initiatives that will entail having missionaries from the global south reaching out to the locals in the global north, it fits within a broader scope. The global north is not made up of one ethnicity. As globalisation continues, more and more British citizens will not be white—and not all of them will speak English as their first language. As such, while we hope to see more and more APCs reaching out to both whites and blacks in their missiological initiatives, God is not unknown to send certain people to a specific population. Pastor 3 is sent to African immigrants—but in a sense, that is still RM. As he pointed out, 14 years on, many of his members now have British passports and have given birth to children

that are born into a British context and will grow as such. So ultimately, in a sense, it is still RM as these people and the British generation in their loins would not have been reached (in the same manner as they have been) if he had not yielded the call and obeyed the specific details that came with it.

This is not to underscore the need for acculturation since religion in itself is a cultural engagement and no church should operate in isolation if they are truly to act as salt and light to the world as Jesus taught. But this introduces the vision rhetoric into the mix of factors that shape the look of RM.

FIVE

IMPLICATIONS OF THE RESEARCH AND RECOMMENDATIONS

Implications

From the emergent themes discussed in the previous chapter, this research highlights the following implications:

With the combination of a growing perception of ‘spiritual need’ in Britain (and in the global north), the increasing prominence and expansion of Christian immigrant community in the global north as well as the increasing number of autonomous missions from the global south, RM is ongoing and from all indications, will continue as we move deeper into the twenty-first century. As such, the centre of gravity of Christianity and Christian leadership will be stabilised in the global south in a matter of decades fulfilling the predictions of McCain before the dawn of the twenty-first century that

it is very likely that during the twenty-first century, the centre of Christian thought and activity will shift to the third world. The average Christian is going to become increasingly

darker...The names of Christian leaders in the future will sound more like Luis Palau and Desmond Tutu than Billy Graham and John Stott. With the current growth tendencies in Africa, when people around the world think about Christianity...they will likely think of Africa.¹

More African *International* Churches will give expression to their internationalism as globalisation continues and the plurality of the direction of missions will become more apparent. (Reverse) Missions will gradually and increasingly not be predominantly global-south-to-global-north in direction but also from one point of the global north to another (as Pastor 5 already modelled) and back to the global south—with an African majority facilitating these movements.

APCs will need to rethink their strategies for contextualisation and be more intentional in their acculturation so that, as Pastor 3 feared, the next generation (children of African members of APCs who grow up within the British contexts) will not replicate the displeasure with and exodus from the church as has been the case with many mainline indigenous churches in the global north. To this end, APC leaders will do themselves a lot of good by maximising the available resources for such training as is relevant for their church planting initiatives while acknowledging the differences in the system upon which the government and the society is being run in the UK as opposed to their African contexts of origin. This will translate into being intentional about adherence to government policies and adequate financial management disciplines. In the same vein, Britain will increasingly become pro-women and so should Women involvement (and ordination) in churches that will be relevant to the British community.

The need for acculturation and contextualisation notwithstanding, each APC leader will need to understand and fully embrace the specifics of his or her calling (as Pastor 3 modelled) but within an intentional framework that aims at fulfilling the ultimate require-

ments of the Great Commission in the multicultural context of Great Britain. Besides, rather than hiding under political correctness or outright denial, church leaders across the board need to engage in discussions about racial discriminations within the church and onwards into the community. This will equally translate into meaningful partnerships between churches preceded by sincere and intentional relationships amongst church leaders.

From all indications, government policies will remain in favour of charitable ventures that engage with the community. Thus, APCs will need to embrace these provisions and leverage on them to be more intentional in their community engagement initiatives and partnerships or alliances with mainline churches and ecumenical bodies while on the other hand also leveraging more on the power of social media and the internet to have a wider outreach to this information-crazy, media-attracting and relentlessly globalising world.

Avenues for Further Studies

Few issues emerged in the process of doing this research that begs for further scholarly exploration. For one, this research was carried out amidst the 'Brexit controversy.' This begs the question, 'What implications will Brexit have on migration and consequently on RM?' Also, the theme of African Christianity brought to the fore the interesting dynamic of 'Spiritual fathers' or 'Father-in-the-Lord'. Again, this begs a question: 'What is the place of Spiritual-fatherism in African Christianity (and in the diaspora context)?' Likewise, the doctrinal conflict scenario pointed out from Pastor 2's narrative begs the question of 'whether doctrinal tenets do have a place in British Christianity and what implications this should have on RM?' In the same vein, while Liverpool is increasingly becoming a subject of interest regarding cities, culture and regeneration, not much investigation has been done into its rich Christian heritage.

And finally, a congregation emerged from this research which arouses

curiosity. The Apostolic Church of Great Britain is an offshoot of the Great Welsh revival of 1904 to 1905. The church became a heavy mission-sending force with the goal of belting the globe with the gospel in the first half of the twentieth century and granting national autonomy to the churches in the countries they reached out to. Rev Brem Wilson's church became a part of the movement. The movement produced Church of Pentecost (in Ghana), The Apostolic Church of Ghana, and The Apostolic Church Nigeria amongst countless others in Africa and elsewhere in the global south. However, within the last decade, the aforementioned three national churches have been prominently involved in bringing the gospel back to the UK while The Apostolic Church of Great Britain is still functioning but not as strong. Further scholarly explorations into this denomination may unpack more insights and possibly reveal more trajectories on the RM discourse that may stimulate even further researches.

SIX
CONCLUSION

Onile nje pongila, alejo ni oun yoo gbe orun.

‘The host is living in hunger, yet his visitor insists on staying for five days...’

This curious Yoruba adage encapsulates the perplexing situation of the reverse mission rhetoric in Great Britain especially as it concerns APCs. In 2016, the Diocese of Liverpool (CoE) revised, refreshed and published their growth agenda for the next four years. In the report, with no mincing words, the church readily admitted that

Church attendance [is] in fairly relentless numerical decline [and] this decline is set to continue well into the future unless something remarkable happens... There is a similar decline in the number of stipendiary clergy [and] 20% fewer stipendiary clergy across CoE in 7 years’ time... The average age of

church attenders is 61 [as opposed to 48 for the UK population] ...¹

Too many words to say, ‘the host is living in hunger.’ The decline in the church is in fact only a symptom of a bigger issue: the increasing godlessness of the nation—a nation that was once a vibrant mission-sending force. And here comes African immigrants (and immigrants from elsewhere in the global south) and their suitcases of Christianities. And they stayed. And they ventured into planting churches. Without saying the words, the hosts looked at them and reasoned,

What are you people doing? We are supposed to be your hosts (even Christianity-wise) and as you can see, we are on the decline and we are ‘living in hunger.’ Our Christianity is no longer enough to go around—and yet you insist on staying for ‘five days’? Do you have an alternative to the hunger that we don’t know of? How can you even survive ‘a day’ let alone ‘five’?

Indeed, in the Yoruba culture, that adage is employed in such a scenario where somebody (the host) has a right, privilege, chance and opportunity to some things but still don’t get it, and yet a friend (the visitor) comes begging to receive from it. Is it possible? Of course, you cannot give what you don’t have. Hence the proverb. But, and in the context of the reverse mission rhetoric, could it be that these ‘visitors’ do have an alternative to the ‘hunger’ the hosts are experiencing? History seems to answer that in the affirmative. Not only have the African immigrants planted churches in the context of the unrelenting decline of Christianity in Europe, but they have also experienced tremendous growth! These visitors are not insane to insist on

staying for the proverbial ‘five days’ in the face of undeniable *insufficiency*—perhaps, they are confident that the content of their ‘suitcases’ will outlast the hunger.

While so far, APCs look more black than white across the board, could it be that it is largely because the whites are yet to ask in humility, ‘Show us what you’ve got and let’s share.’ No doubt, as the hosts, they have better understanding of the terrain, and as such, when the visitors unpack their suitcases and lay their treasures on the table, chances are that the host will know better how best to put these treasures to use in collaboration with their insider knowledge and understanding of the terrain. The fact that the visitors’ suitcases are made from camel’s skin does not invalidate the potentials of the treasures within. In this regard, the words of Paul to the Corinthian church could as well have been the words of APC leaders to the British Christians,

If you only look at *us*, you might well miss the brightness. We carry this precious Message around in the unadorned clay pots of our ordinary lives. That’s to prevent anyone from confusing God’s incomparable power with us. As it is, there’s not much chance of that. You know for yourselves that we’re not much to look at. We’ve been surrounded and battered by troubles, but we’re not demoralised; we’re not sure what to do, but we know that God knows what to do; we’ve been spiritually terrorised, but God hasn’t left our side; we’ve been thrown down, but we haven’t broken. What they did to Jesus, they do to us—trial and torture, mockery and murder; what Jesus did among them, he does in us—he lives! Our lives are at constant risk for Jesus’ sake, which makes Jesus’ life even more evident in us.²

This somewhat lengthy quotation was Paul's way of shifting the focus of the people from the frailty of the messengers to the treasured message they come bearing. They are not victims, they are messengers. In the same vein, while the gospel retransmission initiatives of many APC leaders are mixed in different crucibles (migration to study, to 'seek a better life', to visit, to do missions, or whatever) they are not victims, they are messengers. This is not to deny that some have abused the privilege and they do share the gospel out of selfish ambition, but perhaps, the British church will lean towards maturity and embrace the Pauline response to such people: 'What does it matter? Just this, that Christ is proclaimed in every way, whether out of false motives or true; and in that I rejoice. Yes, and I will continue to rejoice.'³

And to my African brothers and fellow ministers of the gospel, majority of us also need a new perspective. The 'white' Christian leaders are not exploiters, they are also messengers—and they have been for much longer than us. But while indeed we might have what it takes to outlast the 'hunger' in our suitcases, we must maintain the posture of the visitor—the posture of naivety—in acknowledgement of our ignorance and our willingness to learn from the multicultural context into which we are now situated—not so much as to lose the cultural heritage of our nativity, but to embrace the multicultural alternatives and contribute the flavour of our own fruits to the metaphorical *salad bowl* of British Christianity whereby all the ingredients come together to give a pleasant and hunger-defying mix without losing their respective flavours. It is to this end and in this sense that this researcher interprets RM, beyond the rhetoric of 'blacks' re-evangelising Britain but rather in the sense of APCs leveraging on their 'growing power' in intentional synergy with the historic and indigenous British churches to birth a remapped landscape of Christianity whose growth runs through the entire British Christianity context and not limited to a minority. This, no doubt, is a

real possibility, especially in Britain, if both sides (the north and south) will unpack their treasure store and strategically share their resources to build more churches that will reflect the multiculturalism of their British context.

NOTES

1. Research Proposal

1. Gerrie ter Haar, *African Christians In Europe*, 3rd edn (Nairobi: Acton Publishers, 2001), p. 14.
2. Even the term AIC has also become ambiguous as the 'I' can mean 'indigenous', 'initiated', 'independent', 'instituted' or 'international'. See Mark R Gornik, *Word Made Global* (Grand Rapids, Mich.: W.B. Eerdmans Pub. Co., 2011), p. 28.
3. Roswith Gerloff, 'The Significance of the African Christian Diaspora in Europe with special reference to Britain' in M. L. Daneel, *African Christian Outreach* (Menlo Park, South Africa: Southern African Missiological Society, 2001), pp. 165-85.
4. Afe Adogame, 'African Churches in the Diaspora' in Ogbu U Kalu, *African Christianity* (Pretoria: Dep. of Church History, Univ. of Pretoria, 2005), pp. 494-515.
5. Afe Adogame, *The African Christian Diaspora* (New York: Continuum, 2013).
6. Andrew Rogers, *Being Built Together: A Story of New Black Majority Churches in The London Borough of Southwark* (Roehampton: University of Roehampton, 2013) <<https://www.roehampton.ac.uk/4aa7a6/globalassets/documents/documents/humanities/being2obuilt2otogethersb203-7-13.pdf>> [accessed 6 July 2017].
7. For an extensive discussion on this, see Arlington Trotman's article titled 'Black, Black-led or What?', in Joel Edwards (ed.), *Let's Praise Him Again: An African Caribbean Perspective on Worship* (Eastbourne: Kingsway, 1992), pp. 12-35.
8. See Claudia Währisch-Oblau, *The Missionary Self-Perceptions of Pentecostal/Charismatic Church Leaders from the Global South in Europe: Bringing Back the Gospel* (Leiden and Boston: Brill, 2009), pp. 35-6.
9. Claudia Währisch-Oblau's position in acknowledging 'migrant churches' as being more appropriate on the basis that such "congregations have been founded by people with recent migration background, are led by them, and have a majority of members from such a background" makes a lot of sense.
10. Babatunde Aderemi Adedibu, "Reverse Mission or Migrant Sanctuaries? Migration, Symbolic Mapping, And Missionary Challenges of Britain's Black Majority Churches", *Pneuma*, 35.3 (2013), 407 <<https://doi.org/10.1163/15700747-12341347>>.
11. P. Brierley, *21 Concerns for 21st Century Christians* (Kent: ADBC Publishers, 2011), p. 3.
12. For example, Mark Sturge, *Look What the Lord Has Done!* (Bletchley: Scripture Union, 2005); Richard Burgess, "Bringing Back The Gospel: Reverse Mission Among Nigerian Pentecostals In Britain", *Journal of Religion In Europe*, 4.3 (2011), 429-449 <https://doi.org/10.1163/187489211x593499>; Babatunde Adedibu, *Coat Of Many Colours* (Gloucester: The Choir Press, 2012); Hugh Osgood, 'The Rise of Black Churches' in David Goodhew (ed.), *Church Growth in Britain: 1980 to the Present*, Farnham: Ashgate, 2012, pp.107-125; and Babatunde Aded-

- ibu, "Missional History and the Growth of The Redeemed Christian Church of God in the United Kingdom (1988–2015)", 2017 <<http://dx.doi.org/10.1080/18124461.2016.1138631>> [accessed 14 July 2017].
13. Babatunde Aderemi Adedibu, *Reverse Mission or Migrant Sanctuaries?*, 407.
 14. Babatunde Aderemi Adedibu, *Reverse Mission or Migrant Sanctuaries?*, 423.
 15. C. Währisch-Oblau, *The Missionary Self-Perceptions of Pentecostal/Charismatic Church Leaders from the Global South in Europe: Bringing Back the Gospel* (Leiden and Boston: Brill, 2009), pp. 35–6.
 16. Ray Costello, *Black Liverpool* (Liverpool: Picton, 2001).
 17. More White Nationalists in the UK regarded Liverpool as the 'London of the North' than those who give same credence to Blackpool or Manchester.
 "Is Blackpool The London Of the North? - Page 3", *Digital Spy*, 2017 <<https://forums.digitalspy.com/discussion/2077191/is-blackpool-the-london-of-the-north/p3>> [accessed 6 July 2017].
 18. See Appendix 6 for the semi-structured interview questions.
 19. Gerrie ter Haar, *Halfway to Paradise: Africans in Europe* (Cardiff: Cardiff Academic Press, 1998) and Gerrie ter Haar, *Strangers and Sojourners: Religious Communities in Diaspora* (Leuven: Peeters, 1998)
 20. He was recently appointed as the *Maxwell M. Upson Professor of Christianity and Society at Princeton Theological Seminary*. See "Mapping African Christianities Within Religious Maps of The Universe | Princeton Seminary Bulletin", *Princeton Seminary Bulletin*, 2016 <<http://psb2016.ptsem.edu/mapping-african-christianities-within-religious-maps-of-the-universe/>> [accessed 2 September 2017].
 His works cited include: Adogame, Afe, *The African Christian Diaspora* (New York: Continuum, 2013), Adogame, Afe, "Contesting The Ambivalences of Modernity in a Global Context: The Redeemed Christian Church of God, North America", *Studies In World Christianity*, 10 (2004), 25–48 <<https://doi.org/10.3366/swc.2004.10.1.25>>, Adogame, Afe, "A Home Away From Home: The Proliferation of The Celestial Church Of Christ (CCC) In Diaspora - Europe", *Exchange*, 27 (1998), 141–160 <<https://doi.org/10.1163/157254398x00042>>, Adogame, Afe, *The Public Face Of African New Religious Movements In Diaspora* (New York: Routledge, 2016) and Afeosemimo U. Adogame and Cordula Weisskoppel, eds., *Religion in the Context of African Migration*. Bayreuth African Studies Series 75 (Bayreuth: Breitinger, 2005).
 21. Including: Roswith Gerloff, 'The Significance of the African Christian Diaspora in Europe' in M. L. Daneel, *African Christian Outreach* (Menlo Park, South Africa: Southern African Missiological Society, 2001), Roswith Gerloff and H. Van Beek, *Report Of The Proceedings Of The Consultation Between The World Council Of Churches And African And African-Caribbean Church Leaders In Britain, Leeds, 30 November-2 December 95* (Geneva: WCC, 1996), pp. 36–42, and Roswith I. H. Gerloff, *Afro-Caribbean And African Churches In Britain And The Apostolic Succession* (New York: P. Lang, 1996).
 22. Adedibu, Babatunde, *Coat of Many Colours* (Gloucester: The Choir Press, 2012) and Adedibu, Babatunde, "Missional History and the Growth of The Redeemed Christian Church of God in the United Kingdom (1988–2015)", 2017 <<http://dx.doi.org/10.1080/18124461.2016.1138631>> [accessed 24 July 2017]
 23. Harvey C Kwiyani, *Sent Forth* (Maryknoll, New York: Orbis Books, 2014),

William Doe Kugbeadjo and Harvey Kwiyani, "Exploring Adaptive Challenges Faced by African Missionaries in Britain: The Case of The Church of Pentecost", *Missio Africanus Journal of African Missiology*, 1.2 (2016), 4-15 and Harvey C Kwiyani, *Mission-Shaped Church in a Multicultural World* (Oxford, UK: Grove Books Ltd, 2017), p. 4.

24. Olofinjana is a newer but certainly significant voice in the ongoing discourse on African Christianity in Europe (especially in Britain)—more so from an ecumenical perspective, himself being not just a scholar but a Baptist pastor. His periodic blogs are both concise and academically stimulating. His key works cited includes: Israel Olofinjana, *Turning the Tables on Mission* (Watford, United Kingdom: Instant Apostle, 2013), Israel Olofinjana, *Partnership in Mission* (Watford, United Kingdom: Instant Apostle, 2015) and "Israelolofinjana", *israelolofinjana* <<https://israelolofinjana.wordpress.com/>>

2. Methodology

1. Alternative terms include: Ethnographic, Case Study, Humanistic, Naturalistic and /or phenomenological research. See Harry F. Wolcott, *Writing Up Qualitative Research* (Newbury Park, California: Sage, 1990), p. 10.
2. Jerome Kirk and Marc L. Miller, *Reliability and Validity in Qualitative Research* (Newbury Park, California: Sage, 1986), p. 10.
3. African Pioneered Churches
4. Kjell Erik Rudestam and Rae R. Newton, *Surviving Your Dissertation*, 3rd edn (Thousand Oaks, California: Sage Publications, Inc., 2007), p. 88f.
5. See Martin Brett Davies, *Doing A Successful Research Project* (Basingstoke, Hampshire: Palgrave Macmillan, 2007), p. 139.
6. 'Homogenous' in the sense that they all have in common the 'phenomenon of interest' (i.e. being APCs).
See *Surviving Your Dissertation*, p.107
7. See Yvonna S. Lincoln and Egon G. Guba, *Naturalistic Inquiry* (Beverly Hills, California: Sage Publications, Inc., 1985), p. 40.
8. Efforts were made to involve the pioneer of the oldest extant APC in Liverpool in the research (whose church was established in 1980) but even though he gave his consent to participate in the research, he went on holiday and could no longer participate in the research. This, no doubt, is a pioneer that would have brought more experience into the mix of voices of the respondents and his church is a reference case study for further studies on APCs in Liverpool.
9. A website run by the Minority Ethnic Christian Affairs Department at 'Churches Together in England' which encourages free registration of Black and Multicultural churches and organisations to facilitate becoming the largest and most accurate listing of black and multicultural churches and supporting organisations in the UK.
10. There are definitely more than 10 APCs in Liverpool as not all of them are registered with the Black and Multicultural Churches database.
11. See "Liverpool « BMC Directory", *blackandmulticulturalchurches.co.uk*, 2017

- <<http://www.blackandmulticulturalchurches.co.uk/?s=liverpool&cat1=>>
[accessed 9 August 2017].
12. The reality is that most of the APCs in Liverpool are actually pioneered by pastors from either of these two countries.
 13. Pastor Daniels Ekarte's African Churches Mission established in 1931 and demolished in 1964
 14. Ray Costello, *Black Liverpool* (Liverpool: Picton, 2001).
 15. This is reflected in the 'About Us' page of the Church Website of the UK Mission of this denomination. See "ABOUT US | The Apostolic Church LAWNA UK", *The Apostolic Church LAWNA UK*, 2015 <<http://www.tac-lawna.org.uk/about-us/>> [accessed 21 August 2017].
 16. See Appendix 6
 17. Apart from this first question, other questions will not necessarily be asked in the order listed
 18. David L. Rennie, "Grounded Theory Methodology", *Theory & Psychology*, 8.1 (1998), 101-119 <<https://doi.org/10.1177/0959354398081006>>.
 19. I discuss the coding procedures later in this chapter.
 20. Jennifer Mason, *Qualitative Researching* (Los Angeles: Sage, 1996), pp. 29-30.
 21. *Statement of Ethical Practice 2017* (Durham, United Kingdom: BSA Publications, 2017) <https://www.britisoc.co.uk/media/24310/bsa_statement_of_ethical_practice.pdf> [accessed 9 August 2017].
 22. To safeguard the confidentiality and anonymity of both the participants and the personal records of the research, numeric codes will be assigned to individual churches (Church 1, Church 2,...etc) and the Pastors (Pastor 1, Pastor 2,...etc) and by referring only to these codes in: (a) stored file-names (b) notes taken (c) the written-up analysis
 23. The transcripts of the interview sessions are included in the Appendix.
 24. David Silverman, *Interpreting Qualitative Data*, 2nd edn (London: SAGE, 2005), pp. 161-2.
 25. See Chapter 4
 26. Ibid.
 27. Elliot Mishler, "Validation in Inquiry-Guided Research: The Role of Exemplars in Narrative Studies", *Harvard Educational Review*, 60.4 (1990), 415-443 <<https://doi.org/10.17763/haer.60.4.n4405243p6635752>>.
 28. *Naturalistic Inquiry*, p. 241
 29. *Interpreting Qualitative Data*, p. 64.
 30. David Silverman, *Doing Qualitative Research* (London, UK: Sage, 2013), p. 255.
 31. For stories of reverse missionaries from these places told in their own words, see Israel Olofinjana, *Turning the Tables on Mission* (Watford: Instant Apostle, 2013).
 32. Particularly in London. See Andy Dangerfield, "Church HIV Prayer Cure Claims 'Cause Three Deaths' - BBC News", *BBC News*, 2011 <<http://www.bbc.co.uk/news/uk-england-london-14406818?print=true>> [accessed 11 August 2017] and Nina Lakhani, "Prayer Can Cure, Churches Tell Those With HIV", *The Independent*, 2011 <<http://www.independent.co.uk/life-style/health-and-families/health-news/prayer-can-cure-churches-tell-those-with-hiv-2372511.html>> [accessed 11 August 2017].
 33. Josh Parry, "ECHO Goes Undercover at Gay 'Cure' Church Offering 'Dangerous' Therapies", *Liverpool Echo*, 2017 <<http://www.liverpoolecho.co.uk/news/liver>

pool-news/echo-goes-undercover-gay-cure-13468107> [accessed 15 September 2017].

3. Literature Review

1. For literature on African Missions in North America, see: Jacob K Olupona and Regina Gemignani, *African Immigrant Religions in America* (New York: New York University Press, 2007) and Harvey C Kwiyani, *Sent Forth* (Maryknoll, New York: Orbis Books, 2014)
2. Matthew Ojo, 'Reverse Mission', in Jon Bonk, *The Routledge Encyclopedia of Missions and Missionaries* (New York: Routledge, 2007), p. 380.
3. Paul Freston, "Reverse Mission: A Discourse in Search of Reality?", *Pentecostudies: An Interdisciplinary Journal for Research on The Pentecostal And Charismatic Movements*, 9.2 (2010) <<https://doi.org/10.1558/ptcs.v9.i2.8948>>.
4. The case of Sunday Adelaja's 'Embassy of God' Church in Ukraine discussed in Chapter 4 has been described as 'the nearest thing yet to 'reverse mission'' in the face of the objection that true reverse mission would not be to Eastern Europeans but rather to Western Europeans as the former never colonized or missionized the African continent. See Paul Freston, "Reverse Mission: A Discourse in Search of Reality?", *Pentecostudies: An Interdisciplinary Journal for Research on The Pentecostal And Charismatic Movements*, 9.2 (2010) <<https://doi.org/10.1558/ptcs.v9.i2.8948>>, Afe Adogame, "Up, Up Jesus! Down, Down Satan! African Religiosity in The Former Soviet Bloc — The Embassy of The Blessed Kingdom of God for All Nations", *Exchange*, 37.3 (2008), 310-336 <<https://doi.org/10.1163/157254308x312009>> and J. Kwabena Asamoah-Gyadu, "An African Pentecostal On Mission in Eastern Europe: The Church of the "Embassy of God" In the Ukraine", *Pneuma*, 27.2 (2005), 297-321 <<https://doi.org/10.1163/157007405774857328>>.
5. These missionaries include Samuel Crowther, S. W. Doherty, J. F. King, James White, Thomas King, James Johnson, A. F. Foster, Samuel Johnson, W. S. Allen, M. J. Luke, William Moore, T. B. Wright, William Marsh, T. B. Macaulay, M. D. Coker, James Barber, Samuel Cole, and E. W. George. See J.D.Y. Peel, "Engaging with Islam In Nineteenth-Century Yorubaland", 1997, p. 1.
6. Paul Freston, "Reverse Mission: A Discourse in Search of Reality?", *Pentecostudies: An Interdisciplinary Journal for Research on The Pentecostal And Charismatic Movements*, 9.2 (2010) <<https://doi.org/10.1558/ptcs.v9.i2.8948>>.
7. R. Catto, "From the Rest to the West: Exploring Reversal in Christian Mission in Twenty-First Century Britain" (unpublished PhD thesis, University of Exeter, 2008).
8. See Roswith Gerloff, "The Significance of the African Christian Diaspora in Europe", in M. L Daneel, *African Christian Outreach* (Menlo Park, South Africa: Southern African Missiological Society, 2001), pp. 166-8.
9. For instance, does RM include the mission initiative of an American in the UK (having been de-colonized by them)? And how do you differentiate between being 'white' and being 'Latin American' or 'Asian'?
10. Adogame, *The African Christian Diaspora*, p. 169.

11. See Gerrie ter Haar, *Halfway to Paradise*, 1st edn (Fairwater, Cardiff: Cardiff Academic Press, 1998), Afe Adogame, *The African Christian Diaspora* (New York: Continuum, 2013) and Afe Adogame, *The African Christian Diaspora* (New York: Continuum, 2013).
12. This research and ter Haar's have some striking parallels. The place of 'the Bijlmer' (SE Amsterdam) in ter Haar's research can be paralleled with Toxteth in Liverpool as four of the five APCs whose pastors were interviewed in this research are situated there.
13. And all the five APCs that participated in this research were established post-1998 making them all ANPCs.
14. Harvey C Kwiyani, *Mission-Shaped Church in a Multicultural World* (Oxford, UK: Grove Books Ltd, 2017), p. 4.
15. "Expat Explorer Survey - How Countries Compare: HSBC Expat", *Expat Explorer*, 2017 <<https://expatexplorer.hsbc.com/survey/>> [accessed 2 October 2017].
16. This report was compiled using the views of over 27,000 migrants and the results show that UK has dropped from being the 22nd most desirable country to live in (in 2016) to the 35th in 2017.
17. "HSBC | Broaden Your Perspective on Living Abroad", *HSBC Plc*, 2017 <<http://emailcomms.hsbc.co.uk/nl/jsp/m.jsp?c=%40qgbPh9tC6N7110d-A9ZFckfcKiAtFTAJs3d8xhg1drrU%3D>> [accessed 2 October 2017].
18. Edward Wilmot Blyden, *Christianity, Islam and the Negro Race* (Baltimore: Black Classic, 1888), p. 143.
19. John Jea, *The Life, History and Unparalleled Sufferings of John Jea, The African Preacher* (Cornwall: Dodo Press, 2009).
20. David Killingray, "The Black Atlantic Missionary Movement and Africa", *Journal of Religion in Africa*, 33.1 (2003), 3-31 <<https://doi.org/10.1163/157006603765626695>>.
21. Now known as Sureway International Christian Ministries, Herne Hill, South East London. "Sureway International Christian Ministries", *Sureway International Christian Ministries* <<http://www.surewayministries.org/>> [accessed 3 October 2017].
22. Marika Sherwood, *Pastor Daniels Ekarte And the African Churches Mission Liverpool 1931-1964* (London: Savannah Press, 1994).
23. Hereafter referred to as ACM
24. From documents from Nigerian National Archives in Ibadan, Higgins deduced that Ekarte began his ministry near the Liverpool docks in 1922. See Thomas Winfield Higgins, "Mission Networks and The African Diaspora in Britain", *African Diaspora*, 5.2 (2012), 165-186 <<https://doi.org/10.1163/18725457-12341236>>.
25. Quoted in Thomas Winfield Higgins, "Mission Networks And The African Diaspora In Britain", *African Diaspora*, 5.2 (2012), 165-186 <<https://doi.org/10.1163/18725457-12341236>>.
26. It is worthy of note that Toxteth where the African Churches Mission was located is still the preferred location of APCs in Liverpool as the history of the area both before and after the days of Daniels Ekarte is rich in the involvements of the ethnic minority. See "History of Toxteth", *Historic Liverpool* <<http://historic-liverpool.co.uk/toxteth/>> [accessed 2 September 2017].

27. Marika Sherwood, pp. 32ff.
28. This migration of Europeans to different parts of the world led to over 20% of European population relocated elsewhere mainly for economic reasons. See Harvey C Kwiyani, *Mission-Shaped Church in A Multicultural World* (Oxford, UK: Grove Books Ltd, 2017), p. 13.
29. Israel Olofinjana, *Partnership in Mission* (Wartford: Instant Apostle, 2015), p. 26.
30. William Doe Kugbeadjo and Harvey Kwiyani, "Exploring Adaptive Challenges Faced by African Missionaries in Britain: The Case of The Church of Pentecost", *Missio Africanus Journal of African Missiology*, 1.2 (2016), 4-15.
31. Or Independent, Instituted, Indigenous (and lately, International). They are the churches that began the indigenisation of Christianity in Africa as a revolt against European Christianity introduced by the Mission Churches.
32. Israel Olofinjana, *Partnership in Mission* (Wartford: Instant Apostle, 2015), p. 26.
33. Ibid.
34. "About Us | Temple of Praise", *Temple of Praise* <<http://www.templeof-praise.org.uk/about/>> [accessed 3 October 2017].
35. "Press Release: Tani Omideyi Becomes First Ethnic Minority Chair of Alliance Board", *Evangelical Alliance*, 2016 <<http://www.eauk.org/current-affairs/media/press-releases/tani-omideyi-becomes-first-ethnic-minority-chair-of-alliance-board.cfm>> [accessed 4 October 2017].
36. Roswith Gerloff, "The Significance of the African Christian Diaspora in Europe with special reference to Britain" in *African Christian Outreach* (Menlo Park, South Africa: Southern African Missiological Society, 2001).
37. Ibid., p. 169.
38. Ibid., p. 179
39. Afe Adogame, *The African Christian Diaspora* (New York: Continuum, 2013), p. 189.
40. "Mapping African Christianities Within Religious Maps of The Universe | Princeton Seminary Bulletin", *Princeton Seminary Bulletin*, 2016 <<http://ps-b2016.ptsem.edu/mapping-african-christianities-within-religious-maps-of-the-universe/>> [accessed 2 September 2017].
41. Samuel Escobar, *A Time of Mission* (Leicester: Intervarsity Press., 2003), p. 17.
42. ter Haar, *Halfway to Paradise*, pp. 161-167
43. See Chapter 4 on Research Findings
44. So 'White' scholars coined the term 'Black Majority Churches' and 'Black' scholars write about 'White (or Indigenous) Churches'.
45. Roswith Gerloff, "The Significance of the African Christian Diaspora in Europe", in M. L Daneel, *African Christian Outreach* (Menlo Park, South Africa: Southern African Missiological Society, 2001), p. 166
46. J.W. Berry, "Conceptual approaches to acculturation" in K.M Chun, P.B Organista and G Marín, *Acculturation* (Washington: American Psychological Association, 2003), pp. 17-27; John W. Berry, "Immigration, Acculturation, And Adaptation", *Applied Psychology*, 46.1 (1997), 5-34 <<https://doi.org/10.1111/j.1464-0597.1997.tb01087.x>>; David L. Sam and John W. Berry, "Acculturation", *Perspectives On Psychological Science*, 5.4 (2010), 472-481 <<https://doi.org/10.1177/1745691610373075>>; John W. Berry and others, "Immigrant Youth: Acculturation, Identity, And Adaptation", *Applied Psychology*, 55.3 (2006), 303-332 <

- 0597.2006.00256.x>; and David L Sam and John W Berry, *The Cambridge Handbook Of Acculturation Psychology* (Cambridge, UK: Cambridge University Press, 2006), pp. 43-57.
47. W. Berry, "Immigration, Acculturation, And Adaptation", *Applied Psychology*, 46.1 (1997), 5-34 <<https://doi.org/10.1111/j.1464-0597.1997.tb01087.x>>
 48. Harvey C Kwiyani, *Mission-Shaped Church in A Multicultural World* (Oxford, UK: Grove Books Ltd, 2017), p. 7.
 49. *Ibid.*, p. 8.
 50. *Ibid.*, p. 8
 51. *Ibid.*, p. 8
 52. So, Colleen Ward, "Thinking Outside the Berry Boxes: New Perspectives on Identity, Acculturation and Intercultural Relations", *International Journal of Intercultural Relations*, 32.2 (2008), 105-114 <<https://doi.org/10.1016/j.ijintrel.2007.11.002>>.
 53. Harvey C Kwiyani, *Mission-Shaped Church in A Multicultural World* (Oxford, UK: Grove Books Ltd, 2017), p. 8.
 54. Israel Olofinjana, *Partnership in Mission* (Wartford: Instant Apostle, 2015), pp. 24-5.
 55. Paul Freston, "Reverse Mission: A Discourse in Search of Reality?", *Pentecostudies: An Interdisciplinary Journal for Research on The Pentecostal And Charismatic Movements*, 9.2 (2010), p. 1. <<https://doi.org/10.1558/ptcs.v9.i2.8948>>.
 56. Matthew Ojo, 'Reverse Mission', in Jon Bonk, *The Routledge Encyclopedia of Missions and Missionaries* (New York: Routledge, 2007), p. 380.
 57. Van der Laan, Cornelis, 'Knocking on Heaven's Door', in André Droogers, *Fruitful in This Land* (Zoetermeer: Uitg. Boekencentrum, 2006), p. 55.
 58. Afe Adogame, 'Mapping Globalization with the Lens of Religion: African Migrant Churches in Germany', in Dorthe Refslund Christensen, Armin W Geertz and Margit Warburg, *New Religions and Globalization* (Aarhus, Denmark: Aarhus University Press, 2008), p. 210.
 59. Claudia Währisch-Oblau, "Getting Ready to Receive? German Churches and the "New Mission" From the South | Lausanne World Pulse Archives", *Lausanne World Pulse Archives*, 2008 <<http://www.lausanneworldpulse.com/themedarticles.php/971/07-2008?pg=all>> [accessed 3 October 2017].
 60. Israel Olofinjana, *Turning the Tables on Mission* (Watford: Instant Apostle, 2013), pp. 36-7.
 61. Israel Olofinjana, *Turning the Tables on Mission* (Watford: Instant Apostle, 2013).
 62. Israel Olofinjana, *Partnership in Mission* (Wartford: Instant Apostle, 2015).
 63. In the last chapter of the book, he expressed his dissatisfaction with the label 'Black Majority Churches' and suggested 'Black Multicultural Churches' as a more appropriate descriptive label for these churches. While that is apt, the 'Black' factor in the identifier still poses its own controversy, hence the preference of 'African Pioneered Churches [APCs] in this research.
 64. R. Catto, "From the Rest to The West: Exploring Reversal in Christian Mission in Twenty-First Century Britain" (unpublished Ph.D., University of Exeter, 2008), pp. 136, 247.
 65. Paul Freston, "Reverse Mission: A Discourse in Search of Reality?", *Pentecostudies: An Interdisciplinary Journal for Research on The Pentecostal And Charismatic Movements*, 9.2 (2010), p. 11 <<https://doi.org/10.1558/ptcs.v9.i2.8948>>.

66. Adogame acknowledged the role of APCs in redefining church statistics in post-modern Britain with its declining church attendance despite the impact of the British 'socio-cultural, economic and political milieu'. See Afe Adogame, "African Christian Communities in Diaspora", in *African Christianity* (Pretoria: Dep. of Church History, Univ. of Pretoria, 2005), p. 514.

4. Research Findings

1. Personal interview with Pastor 1 (Liverpool, 2017).
2. Danny McCain, "The Church in Africa in the Twenty-First Century", *Africa Journal of Evangelical Theology*, 19.2 (2000), 105-130.
3. Genesis 12:1
4. Babatunde Aderemi Adedibu, "Reverse Mission or Migrant Sanctuaries? Migration, Symbolic Mapping, and Missionary Challenges of Britain's Black Majority Churches", *Pneuma*, 35.3 (2013), 405-423 <<https://doi.org/10.1163/15700747-12341347>>.
5. Personal interview with Pastor 1 (Liverpool, 2017).
6. Israel Olofinjana, *Turning the Tables on Mission* (Watford: Instant Apostle, 2013), p. 31.
7. Andrew Walls, "Mission and Migration: The Diaspora Factor in Christian History", *Journal of African Christian Thought*, 5.2 (2002), 10.
8. Harvey C Kwiyani, *Sent Forth* (Maryknoll, New York: Orbis Books, 2014), p. 12.
9. To be discussed later in this Chapter.
10. Personal interview with Pastor 2 (Liverpool, 2017).
11. The Missionary Headquarters in Bradford is no longer in existence and neither is the Bible College in Penygroes still functioning. These are few indices of the evidences of their decline.
12. Including Ghana and Nigeria
13. The Ghana autonomous church of the same British origin also has parishes all around the UK under the structural category labelled as 'UK MISSION FIELD'. See "The Apostolic Church International, UK | The Apostolic Church-Ghana, UK Branch", *The Apostolic Church International, UK* <<http://www.theapostolic-churchuk.org/>> [accessed 4 October 2017].
14. See Chapter 3. Blyden gave this elaborate speech titled *Ethiopia Stretching Out Her Hands unto God* in the United States.
15. Blyden, *Africa's Service to the World*, p. 16, quoted by Robert W July, *The Origins of Modern African Thought* (Trenton, N.J.: Africa World, 2004), p. 219.
16. Emma White, "2011 Census: Key Statistics for England and Wales, March 2011", *ons.gov.uk*, 2012 <<https://www.ons.gov.uk/peoplepopulationandcommunity/populationandmigration/populationestimates/bulletins/2011censuskeystatistics-forenglandandwales/2012-12-11#religion>> [accessed 18 September 2017].
17. Afe Adogame, "Reinventing Africa? The Negotiation of Ethnic Identities in the New African Religious Diaspora", in *Religion, Ethnicity and Transnational Migration Between West Africa and Europe* (Netherlands: Brill, 2014), p. 25.
18. This will be further explored in the latter part of this chapter.
19. Babatunde Aderemi Adedibu, "Reverse Mission or Migrant Sanctuaries? Migra-

- tion, Symbolic Mapping, And Missionary Challenges of Britain's Black Majority Churches", *Pneuma*, 35.3 (2013), 405-423 <<https://doi.org/10.1163/15700747-12341347>>.
20. Personal interview with Pastor 3 (Liverpool, 2017).
 21. Personal interview with Pastor 3 (Liverpool, 2017).
 22. Personal interview with Pastor 3 (Liverpool, 2017).
 23. He admits that his secondary assignment follows the first in that 'once [the people] are able to preserve their faith, once they are not able to lose their faith, they will be able to affect the local community, not by just preaching, but by their lifestyle they will be able to influence the indigenes.
 24. The weekly hangout is made open to anyone in the community irrespective of whether they attend the church or not and as this researcher observed, there was a 2:3 ratio of whites to blacks in the elderly people present on the day of the interview.
 25. Personal interview with Pastor 4 (Liverpool, 2017)
 26. More on this in the latter section of this chapter.
 27. Personal interview with Pastor 5 (Liverpool, 2017).
 28. Afe Adogame, *The African Christian Diaspora* (New York: Continuum, 2013), p. 189.
 29. A similar route emerged in the story of Reverend Rodrigo Assis da Silva whose missionary journey has taken him from Brazil to Mozambique (both in the Global South) and from there to Wales, London and most recently to Germany. See Rodrigo Assis da Silva, "From Brazil to Multicultural Churches in Europe: Rev. Rodrigo Assis da Silva", in *Turning the Table on Missions* (Watford: Instant Apostle, 2013), pp. 43-69.
 30. Afe Adogame, *The African Christian Diaspora* (New York: Continuum, 2013), p. 189.
 31. as well as Rodrigo's
 32. Israel Olofinjana, *Partnership in Mission* (Wartford: Instant Apostle, 2015), p. 40.
 33. And this is even more significant given the few respondents that were interviewed.
 34. While Pastor 1 came to study, he prayerfully ascertained that he will also plant a church before he left Ghana. But that came only because of the opportunity he received to study.
 35. See Chapter 3
 36. Personal interview with Pastor 1 (Liverpool, 2017).
 37. Personal interview with Pastor 2 (Liverpool, 2017).
 38. Personal interview with Pastor 3 (Liverpool, 2017).
 39. Ibid.
 40. Personal interview with Pastor 4 (Liverpool, 2017).
 41. Personal interview with Pastor 5 (Liverpool, 2017).
 42. APC pastors in the case of this research
 43. Babatunde Aderemi Adedibu, "Reverse Mission or Migrant Sanctuaries? Migration, Symbolic Mapping, And Missionary Challenges of Britain's Black Majority Churches", *Pneuma*, 35.3 (2013), 405-423 <<https://doi.org/10.1163/15700747-12341347>>.
 44. Pastor 5, for instance, has only one Nigerian in her congregation, but judging by skin colour, the church still looks relatively blacker than white.
 45. Personal interview with Pastor 1 (Liverpool, 2017).

46. Acts 20:20, Romans 16:5, Philemon 1:2, 1 Corinthians 16:19, Colossians 4:15
47. Howard A Snyder, *The Problem of Wine Skins* (Downers Grove, Ill.: Inter-Varsity Press, 1985), p. 69.
48. Personal interview with Pastor 1 (Liverpool, 2017).
49. Personal interview with Pastor 1 (Liverpool, 2017).
50. Personal interview with Pastor 2 (Liverpool, 2017).
51. Edward J Eberle, *Church and State in Western Society: Established Church, Cooperation, and Separation* (Ashgate Publishing Group, 2011), p. 2.
52. *Our Growth Conversation: Bigger Church, Bigger Difference* (Liverpool: Diocese of Liverpool, 2016), p. 8.
53. Personal interview with Pastor 1 (Liverpool, 2017).
54. Personal interview with Pastor 1 (Liverpool, 2017).
55. Personal interview with Pastor 1 (Liverpool, 2017).
56. Martin Beckford, "More New Women Priests Than Men for First Time", *The Daily Telegraph*, 2017 <<http://www.telegraph.co.uk/news/religion/9060296/More-new-women-priests-than-men-for-first-time.html>> [accessed 22 September 2017].
57. Phil Noble, "After Turmoil, Church of England Consecrates First Woman Bishop", *Reuters*, 2015 <<https://www.reuters.com/article/us-religion-anglican-women/after-turmoil-church-of-england-consecrates-first-woman-bishop-idUSKBN0KZ820150126>> [accessed 22 September 2017].
58. See Robert Pigott, "BBC NEWS | UK | Synod Struggles on Women Bishops", *BBC News*, 2009 <<http://news.bbc.co.uk/1/hi/uk/7889946.stm>> [accessed 22 September 2017].
59. It was reported that about 40 per cent of parish clergy are due to retire within the next ten years. See John Bingham, "Church of England Cannot Carry on As It Is Unless Decline 'Urgently' Reversed - Welby And Sentamu", *The Daily Telegraph*, 2015 <<http://www.telegraph.co.uk/news/religion/11340590/Church-of-England-cannot-carry-on-as-it-is-unless-decline-urgently-reversed-Welby-and-Sentamu.html>> [accessed 22 September 2017].
60. Personal interview with Pastor 3 (Liverpool, 2017).
61. The bibliographic details for the actual book is: Grace Davie, *Religion in Britain Since 1945: Believing Without Belonging* (Oxford: Blackwell, 1994). It was updated and republished in 2015 as: Grace Davie, *Religion in Britain: A Persistent Paradox*, 2nd edn (Chichester, West Sussex: Wiley-Blackwell, 2015).
62. Personal interview with Pastor 4 (Liverpool, 2017).
63. Personal interview with Pastor 1 (Liverpool, 2017).
64. By this she means songs that are composed and sang by (popular) white-dominant worship teams like Hillsong Worship, Elevation Worship, Bethel Music etc.
65. Personal interview with Pastor 5 (Liverpool, 2017).
66. Personal interview with Pastor 5 (Liverpool, 2017).
67. R. Catto, "From the Rest to The West: Exploring Reversal in Christian Mission in Twenty-First Century Britain" (unpublished Ph.D., University of Exeter, 2008), p. 121.
68. Personal interview with Pastor 4 (Liverpool, 2017).
69. Rachel Roberts, "Bishop and His Secretary Jailed for Sexual Assault of Teenager and Woman during Prayer Sessions", *The Independent*, 2017 <<http://www.inde>

pendent.co.uk/news/uk/crime/bishop-and-secretary-benjamin-egbujor-rosenwenwu-jubilee-christian-centre-peckham-sexual-assault-a7661961.html> [accessed 27 September 2017].

70. Josh Parry, "ECHO Goes Undercover at Gay 'Cure' Church Offering 'Dangerous' Therapies", *Liverpool Echo*, 2017 <<http://www.liverpoolecho.co.uk/news/liverpool-news/echo-goes-undercover-gay-cure-13468107>> [accessed 15 September 2017]. See also: Josh Parry, "Who Are The Mountain Of Fire And Miracles Ministries?", *Liverpool Echo*, 2017 <<http://www.liverpoolecho.co.uk/news/liverpool-news/who-mountain-fire-miracles-ministries-13468115>> [accessed 27 September 2017].

The fact that this happened few weeks after the CoE's General Synod released a public statement to condemn gay conversion therapy as being 'unethical, harmful and (of) no place in the modern world' amplifies the contextualization disparities in operating that APC in the UK. See Mark Woods, "Church of England's General Synod Condemns Gay 'Conversion Therapy' | Christian News On Christian Today", *Christian Today*, 2017 <<https://www.christiantoday.com/article/church.of.englands.general.synod.condemns.gay.conversion.therapy/110544.htm>> [accessed 27 September 2017].

71. Danny McCain, "The Church in Africa in the Twenty-First Century", *Africa Journal of Evangelical Theology*, 19.2 (2000), 105-130.
72. He taught a course on 'African Pentecostals in Britain' at School of Oriental African Studies (SOAS). See Israel Olofinjana, *Turning the Tables on Mission* (Watford: Instant Apostle, 2013), p. 35. He also mentioned that Springdale College in Birmingham was to start teaching 'Reverse Mission' as a module in its Masters in Missional Leadership degree. Israel Olofinjana, *Partnership in Mission* (Wartford: Instant Apostle, 2015), p. 39. Kwiyani confirmed by word of mouth to this researcher that this programmed has commenced, however, the module was named 'Cross-cultural Missions' and not 'Reverse Mission'.
73. "About", *Centre for Missionaries from The Majority World*, 2017 <<http://www.cmmw.co.uk/about/>> [accessed 27 September 2017].
74. "Our Vision", *Formission College*, 2017 <<http://college.formission.org.uk/vision/>> [accessed 27 September 2017].
75. "Who We Are – Missio Africanus", *Missio Africanus*, 2017 <<http://missioafricanus.org/who-we-are/>> [accessed 27 September 2017].
76. Ecclesiastes 10:19
77. Danny McCain, "The Church in Africa in the Twenty-First Century", *Africa Journal of Evangelical Theology*, 19.2 (2000), 105-130.
78. Personal interview with Pastor 1 (Liverpool, 2017).
79. George Arbuthnott, "Laughing on His Private Jet - The £93M Pastor Accused of Exploiting British Worshippers", *Mail Online*, 2012 <<http://www.dailymail.co.uk/news/article-2220833/Laughing-private-jet-93m-pastor-accused-exploiting-British-worshippers.html>> [accessed 27 September 2017].
80. Ibid.
81. Teresia Hinga is a Professor of Religious Studies at Santa Clara University and an expert on African religion.
82. Samuel Oakford, "Pentecostal Pastors in Nigeria Are Rolling in Money — And Political Power | VICE News", *VICE News*, 2014 <[https://news.vice.com/arti](https://news.vice.com/article/pentecostal-pastors-in-nigeria-are-rolling-in-money-and-political-power)

- cle/pentecostal-pastors-in-nigeria-are-rolling-in-money-and-political-power> [accessed 27 September 2017].
83. African Pentecostalism is the expression of Christianity to which all the APCs that participated in this research belonged
 84. *Ibid.*
 85. Church 4's place of worship
 86. 'Bro John' is a local who brought a bag full of children books to Pastor 4 while the interview was ongoing for the entertainment of children when they come to church services.
 87. Personal interview with Pastor 4 (Liverpool, 2017).
 88. Personal interview with Pastor 1 (Liverpool, 2017).
 89. Fred R. Shapiro, "Who Wrote the Serenity Prayer?", *The Chronicle of Higher Education*, 2014 <<http://www.chronicle.com/article/Who-Wrote-the-Serenity-Prayer-/146159/>> [accessed 28 September 2017].
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 94. Kwiyani, *Sent Forth*, 175.
 95. Personal interview with Pastor 1 (Liverpool, 2017).
 96. Kugbeadjor and Kwiyani, *Exploring Adaptive Challenges Faced by African Missionaries in Britain*, 10.
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 99. Jehu Hanciles, *Beyond Christendom* (Maryknoll, N.Y.: Orbis Books, 2008), p. 293.
 100. Personal interview with Pastor 1 (Liverpool, 2017).
 101. Bishop Thomas Dexter Jakes is an African American pastor, author, filmmaker and talk show host. He is the bishop of The Potter's House, a nondenominational American megachurch.
 102. Personal interview with Pastor 1 (Liverpool, 2017).
 103. Samson Adetunji Fatokun and others, *History and Distinctiveness of The Apostolic Church Nigeria, 1918-2017* (Ibadan, Nigeria: Global Estida Publishers, 2017), pp. 384-5.
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127. See Gerrie ter Haar, *Halfway to Paradise*, 1st edn (Fairwater, Cardiff: Cardiff Academic Press, 1998), p. 24.
128. See Afe Adogame, "Betwixt Identity and Security: African New Religious Movements and The Politics of Religious Networking in Europe", *Nova Religio*, 7.2 (2003), 24-41 <<https://doi.org/10.1525/nr.2003.7.2.24>>.
129. An assignment he neglected, not wanting to replicate the numerous cases of migrant sanctuaries he saw when he came.
130. ter Haar, *Halfway to Paradise*, 24.
131. Personal interview with Pastor 1 (Liverpool, 2017).
132. Personal interview with Pastor 2 (Liverpool, 2017).
133. While Pastor 3 did not make mention of any community engagement activities the church is involved in, the church website does indicate that the church is involved in an initiative called 'God's Kitchen' whereby they feed the hungry in the community. See "Pentecost Baptist Church Liverpool", *Pentecost Baptist Church Liverpool* <<http://pcbchurch.org.uk/>> [accessed 2 October 2017].
134. Personal interview with Pastor 2 (Liverpool, 2017).
135. Personal interview with Pastor 5 (Liverpool, 2017).
136. See Israel Olofinjana, *Partnership in Mission* (Wartford: Instant Apostle, 2015).
137. Even Church 3 is only affiliated with the Baptist Union of Great Britain (BUGB) and the Nigerian Baptist Convention by its 'Baptist' status.
138. In times past, this had included music concert, food banks and Nativity play acted out by children from all three churches.
139. Personal interview with Pastor 1 (Liverpool, 2017).
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141. Jesse Rice, *The Church of Facebook* (David C. Cook, 2009), p. 200.
142. As Adogame notes, 'While most new African churches in diaspora are led and dominated by African immigrants, the Embassy is one exceptional church in Europe, and perhaps within the new African diaspora that boast of a majority non-African membership. More than half of the total membership are Ukrainians, Russians.' See Adogame, 'Contesting the Ambivalences of Modernity' cited in Afe Adogame, "Up, Up Jesus! Down, Down Satan! African Religiosity in The Former Soviet Bloc — The Embassy of The Blessed Kingdom of God for All Nations", *Exchange*, 37.3 (2008), 310-336 <<https://doi.org/10.1163/157254308x312009>>.
143. José Casanova, "Incipient Religious Denominationalism in Ukraine And Its Effect on Ukrainian-Russian Relations", *Harriman Review*, 40.9 (1996), 38-42.
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146. J. Kwabena Asamoah-Gyadu, "An African Pentecostal On Mission in Eastern

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147. He has a platform on Facebook, YouTube, Twitter, Telegram, WordPress Blog and many others. His Facebook followership has exceeded 119,000 as at the time of this research.
148. Paul Freston, "Reverse Mission: A Discourse in Search of Reality?", *Pentecostudies: An Interdisciplinary Journal for Research on The Pentecostal And Charismatic Movements*, 9.2 (2010), p. 9. <<https://doi.org/10.1558/ptcs.v9.i2.8948>>.
149. Fancello observed that the acclaimed second-largest church in Kiev was also founded by a former African student in the Soviet Union (The Victory Church). And the Ghanaian Church of Pentecost founded by another former African student from the Soviet Union has a predominantly Ukrainian membership—an opposite of the British scenario of the same church. See Sandra Fancello, *Les Aventuriers Du Pentecôtisme Ghanéen* (Paris: Éd. Karthala, 2006), pp. 313-317.
150. Freston, "Reverse Mission: A Discourse in Search of Reality?", p. 9.

5. Implications of the Research and Recommendations

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6. Conclusion

1. *Our Growth Conversation: Bigger Church, Bigger Difference* (Liverpool: Diocese of Liverpool, 2016), p. 7.
2. 2 Corinthians 4:6-8 in Eugene H Peterson, *The Message* (Colorado Springs: Navpress, 2002).
3. Philippians 1:18

Appendix 4: INTERVIEW WITH PASTOR 4

1. 'Bro John' is a local who brought a bag full of children books to Pastor 4 while the interview was ongoing.

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APPENDIX 1: INTERVIEW WITH PASTOR 1

RESEARCHER: Over the next few minutes, I will just be asking a few questions on what the research is about. The first question I will ask is the story of how the church you are privileged to lead started. Can you just tell me how it all started?

PASTOR 1: Briefly, well I'm not from here. I was part of a church body—I am part of a church body in Ghana. There, I was helping in the pastoral team. Then there was an opportunity for me to be here particularly, so I started subjecting it to prayer to see if this is a ground—that maybe as I'm here the Lord may want me to do something...so we prayed about it for a very long time. So, before I left, I heard a very clear instruction and confirmation from my father-in-the-Lord to work on something... So, I got here, I was studying...

The main thing was not for me to get here and start a church, of course; I mean, you cannot affect any environment except you assess it. So, I started trying to understand the environment—though I was doing that before even while I was still in Ghana. But here, when I came, I wanted to see the spiritual atmosphere of the city. There are a

lot of things I didn't know. There are a lot of things I came to know. So, I still did some praying towards it.

So eventually, we had the opportunity to begin. So, in that sense, it is a branch church of a larger church body in Ghana. Also, there are other branches around. It's a very young church full of young people. (laughs) So we've got branches in Canada for now, and here in the UK. Basically, I didn't grow up thinking I want to be a pastor. I ran away from it for my entire life. But Andrew Womack—no, it's not Andrew Womack—what's this guy's name? This musician who died...anyway the name is not coming to my mind. He said a statement that “If God puts a hook in your joy, you can't escape it.” So eventually, I just came back into it—there were a lot of convictions. Personally, I've had the feeling like... anywhere...I know environment matters...and I've had the feeling that anywhere I find myself, there's a central reason why I'm there and I must work towards that. And that's doing the work of the ministry. So, these fell into this, in Liverpool...by God's grace, errm, I was led to some few friends that we spoke together and decided to start the ministry. So, I don't know if that's good enough history, but that was how it all began.

RESEARCHER: Can you remember the specific date you started?

PASTOR 1: I think we began in August. In August 2015. I think we are in our second year. 2015, yeah, that was where we began...in my living room. So, we are starting from the ground up. Not like headquarters have sent some money to buy some properties and buy this and buy that. It's just your mouth and your word (chuckles)

RESEARCHER: (laughs along) absolutely

PASTOR 1: ...and faith. So, we started in my living room and...

RESEARCHER: How many of you? Can you remember?

PASTOR 1: I think 5—if I'm not wrong, plus me, 6. Now, before starting this, I mean, there were a lot of things that were happening...

I remember... because, I was speaking to a lot of people. Not that I was saying 'Come, I want to start something.' No. I was just helping people in any way I can. I was in a student accommodation. Not like pushing it on people, you know, 'Hell or heaven? Which one? Choose!' (laughs)

RESEARCHER: (laughs along)

PASTOR 1: But, you know, friends that came around me that became close, I try to bring them into this. But then we were students...so actually, one of the people, we were together in the student accommodation—I mean the 5 of us that met. And one of her friends who we have made together, and a close friend of mine—all these friends are friends I made here, and erm, yeah—I will say they were all friends, young—

RESEARCHER: Was your wife amongst?

PASTOR 1: I wasn't married then. No. I wasn't married then. So, we began in my living room.

RESEARCHER: That's a wonderful journey down memory lane. You mentioned how that before you came over, God gave you some clear instructions and your father-in-the-Lord gave you a confirmation. In the context of all of that, did you see your coming to the UK, especially here in Liverpool as a divine arrangement that is tied to gospel retransmission—has it always been part of the instructions you received to plant a church here or was it something that evolved after you came here?

PASTOR 1: I think it has always been part. It wasn't like I came and I saw the depravity of how people have abandoned God and decided to do something about it—even in Africa, you can see that on the television—so you don't have to be here to know that. I mean, if today I get a phone call and he says, 'Go to Zimbabwe', I know as I'm going there, though I may be doing some work, but the main thing, I

will be doing the work of ministry there. I don't know how that thing have been woven in me, but I've had that sense before I came here. Because there are other things I do, but above it all, I'm still like—it's a bit difficult to explain. It's like, even if you put me here or here or here or there, I'm still going to be functioning in ministry. So, it was quite tied into me before I got here.

RESEARCHER: Errm... so in a sense, you would reckon that the church you've started is an instrument of—directly or indirectly—re-evangelizing the community or did you see it otherwise?

PASTOR 1: Reverse mission. It's not something that was in my mind when I was coming. I don't think it was in my pastor's mind that—

RESEARCHER: —you are going to re-evangelize Britain

PASTOR 1: Yeah... or bring them back to the Lord. So, I can't say yes, that we sat and said, 'let's go to these people and...'—you know, I was reading the Book of Esther just yesterday when Mordecai was telling Esther that 'You never know...' He said, 'You never know...' It wasn't like 'Oh, I think this is why...' He was like 'You never know, maybe for such a time as this...' So, errm, I would say no to that.

RESEARCHER: Thanks for that. Okay, in that sense, if you look at the church you have started—you said you started with 5 people 2 years ago. If you look at the church, like how many are you now?

PASTOR 1: That's an interesting question. Because we started with 5 people but not all the 5 people are still around—for many reasons; some good, some bad. Now, we are about—I want to put the figure in a range of 15-20 for some reasons. Within that range. We have gone through various transitions since we started and people have gone out; people have come in; people have moved out of the city... people have also moved out for personal reasons. Maybe issues

that they didn't understand or—whatever. But we've gone through different transitions.

RESEARCHER: If we want to look beyond the current numbers to the ethnic distribution of those people, where are they from? Are they indigenes? Are they African? Are they Caribbean? How will you distribute it?

PASTOR 1: Africans, I will say. Everyone, except maybe 2 Caucasians. When we started, we started with 3 Africans and 2 British. (2 Ghanaians, 1 Nigerian, 2 people from here) and we were meeting in my living room like I said. And for most people, to be meeting in a living room alone, you know, some people won't feel comfortable being part of a church that is meeting in a house. They'd rather want to see a proper church. You know, it's not everybody you can invite to such a place. And even if somebody comes, after coming once, he can say, 'this is not for me...it's a house' and all of that. Personally, I feel that a lot of people expect the church to be in some kind of way, and a lot of people don't understand the idea of planting something—a church particularly... You know a lot of people who finish theological studies could take their certificate to a church and say, 'I've just finished studying, employ me...' You know, and they become part of an already established church just like that. But if you are thrown into nothing and you are told, 'Start one.' And it's not like you were going to be given some finances at the end of the month, 'First start one with nothing...' You know, it's only a few people who feel convinced about what God is doing and about what ministry really is can stand with you in that kind of scenario. So, erm... and even then, there are so many other things that you could find going on in a church that you cannot straightaway implement in that your living room church. You can... Money is one big issue. You talk about offering. Because if we are meeting in your living room and we are going to take offering, we are wondering where the offering is going to. And some people may not—because you've not known yourself for a very long time, may not have the confidence to think that your heart

is not there and that your focus is not to try and get money from people who come to the church. It's funny that we have a system in our church that, the pastor doesn't see the offerings. It's something that we do a lot unless maybe we have to do a project, or we need money for something. And these are things we cannot just stand in front of them and explain, 'Well, your money is not coming to me—' It makes you sound a bit like... 'But we've not said that our money is coming to you—' But you never know. It's like—I remember when we began to take offering, some people stopped church. Some people stopped church. Maybe the...the... First of all, you are young and it's like being young is another problem. You are young, you are not married (laughs)

RESEARCHER: (laughs along)

PASTOR 1: So, it's like there are a whole lot of negatives associated with you all of a sudden and you have to break through all of these. And so, some people stopped. I remembered clearly that the Sunday we spoke about receiving offering because we had to move from the living room—that was the main reason why we wanted to receive (it). Because I saw my father-in-the-Lord, when he planted a church and he wasn't receiving offering... Though it's a very important part of church for people who understand... And because many people have done things that had come out—I mean, they relate that to every pastor, every person who is in ministry—they are there because of the money. But, I mean, it's not everybody who is there because of their money. There are people who even give more to the church than the people in the church. So, the week we announced that we are gonna be taking offering, the following week, some people didn't show up. Okay... And... yeah. That's one thing. We moved from—by God's grace, we moved from that place—from our living room. So, the living room had a lot of people coming. We were 5, sometimes we were 10 in the living room and I knew we had to move from there. So, we moved to a friend's kind-of an office apartment. It was more like a charity and they had a space like a workshop area, but it was on a

high road (high street) and it still didn't look like a church to many. I remember, one day some people came and while they were driving there, they were expecting to see a building, but it was an office—like, let's say how you walked through this house—that you came and then you walked through the stairs and then you walked past a room and then you come here—this is the place we were meeting. They were disappointed but we were there because I wasn't moved by people's misunderstanding, I was just focusing on why we are doing what we were doing. I knew that the grace of God will find certain people that will connect to the essence of why we meet. Not because there is great music, not because—but people that will understand that we are meeting here because 'I want to have a better relationship with God', 'because I want a deeper understanding of scripture', 'because I need help'. We didn't start a church to deliver people (chuckles slightly) or you now, all of these strange things that are associated or connected to the church. The main motive of the church—our church body, I will say, is to 'make Christ the centre of people's lives'. So that was my driving force—it's still my driving force.

PASTOR 1: What does that look like? That's an interesting question. To, we know how a lot of people have travelled the journey of I'm saved, I'm a church goer, yeah but that's where it ends, full church. I go to church, maybe I join the women's fellowship, I'm part of the youth group, we have fan and all of that but I still have my other things that I do. It's like Christ has, they identify with him, but people have not made him the central part of their lives and I believe that's where the vision stems from. We set out to bring people into a place where they can say that Christ is the centre of my life. I mean in Colossians 3, if I'm right (opens the Bible) if I'm right. It says

RESEARCHER: if then ye have been raised with Christ, seek the things that are above

PASTOR 1: set your mind on the things that are above. I mean, there are a lot of scriptures that we associate to the vision. that's the

central idea, where people would see beyond themselves because a lot of the time, for us, we say one of the major problems of the world is selfishness and self-centeredness and when people are the centre of their lives, then a lot of things I means that's the root of all evil, I keep saying that when they look beyond themselves. When Christ becomes the centre of their lives and that can be explained in different, different. Its long understanding thought that is the central position that we try to build in people's cos we feel like if we can get that right, other thigs will fall into line. That is the heart of the ministry.

RESEARCHER: that means it's not, the outreach is not limited to unbelievers, even people that have had experience with church before, but to take them further and

PASTOR 1: absolutely, it's not because I personally, when I met my ministry wouldn't say I wasn't a Christian I was one but I think I was church goer ...yeah... I was ok, I was a good boy (laughs), I was a good boy but I realized that I have not found meaning for what I believed in and we could relate that with many people. They do, a lot of people go to church because of hell, the fear of hell and yeah and so we try to get people to evolve beyond that. So, we reach out to everybody. The unchurched, the people who maybe are not serious with church. If I see somebody who is committed, I normally don't like to go there, yeah cos I'm happy there are people I helped but I don't want them to come. I want them to stay where they are yeah, because I don't want to be recycling other people's members. So, I'm happy to there are a whole lot of people that I speak to but I'm happy for them to grow where they are. They'll say awww, I want to come there.

RESEARCHER: thank you, we're gradually

PASTOR 1: stop me, stop me if I'm talking too much

RESEARCHER: No no no, it makes my work easier and if you look at the church here and the "mother church" back in Ghana, would you say you have been following the template of the Ghanaian

church or you have had to introduce something that is fundamentally different from how it is over there.

PASTOR 1: many things, many things

RESEARCHER: would you point out some of those things?

PASTOR 1: I've had to because there is certain freedom that we enjoy back in Ghana that I can't just have access to them here and accept here. So, it means I'd have to make a lot of changes. Time is one thing. Time is very important, for the people who understand, even for the people who understand, a lot of people have to work to survive, to pay the bills and all of the, for example in Ghana, when we close church, church closes leaders stay and leaders are further taught for hours and it's not like they are being compelled to stayed because you get it, we have a certain understanding, we love to stay. We can even close in the evening, 6pm, 7pm, we enjoy the fellowship among ourselves yeah but you can't institute that here for people to that's because you don't have the facility.

RESEARCHER: yeah

PASTOR 1: yeah, that would, even if we had our own facility, I wouldn't want to keep people till 6pm when we are there for many reasons. Time is very important. We try to have our service within 2hours and we close, people stay around for a while for about 30minutes, the place we are using now is a very generous. We've moved

RESEARCHER: from the office apartment

PASTOR 1: from the office apartment, we've changed finally to a church environment (laugh). So sometimes when people come they feel like they are going to church which is good but it also has its own balances and we meet now in the city Centre, the Church of England. The Church of England is where the very nice people.

RESEARCHER: sure...yeah

PASTOR 1: you're meeting in one of them so you can attest to that and I also learn a lot of things from other program yeah cos it will be very difficult, well maybe impossible for a church in Nigeria to open its doors to another church to come and fellowship. It's not going to happen

RESEARCHER: yeah, it's true

PASTOR 1: go and find yours, this is our building and I thought about why would they want to allow us to use their premises yeah but its. so, in that sense, you can call it what you want but I think though sometimes people in Africa may look at this side of the world and say you doing this, that, that thing, some of the few Christians who are here, some are very genuine Christians, that's one thing I respect about them. They may not have the numbers, there are a lot of numbers in Africa but some of the numbers are not really there with their heart I would just but there are some people who are here and they are relay there for the main thing. They are not playing around. they are growing inn faith, they are growing in love, they may not be shouting and making noise, yeah but they are growing in faith, they are growing in love because if a church can say. There was a time I found out the way they received us was, the way, very welcoming. I was talking about something before I got in. now we're meeting in the city centre. In the church which feels good. It sounds, I love this, I remember the first day we were there, the people were entered the church building and many of them were like, 'oh I love this!' (laughs) and we just, you know, I just kept my thoughts to myself.

RESEARCHER: I can imagine (laughs)

PASTOR 1: very soon we might even move. I see this as transitions that, I mean I try to bare as I go along. One thing I've come to know about God is he doesn't show you the blueprint

RESEARCHER: exactly (35:55)

PASTOR 1: when we were meeting in my living room, I didn't think we were going to have the office apartment. when we were in the office apartment we had a whole lot of, you know issues, headache and all of that—but I still didn't, yeah there was a time, I have some holy dissatisfaction in me and get this, we found this place and I'm having that kind of feeling again. God want us to but it is for a reason so we can have a place, we can do more, we can teach people more, if we have our own place, we can have our midweek services, we can have other meetings we can bring, more people

RESEARCHER: so, you meet on Sundays alone?

PASTOR 1: we meet on Sundays alone. We do house, we still have some house meetings. there are times that I bring some of them home, people that are more core, we bring them home, we teach, we pray together, there are times we use technology, we pray on the internet, we pray on skype and yeah,

RESEARCHER: and those are some of the things that won't happen in Nigeria

PASTOR 1: definitely,

RESEARCHER: and Ghana...yeah (laughs)

PASTOR 1: if you say, oh... We're praying in our church. Pastor can I join in on skype, you're not serious

RESEARCHER: (laughs)

PASTOR 1: but it's been a blessing. I remember when we were in office apartment, somebody came you know this is how (37:28, inaudible) church can get. The person had issues, the person had problem, I know the person was ready to come but the person could not receive because of the environment, you understand. Yeah, actually they had to leave early and I was just speaking with the Holy Spirit about it and I knew it had to do with the environment because

we spoke for a while on the phone but when he met me, he couldn't reconcile the voice with the face

RESEARCHER: (laughs)

PASTOR 1: he was like yeah, this is an older person plus he's white, I'm going to (inaudible 38:12) and yeah, we met, he was surprised, you're this young. Were you the guy who I was talking with on the phone? I'm sure he was thinking well, I sounded like a different person on the phone but I think when he saw me in person, something changed, yeah. So sometimes you, yeah (laughs), you can look at the vessels and it's very difficult to receive certain blessings from the vessels. Somebody is broke sleeping on the streets and the person stand upon their feet to speak to you about prosperity, I'm sure you'll common give me a break

RESEARCHER: (laughs)

PASTOR 1: but you never know if it's a very important message that he wants to get across to you. This is human being, we look on the outside, yeah so, it's fine with me. I don't take issue to it.

RESEARCHER: ok. Now that for instance you are currently meeting in the Church of England facility, either in that context or beyond that, would you say you have some affiliation with other ministries in the UK?

PASTOR 1: friendship I would say

RESEARCHER: friendship

PASTOR 1: affiliation may be a deeper word. Friendship and

RESEARCHER: with other Pastoral leaders

PASTOR 1: with other Pastoral leaders, yes those I can easily reach out to, talk some issues with because sometimes you also need to be nourished.

RESEARCHER: absolutely

PASTOR 1: yeah... I do that privately but I also sometimes want to sit in front of people and hear them. So, I have friendship with many people and one thing that you realize when you are working around this is even sometimes it gets difficult for people who identify with what you're doing to even receive you for many reasons. Could be your age, I've realized that age has really been more like massive problem and people's expectation of what the man of God should be like and that may be bad or good, I don't know if it's good or bad. I'm that kind of person who do not like to put that things to appeal to the canal expectations of people, I can put it that way or speaking in certain ways, or change my voice, oh yeah, the anointing is here, change my voice in a certain way. I like to be me, I like to be natural, I like to be, that's one thing that I recognize with my father in the Lord now. And he, are we ok with that now?

RESEARCHER: Yeah

PASTOR 1: he made us believe that ministry is open for everybody cos a lot of the time you can easily feel you're disqualified based on many things. I can talk like he's talking, I can count...yeah, I've not prayed the hours that that guy has prayed, who I to say...

RESEARCHER: yeah (laughs)

PASTOR 1: yeah. I remember sometimes that the Holy Spirit was teaching me about how he calls men into his work. I realized that a lot of the time we are chasing the spectacular and so we miss God cos there are people that God spoke to directly, there are people that God told somebody to call like Elisha for instance, I mean he just followed the man, he just followed the man and I think it's been a while. In some of my notes, he gave me 3 means, ways that he calls people and it really helped me. There was a book that the man God uses, very, that's also very enlightening. there are some Pastors who can't receive you...yeah, I came to realize that very early and these are supposed to

be brethren and there are people you want to draw from that they, they are all busy building their own dreams, nobody has time for you, I mean. one day I remember, I can't remember exactly what I went through, I think I got home and the Holy Spirit told me that when you grow up (laughs), how did he put it, don't despise the anointing of young men or don't despise the ministry of young me. I'm like God thank you, I'm just trying to remember that, I can't remember what I had experienced. I believe everything I personally go through is just teaching me to get to learn, to become better, to see life in a different perspective, I don't put the blame on the person and say oh that person is this cos I know people have a whole lot that they are dealing with. I see it as an opportunity to learn something and grow from there...yeah....so

RESEARCHER: that's great and it's resourceful as well cos I'm also learning

PASTOR 1: (laughs)

RESEARCHER: ok, I think I've covered a good number of most of the questions I'd love to ask. Something keeps coming up again and again in your discourse about the Holy Spirit, your personal relationship with the Holy Spirit. If you were to give some thoughts on the role of the Holy Spirit on church planting, church building, what would you say about that?

PASTOR 1: I would say well, he's the boss because I love the book of Acts because it gives us a good picture of the church and I like the epistles of Paul a lot because he's one guy who had the church planting heart or if I would say he wanted to travel around even to place he wasn't supposed to go but at least he could hear. It's very important to know that there is somebody we're working with and, I mean there are I wouldn't say well, I listen to him word by word and from dot to dot. There are times that you're even stubborn, you don't listen to things. I remember one day I was praying, I was just having a conversation with the Lord, I just told the holy spirit,"

you've been quiet lately", he said no," you've been quiet"...yeah. You have been quiet so I think he's the Jesus with us now so it's important to try and discern him to walk with him. that's, I'd say that's the most important thing that I try to do to make sure that I'm listening cos normally I teach people how to hear not how to get God to speak cos I think he's always speaking and you need to get to a certain point where you hear. Sometimes he starts with the little thing, I mean if God tells you to go and unplug that, it, may sound stupid but yeah, but its Ok. It stars from there, obedience grows so the Holy Spirit is key in everything I'm doing as a church, as a church planter. I can't underestimate it, it's the influence of the Holy Spirit. Romans 8:14 says for as many as are led by the Spirit of God. These are some of the scriptures I grew up, I mean I even used it for my passwords.

RESEARCHER: (laughs)

PASTOR 1: (laughs) for as many as are led by the spirit of the Lord, they are the sons of God. At some point, I felt like I'm not being led. That's form then when I was transitioning to my former church. oh, I don't think I'm being led by the spirit of the Lord, I'm think I'm just doing what I want to do and to uphold why I came to understand, I'm still understanding, I've not arrived, I'm still learning, I still want to get more of the Holy Spirit and how he works. It's like you know the bible talks about knowing the ways of God, isn't it and the Israelites knew the acts of God. I want to be on that side where I could know his ways.

RESEARCHER: yeah (laughs)

PASTOR 1: (laughs)

RESEARCHER: ok, I think I've covered a good number of most of the questions I'd love to ask. Something keeps coming up again and again in your discourse about the Holy Spirit, your personal relationship with the Holy Spirit. If you were to give some thoughts on the

role of the Holy Spirit on church planting, church building, what would you say about that?

PASTOR 1: (laughs)

RESEARCHER: know his ways, hmmm

PASTOR 1: so, the Holy Spirit is key. I have to admit that.

RESEARCHER: that's great. Just a couple more questions and we're done.

PASTOR 1: fine

RESEARCHER: yes sir, what's the leadership structure of the church like presently

PASTOR 1: great, now

RESEARCHER: yeah. So, you have all these, at least one or two people in all these categories presently.

PASTOR 1: presently, no

RESEARCHER: okay?

PASTOR 1: for many reasons, we have, we have an assistant Pastor or somebody

RESEARCHER: ok

PASTOR 1: and that person you know, titles are not really important to me

RESEARCHER: (laughs)

PASTOR 1: I was speaking to somebody about, I am a Pastor, I consider myself to have the gift of teaching and yeah with regards to the fivefold I can say but sometimes it's not like but you can sense in your spirit that this is something that closes to your heart, not like I want it but it's something that you draw into. We've got an assistant,

somebody who assist me and we've got some people that I regard as leaders serving with us but

RESEARCHER: not in a titled

PASTOR 1: yeah...cos sometimes if I'm led to I'm going to get that done but sometimes titles could even scare people off, so I rather want them to see the work than the title cos we're very young ministry. I want them to see the work and have the desire for the work in their heart than to be pushed for oh yeah... somebody comes around, he's the best giver, maybe we should make him an elder, he's really supportive, no. it's not going to work, I want people to see the work that see the title.

RESEARCHER: ok... one and a half question (laughs) and we'll be done. Is there like a peculiar role for the Pastor's wife in that context

PASTOR 1: oh...interesting (laughs) I was just reading a book, about Pastor's wives and I would say, she's part of the workers in the church

RESEARCHER: ok

PASTOR 1: Because I don't think, if you're married to a Pastor, that automatically makes you a Pastor, or a co-Pastor or like a co-founder or whatever. God brings people together for a purpose but I think God calls people individually; the call of God is a very lonely place, I like to think. So, for the role of my wife, I'd rather she sees herself as a helper—I mean as a co-labourer—as a worker in the church than for me to all of a sudden say, oh my wife is here she's the—my assistant is not my wife...yeah. My assistant is a woman and there is also that problem with women. That was the same topic I picked when I was here. I looked at the Seventh Day Adventist church.

RESEARCHER: oh...yeah

PASTOR 1: which was interesting, very interesting because even in

2015 they were voting on it. In this country, they also have their own idea concerning women ministers and a lot of people even when they walk into a church and there is a woman ministering, that's it, I'm not coming back, forget it. It's a whole lot. So, for the pastor's wife, I would rather have hers as a co-labourer.

RESEARCHER: the last question, where do you see the church say 10 years, if you're still here or even if you're not here

PASTOR 1: 10 years, that's a good question

RESEARCHER: or if you can't see that far we can do 5 years

PASTOR 1: my main habit is to raise leaders, is to raise people who would have the concern for the things of god who would have the genuine. what's this scripture Paul was talking to Timothy that he was talking about what's it, that Timothy, he said for I have no one likeminded, I have no one likeminded who would genuinely care about your state for all care about their own and not the things of Christ. I think that's how he puts it. in 5 years, I'm not just interested in having a church full of people so I get excited, we have a lot of people but I want to have people who have a good understanding of why we meet, of why the church exists, and have that sacrificial spirit of Jesus. In Philippians 2 where he talks about, he overlooked wherever he was and he came to do something for us and within 5 years I want to raise the people that have the consciousness at heart that it's not about me that is about Christ the kingdom and how to advance it. So, we're working on growth. When you look behind you there is book on church growth, I read a lot and I like to tell myself a lot of yeah, yeah that more importantly I'll rather have some people who would have understanding and committed to what God wants than people who are after their personal needs. Yeah. So, within 5 years I'm looking to raise people with that consciousness

RESEARCHER: irrespective of their background.

PASTOR 1: irrespective of their background. Background, I want to talk about background (56:01)

RESEARCHER: ok

PASTOR 1: and that person you know, titles are not really important to me

RESEARCHER: (laughs)

PASTOR 1: I was speaking to somebody about, I am a Pastor, I consider myself to have the gift of teaching and yeah with regards to the fivefold I can say but sometimes it's not like but you can sense in your spirit that this is something that closes to your heart, not like I want it but it's something that you draw into. We've got an assistant, somebody who assist me and we've got some people that I regard as leaders serving with us but

RESEARCHER: not in a titled

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RESEARCHER: irrespective of their background.

PASTOR 1: irrespective of their background. Background, I want to talk about background (56:01). I want to talk about background and I think one of the main things we've not discussed is particularly people titled it reverse mission

RESEARCHER: yeah...reverse mission

PASTOR 1: we can't particularly call the people of this land and sometimes the people of this land seems not to be the majority of the churches rather yourself. It's something I've been thinking of how to bring about, concerned about, asking the Holy Spirit questions how, you know. I don't know if you know Sunday Adelaja,

RESEARCHER: yeah

PASTOR 1: yeah wonderful man of God, I love him, I respect him so much. He's in Ukraine, built a church, (inaudible 57:00) wonderful story. there are things he tried that worked for him but won't work in other places. One thing I've come to realize is that God works with people differently

RESEARCHER: yeah

PASTOR 1: and lots of the time, what may work for Pastor Joseph may not work for Pastor Michael but there are certain things that are important to be copied because it's just wonderful. It's just important to be copied and done elsewhere but I'm also learning to lean on the Holy Spirit more for direction in relation with that. We've had some people from here, British people fellowship with us... Looking at it from the spiritual realm, the issue of racism is very important with regards to reverse mission from the perspective and you... I remember I sat in a church when I came earlier on and I use to visit churches because I wanted to see how people were fellowshiping and how people are doing church here. So, I attended this church and I sat somewhere and I was talking to somebody. It was a white (majority) church and we were talking and the person asked me, 'Oh, so have you also found some churches of maybe black people?' It was difficult for him to say, but he ended up saying it anyway. Instantly, I was like 'yeah, there are a couple of them I've found.' I answered him but later on I was thinking about it. I was like, 'Why? Why did he ask me that?' Is it that I'm not welcomed here, or is it their way of saying 'well, go and be with your own'?

RESEARCHER: yeah

PASTOR 1: Sometimes I give people the benefit of doubt. There are people who do not know how to approach or speak with black people and it's like they are being so careful so they feel like they might say something that would offend him. So when I'm with them I try to—even if they say certain things that are offensive—because I'm beyond offenses, I just overlook it. But that question really came back to me strongly. I'm like 'Why will he ask me that?' It's like if a white person comes into your church, and you start asking him or her 'So have you found some white churches that you can attend?'

There was an article that I was writing, I like to write stuff, and racism is very real in this environment. For an average white person—not all and I must be frank—but for some of them, it could be difficult

to receive the gospel from a black person, and this could be for many reasons.

The idea of racial prejudice—I'm being careful, I want to be careful with the words I use—but I think some white folks might feel like 'I'm better than this guy' because of our skin color. It plays in many people's minds whether people will accept it or not. It plays in many people's mind.

There are amazing churches, when you think about places like America that people regard as a black church but why would you put that prefix 'black' church? You know T.D. Jakes pastors a big church; Creflo Dollar—big church; K.C. Price—he did a teaching on 'Race, Religion and Racism' and he was talking about how somebody wrote him a letter asking him for forgiveness in 1990. I'll recommend you watch his message. He's got a book as well. The person wrote him a letter in 1990 asking him for forgiveness because he was watching him on TV but he was finding it difficult to receive from him because of his skin color and he mentioned a lot of things and he was frank, he was genuine. It's because of your skin color, it was difficult for me to receive from you and I prayed about it and I realize it's very bad. I prayed for forgiveness but I wanted to write to you and ask for your forgiveness as well—which was very frank of the person and I think 5 years later, he wrote an article on 'Love Beyond Race' or something like that. He said somebody responded to him angrily that he was talking about interracial marriage as being okay and that he should know that God thinks more highly of the white race than the blacks—and this is somebody who is a Christian! This is somebody who is a Christian and the person was even angry that he had said that Moses married a black person. Clearly the person isn't reading his bible or her bible so... We come to faith still with a lot of baggage and sometimes people allow the love and the understanding of Christ to wash all of them off but still there are a lot of people who still hold on to it deeply and they cannot let it go and for a lot of people it will be difficult to even admit their error. I remember somebody that I was evan-

gelizing. He was a bit close. I knew deep in his heart that he knows because we do discuss a lot of stuff... I was just giving him reasons and answers towards certain things and he could sense that he was wrong but to a degree I felt like it was a bit difficult to admit his error because it was pointed out to him from a black person that he's wrong. It was difficult and I could sense this.

RESEARCHER: yeah

PASTOR 1: He was trying to play the card well but you know but... because slavery and all of these, how can you still believe in cos Christianity brought, you sometimes we make a lot of these unfounded claims

RESEARCHER: yeah

PASTOR 1: it's true the church then sanctioned or agreed with slavery then and all of that but when you can fix something and use it for bad purpose. If somebody drives a car into a lot of people, it doesn't mean the car is bad, it's the person that is bad. It comes back to the heart of people. Self-centeredness. It's like they are Christians but Christ has not become the centre of their life because when I see a white person, I see a human being, it doesn't cross my mind that they are white but often times when a white person sees you, they see your color first—they see a black man. They don't say 'oh, he's a man', rather, they say 'he's a black man.' But when I see—and I'm not saying these to look super righteous in this regard—but I don't see them by their colour. I may use it in a sentence if I have to describe somebody, like 'oh, the white girl at the corner' just so they know who I'm talking about but to think 'that's the white', or 'that's the black'; I just see human beings. But when you turn it upside down, often time it's different.

RESEARCHER: yeah yeah

PASTOR 1: I've been in emmm, and they presume the same kind of

you know native and all of those things they presume that is how it still is. so, I mean I can't think, oh he looks Polish, he's in (inaudible 1:06:40) but I don't know what's up here and I don't know if he's well sound enough to tell me this or to teach me this. So race is a very big thing even in the church and sometimes reaching out to people is a bit difficult—they see it very differently. I know a lot of people. I've had white friends, and we do speak about these things—though not directly—but some of them told me why they can't come in here. 'Oh, it's a black church, because the music is different, the worship style is different.

And by the way, one thing with most of the supposedly African churches or reverse missionaries is this: You say you're doing reverse mission, you come to Europe and you are still playing Yoruba songs in your church—even me that I'm Ghanaian, I can't identify with it. It's not like I'm not enjoying it, I can be there for the Word, do you understand? But there are other little little things that with which I may not connect. I'll look down if I come into an Angolan church and they are singing Angolan song. I come into a Nigerian church and they are singing Yoruba song—but for some people, they feel like 'this is our culture; we have to project it.' But that simply means that you are not ready for other people. It's a tension with its own balance when you try to create an environment that a Nigerian can flourish in, a Ghanaian or a British person can flourish in, and an Angolan, and a European—whoever can flourish in! We had a Romanian once in our church who was with us for a long time before he went back to Romania.

You know there is also the other part whereby someone can come into the church and say, 'oh, you're being too white' because you are trying to be unAfrican.

RESEARCHER: (laughs)

PASTOR 1: do you get?

RESEARCHER: absolutely

PASTOR 1: so it's like you can't play right. It just takes, it takes God. It's like you just can't have it right without someone saying 'yeah, you should understand we're from Africa o, what's with all these cool songs?' (laughs) 'and we like noise o'—but that's actually self-centeredness because you are considering yourself more than for the purpose for which we've met and we all come with all of those burdens.

K.C Price also mentioned somebody—I mean, this racism-thing can be either ways—he talked about a black person who came to church and was ushered to sit next to a white person and the black person says no, I want to sit next to a black person. That absolutely rubbishes races. So sometimes we want our own, we want to have 'our people' but yet we want to have 'them' to become part of us. It's a struggle between cultures—cultural differences. We say things like 'these people—they don't know how to discipline their children in their culture but we know how to take care of our children—we discipline them...' Everybody feels they are on the right side. So it's a difficult spectrum to be on and it's like on a scale of 1 to 10, let's say 1 is white, 10 is black, we are to endeavour to strive for 5 so that everybody can have an atmosphere they can enjoy. Sure, you'll still have people who will say, 'first of all, the preacher is black, I don't know why. He's black, he's young, he's not married, I'm married so how can he talk to me about things?'

Jesus picked up a child and he said, 'if you can receive this child in my name...' One of the most important things in Christianity is to be humble enough to receive certain things that you don't really get.

One other thing that I've realized is doctrinal differences. That becomes a big issue, it becomes a big big issue. I mean, people feel like certain people can't be wrong. I did my thesis on a doctrinal issue, I don't know if I discussed it with you.

RESEARCHER: yeah you did

PASTOR 1: on Calvinism, I actually limited it, I actually wanted to talk on limited atonement because to talk about Calvinism

RESEARCHER: is broad

PASTOR 1: is broad yeah, I have massive book on it. It's as though we get to a point where doctrine becomes a fight even for us as believers. One person asks another 'Do you wear ear rings?' The other person replies, 'Oh yes! People can wear earrings and jeans and whatever and come to church.' And the first person retorts, 'Blasphemy! That's not of God. I can't take this thing around me...' Do you understand?

RESEARCHER: yes

PASTOR 1: and these are all fights between Christians and even if you sometimes want to form coalition in Liverpool to reach out, some people will tell you no because I'm (1:13:04 inaudible). I've been reading this book revivals, I don't know if you have a copy

RESEARCHER 1: no

PASTOR 1: Revivals in Merseyside and I mean you go through some of the stories of Torrey and a lot of people in there

RESEARCHER: wow, where did you get this?

PASTOR 1: I think somebody gave it to me

RESEARCHER: OK

PASTOR 1: somebody gave it to me and it's from, till 1940 so

RESEARCHER: I'll love to

PASTOR 1: I can let you have it, you can have look and see, after 1940, what else is happening in mercy side. Definitely something is happening and there are a lot of sonic coming up in the body of

Christ, it's sad, you know people say that we are people that kills our in-depth soldiers and yeah

I've come across diverse people. I've come across people who won't come to church because a woman is my assistant, that's a big thing, yeah, a woman is my assistant so, I've come across people, they can have a conversation with you and they'll just go, so what do you think about T.D. Jakes. He's a minister of God, he's preaching, he's doing the work, they expect you to have something negative to say about somebody. It's not in me, I don't think I'm the (1:14:41). I've met a lot of people and they feel they are right, everyone else is wrong, so for a lot of and these are people who are, I mean the Bible talks about that they have zeal without knowledge. They are not allowing themselves to grow to humility so they just curved out with some few things that they have in their finger tips and they try to destroy. They are actually destroying, I was speaking to somebody sometimes as some times back, I think this year. I had a conversation with him and it feels very, do you believe in Christmas, do you believe in all of these, it doesn't matter and do you believe in the Catholic people, do you think the Pope is alright, if you meet the Pope are you going to shake him, my goodness, what has that got to do with

RESEARCHER: (laughing) anything

PASTOR 1: so if I meet the pope and I shake him, does that make me less genuine of a Christian or cos I cannot, a lot of people. I won't look into a Catholic's face and say you're going to hell, it's not my place, definitely not. I cant, I don't know the persons walk with the Lord, I have no idea the struggles he's going through, I have no idea what they've come though, so for me to think because of your affiliation it's like I have, a disagree with a lot of things in relation with Calvinism but I'm not going to look a Calvinist and say you're going to hell. Though a lot of them can look at me and say I'm not saved cos I'm not a Calvinist but that alright. So they are a whole huge umbrella that covers when you working in this land, it's interesting

sometimes I relate it back to this very interesting book that I was reading online that I got, beyond the rivers of Ethiopia. I don't know if you've seen this the biblical revelation on God's (1:16:53 inaudible) people and cos a lot of people think that the black man cannot say something theologically right, it's like we cannot have, we have most of the churches that came for us, the Methodist the Presbyterian and all of that is as though let's say that Pastor Chris cannot be doctrinal, cannot be right, bishop Oyedepo or whoever is a one man church, that's one of the main things you suffer when you plant church when it has no affiliation, even if it has affiliation to another one man. so it's a one man church and what they forget is every church starts with a one man and every church is affiliate, though some start with a group of people but it still boils down to men. We call people founders like John Wesley and all of these, I've come to appreciate black theology and African theology that's (1:18:13 inaudible) very sound guy and emmm people have picked Christ and have adapted it to who we are, what we are and make it look like oh the black is a set of people doing something, maybe I'm quoting my former president

RESEARCHER: (laughs)

PASTOR 1: that governing himself but similarly as there are wrong, wrong is even a strong word, people who are abusing certain people put the gospel on that side. There are also many people abusing the gospel on this side. I was watching a documentary of why (1:18:54 inaudible) church in the, they go to church naked. I don't know if you've come across that video

RESEARCHER: I've read about it

PASTOR 1: they go to church naked cos they want to be naked, they all go naked and you will think where is that in the scripture. so there is a whole alley of issues, things on the spectrum of missionary work but I just get back to god and get strength to allow him to lead and because if I can, I'll be amiss to say I can do this, I'll be amiss to say that I'm here because I can do it. I cant, I can only do something

because he's in me, I try to follow his lead and like one of the things that really Paul said I've become all things you all men at least to some, that's one thing that really inspires me, carries me on

RESEARCHER: yeah

PASTOR 1: I'm not planning to get all, but at least I may get some.

RESEARCHER: that's great. It's been so so so great and wonderful talking with you and it's been very enlightening as well. there are different other issues that I've not even put into consideration that are beginning to emerge and hopefully as I interview other people, everything will take more shape and more form but its been a wonderful start with you I must say and so thank you very much

PASTOR 1: my pleasure

RESEARCHER: I will love to go through this book

PASTOR 1: yeah

RESEARCHER: I'd return it as soon as I can

PASTOR 1: it's, OK

RESEARCHER: I'd add to my literature and emmmm

PASTOR 1: though it's not academically important

RESEARCHER: yeah I can see from even the binding (laughs)

PASTOR 1: yeah

RESEARCHER: it's something I'd love to

PASTOR 1: I've found it useful cos it goes through some really interesting things and where the crusades happen, how the churches were planted

RESEARCHER: as a result of that

PASTOR 1: the tent meetings, it's quite interesting

RESEARCHER: that's great

PASTOR 1: yeah

RESEARCHER: thank you so much

PASTOR 1: we have Chinese churches too here

RESEARCHER: I've not seen one

PASTOR 1: yeah they are, they have just Chinese in there, isn't that interesting? And we have African churches

RESEARCHER: Africans in there

PASTOR 1: we have emmm people yeah so, one of the, I was reading an article by a Korean, planted a Korean churches, I mean what's the point in coming from Korea to reach just Koreans?

RESEARCHER: hmhhh

PASTOR 1: yeah, it will take grace a lot of people are praying for revival, personally I have a different view of revival and when God rends the heavens open I think he rented the heavens open 2000 years ago but when people are revived in the church cos it breaks my heart when I se people who just cos I've been there, who just want to be church goers, instead of being Christians or the last time I was doing a teaching I'm my church on discipleship, people who rather would be disciples, cos even right now, though Christians becoming so vague and I think it's still, we still have to keep it but yeah my heart bleeds and I like to see people who would have the heart to become ore that just using God as a father Christmas, when I want this, when I want that, yeah, that I may know him and the power of his resurrection. I want to see that kind of emmm (1:23:27)

RESEARCHER: yeah, thank you so much

PASTOR 1: you're very welcome

RESEARCHER: so very much and hopefully by the time the research is completed, I'll send a copy of

PASTOR 1: I'll be very happy to

RESEARCHER: the dissertation to you

PASTOR 1: I'll be very happy.

RESEARCHER: emmmm, and hopefully this few minutes of sharing together has also helped you. My kind of hope is that when people tell their stories they kind of also gives them a fresh vision, it helps them see where they are coming from and how far they've still got to go and I'm persuaded that I mean every church plant as far as its of course which is obvious from your narratives so far would triumph and counsel of God call upon your life would stand

PASTOR 1: amen

RESEARCHER: thank you so very much. I'll keep in touch

PASTOR 1: yeah

RESEARCHER: if I'll need to contact some other people like you rightly said I'll let you know as soon as possible

PASTOR 1: please do and if any other thing come up you want us to talk about, feel free but I really want to, if you have time, watch that message, K.C Price

RESEARCHER: yeah, I will

APPENDIX 2: INTERVIEW WITH PASTOR 2

RESEARCHER: Good afternoon Sir.

PASTOR 2: Good afternoon Sir.

RESEARCHER: I will briefly introduce myself, then in one or two minutes, I will just go over the reason why I am here, and then go into the interview proper. I am Joseph Kolawole Ola, a Master student of Liverpool University and as I have contacted you to pre-inform you before; I am running a research that as to do with African Churches in the UK. I am looking at Liverpool in context because that is where I am situated. I am going to be interviewing five Pastors of Africa by nature, of which you are one of the people that I have been considering. I will just be asking a few questions, basically about the church, the history of the church, how the church started, how the church is being run, the kind of people that makes up the church and all of that.

So, I would begin with the first question. I hope I am good to go?

PASTOR 2: Alright.

RESEARCHER: Ok, it is a simple one and it is just for you to tell me how it all started; The idea of starting a church in Liverpool at the time when you started? What led to that... how did it begin?

PASTOR 2: Thank you very much, it is nice talking to you. Our church is called The Apostolic Church, and when you asked the question – ‘how did it all start?’ I am going to divide that question in three different scaffoldings; The Apostolic church itself started in the United Kingdom, in South Wales, in a place called Penygroes, and it started one hundred and one years ago. As a matter of fact, we did our hundred years centenary anniversary last year. Then with time, missionaries from this church began to spread out—they spread out...

I am going to be very brief. So, the missionaries just spread out, and one of them called Pastor Williams was actually sent to Nigeria and they started The Apostolic Church in Nigeria. Actually, there has been a movement in Nigeria but both of them then came together and formed The Apostolic Church Nigeria. That was two years after the United Kingdom own started, so it means that The Apostolic Church in Nigeria will be one hundred years old next year, 2018.

Now back to the third one which is The Apostolic Church in Liverpool here as an offshoot of The Apostolic Church in Nigeria started four years ago. It started actually in August 2013, and how did it start? We believe that we have been led by the spirit of the Lord to establish the church and we went to the leaders back home, and they prayed, and they got the same confirmation from the Lord and they sent a delegate from Nigeria to inaugurate the church in the United Kingdom in September, a month afterwards in 2013.

[Coincidentally] the person that the Lord used to lead the delegates from Nigeria to the United Kingdom to inaugurate the church—who was the at the time, the President of The Apostolic Church Nigeria—had been in the UK fifty years prior to study in The Apostolic Bible College in the United Kingdom—in South Wales, where the church started and he was given a prophecy that the Lord, through him and

few other people will use him to come back to re-evangelise the United Kingdom; because then, the church was very vibrant in the United Kingdom. And true to God's word, it happened exactly fifty years after whereby he actually came back and inaugurated the church and the church that he inaugurated in 2013 under my leadership by God's grace, has now got about five different branches all around the United Kingdom.

RESEARCHER: Wow! That's a great story. You mentioned that the set man that God used in the beginning... this movement in the UK, have been here before, studied about fifty years ago and got a prophetic word to that regards of him coming back to re-evangelise the land. So, that means you see the church as an agent of re-evangelising...

PASTOR 2: Yes, I would see it that way because of the fulfilment of that prophecy, I would see it that way. I would see it as a kind of...in addition to that, I would see it as a kind of revival, because to revive things that have been dead before, or maybe a little bit cold, just to revive it.

RESEARCHER: In that regards...ok, let's look at how you started. How many people started, what was it like when you began? Where were you meeting and all of that?

PASTOR 2: When we started, in August 2011, the plan was to get... to reach out to families and, you know; a grand style starting. But in a particular morning, I had a revelation, the Lord said to me in the normal way he speaks to me that today is the day that you should start, so very much unprepared, that day I just quickly gathered my family together. So, the first service we had in our house was on the second week of August, that was on the 11th. Myself, my wife and two of my children. So, we started it in our house, and...

RESEARCHER: That's a big leap of faith! So, how did the church... I mean Presently I know you don't meet in your family

house again, definitely. What's been the transition like, between then and now? How many times have you had to move? how did people join? The numbers and all?

PASTOR 2: As the Lord will do it, after the first service, then we started reaching out to people, we started preaching to people and the following week, the Lord added two more families to us, so that made us about ten individuals. Then we started meeting at one of the family's house, not our house, because the family's house is quite...it is in Liverpool, our own is outside Liverpool. So, for transportation purpose...So, we met in a house in Liverpool for up to a month.... six weeks to be precise.

After that, we made inquiries and we believed we were led to a community centre and ...So, we started using that community centre six weeks after. We were in that community centre for approximately one and the half years. After that, we heard another instruction from the Lord. The community centre was very good, we have another church that worshiped same time with us, upstairs and we kind of work together and...

RESEARCHER: Is that one also and African pioneer church?

PASTOR 2: It is not, it is indigenous church. So, we kind of establish a relationship with them, so we do things together. They were very happy when we were there and we were very happy they are there. We worked together. Then After one and the half years, the Lord gave us an instruction that-it's time to move again and he said 'when we get to the new place he wants to take us to, he will let us know.' So we were led to a church called the church of England, in St Bede.... and we spoke to the pastor, saying that the Lord has actually led us here and she was very receptive, very happy...and even though so many people have been there to have the same thing, she actually turned them down, but this time around, she accepted us, without any questions or anything.

So, we started worshipping in that place in August 2013. So...

RESEARCHER: So, by then, how many people...what was the attendance?

PASTOR 2: By the time we moved from the community centre to St Bede, Church of England, which and an average we have twenty-five to thirty. That is an average regular number, twenty-five to thirty

RESEARCHER: ...and presently, today what would be the regular number of attendance?

PASTOR 2: The regular attendance, the average which we will say is fifty to sixty.

RESEARCHER: That is quite a growth. What time of the day do you meet?

PASTOR 2: We meet, predominately we meet on Sunday from 10:30am till 12:30pm. But in the last one year, we started meeting on Thursday for bible study and prayer meetings from 5:30...or let's say 6'0 clock till 7:30.

RESEARCHER: Ok, why did that just start like a year ago?

PASTOR 2: ...before that, we have actually been doing online bible studies, but we discovered that the online bible studies is too watery... there's no enough time for you to ask questions and do what we really need to do. So, we decided to ask the Church of England if they can provide us with additional space and God answered our prayers and they gave us additional space, in a different property. In a place called St Clement.

RESEARCHER: On Sundays when you meet in St Bede, why... is it that they don't make... why is the church vacant? Is it that... Or you meet at different times of the day?

PASTOR 2: St Bede and St Clement has been joined together and

is under the leadership of Reverend Helen Jones. So, what they do is that- in a month, they have the first service in St Bedes and they have every other service in St Clement. So, what they now...What we now agree is that; since they have all other service apart from the first service in St Clement, then we can have St Bedes to ourselves, every Sunday while they use St Clement. And the first Sunday where they worship is St Bedes then we do combine service, we worship together with them.

RESEARCHER: Wow! Do you reckon that it could be probably because there is a decline in their own attendance that led to having two massive structures and not enough congregation to fill them...

PASTOR 2: Yes absolutely! Because, Reverend actually told me that is the reason. In fact there was even a plan that one of the structures could be going if it is not been used effectively for this purpose- for worship and all that...

RESEARCHER: Thank you so much. Ethic wise, in terms of congregation- what would...how would you distribute your present congregation, what percentage do you think blacks or whatever...

PASTOR 2: Our congregation, like I said about the count within the church, we also give a scout we did a scout run of our congregation because we operate in three different formation. Our first formation is-We have what we call the Iranians church. That's a church on its own, that also use the church of England property structure. So, then the Iranian church, the apostolic church and the church of England. We do come together, the three of us to do different programs at different times. At least we aim to do minimum of four different activities in a year, together.

So, I will see that as a very great condition. So, if we talk about that, we would be saying that we have 35per cent Iranians, 35 per cent church of England and 30 per cent apostolic church. Then the second scout within we have is that... we have just the combination of

the Apostolic church and the church of England because we meet regularly. At least, minimum of once in a month, and we have other things that we do together. So, if we talk about that combination, we will be talking about 55per cent church of England and 45pre cent Apostolic church.

The 55per cent church of England are like 45per cent white and 10per cent black. The Apostolic church I would say, the percentage that we take there, I would say is actually... 90per cent black and 10per cent white. Then the 90per cent... it is very important that we say that the 90per cent are from different African countries. So, we have South Africans, Zimbabwe, Kenyans, Eretria, we have francophone countries, we have different combination of countries that made up that 90per cent, definitely, of course Nigerians as well.

RESEARCHER: Thank you so much. You seem to be mathematically incline because you could give these figures almost on the spot. Thank you. Now looking at the journey so far, obviously, 2011 to 2017 that's quite a while... and from what you said, apparently, you already have some ministries that you worked together with, even here in the UK. Is there like any...maybe like a registered ecumenical body that the church is also affiliated to here in the UK. Like maybe evangelical alliance or some other bodies like that? Is there any like that... like ministry to ministry level.

PASTOR 2: Well... We are affiliated to... As a matter of fact, we are an off shoot of the Apostolic church in Nigeria, under a particular one called... it is an acronym called LONA. It means something but let us leave it at that. Then we have the... Don't forget from the beginning of the interview I told you that we have the parent from Nigeria and we are still affiliated to that because we are both apostolic church. We are almost the same features that we both follow.

RESEARCHER: If you say - almost the same, what are the little differences? If I may ask.

PASTOR 2: The little differences are just ...there are few amendments to our tenets and rules of believe. The Nigerian one, the African one has not changed for the last century. But the United Kingdom own, the words have been actually breached slightly, like for example, the question of the possibility of falling from grace has been rephrased slightly to that-once you are saved you have the assurance that if you keep on trusting God and believing in Christ that your salvation is secured. So, it is just similar.

RESEARCHER: Thanks for clarification. So, let's look at your affiliation with non-apostolic churches in Nigeria, what does that look like? Does that mean that you report back to that country? Do they sponsor and run everything that is happening here? Or you run on your own? Just describe the kind of your relationship that exist between you and the church in Nigeria.

PASTOR 2: We have different level of accountability. The general accountability, the general framework; how many souls are added, how the general income and expenditure, personnel is actually being managed by the one in Nigeria. Most of the day to day decisions are been done in here, in the United Kingdom. Like our own plans for ministry, who is taking what, who we invite to come and preach this day or that day. Those ones are done... we have authority to do all of that. But the only thing is that at the end of every quarter we put all the activities together in form of a report and bring it back home just to let them know exactly what we are doing here.

RESEARCHER: In terms of structure for running the church... we are gradually approaching the end of this. Would you say that the structure is similar to that of Nigeria own or you made some changes, maybe to suite the peculiarity of the British community?

PASTOR 2: Yes! We have to actually make some changes to suite the environment which we are working. Let me give you one or two examples; generally, all the apostolic churches in Nigeria starts service at 9'O clock. But in the United Kingdom, like I said earlier;

we have five branches, we start at different times. For example, the Liverpool one starts 10:30, the Manchester one starts 10:00, the one in Redding starts 9:30, the one in London starts 10:00.

So, we all start at different times because, in this part of the world we know that people go to work late on Saturday night and... So we just create flexibility.

RESEARCHER: Besides the issue of time.... Ok let's look at the duration of service as well; do you keep to duration maintained in Nigeria or do you have a longer service or a shorter service?

PASTOR 2: In this part of the world, people's time are...they really value their time...not that they don't value their time in Nigeria but over here, they really... they want to worship God but they want to be concise about it. Because they have to be prepared for so many other things. So we stick to maximum... approximately two hours service on Sunday and we always make sure that we stick to that. Whereas in Nigeria, they start service at 9am and they finish about 1pm. That is double the time that we use here. Sometimes, over here it's maximum 12noon.

RESEARCHER: Thank you so much. Let's look at the leadership structure of the church here. Is it in tandem with the Nigeria or you have improvised or developed a new strategy to lead the church?

PASTOR 2: They leadership structure in Nigeria, I would say the leadership style is more vertical leadership style. Like we have the chairman, the vice, then we have the secretary, then we have superintendents, now we have merged-superintendents those are the ones in charge of areas and it goes down like that up to distinct to sections. So, it is vertical. It is more like standing but here, in the United Kingdom, our leadership style is more of flat or I will call it horizontal; in the sense that we have all the branches that we said we have now and so, each one of them are equally... they are independent to some extent in the sense that they still report to me by God's grace, and I

report and I report to the Head office, but each one of them are equal in their responsibility and authority, so the... in Liverpool, we have a Pastor... resident pastor, in Redding we have a pastor, in Manchester and in other places we have pastors there which are all like... equivalent in the hierarchy of the church, in the pastoral hierarchy they might be different but in authority and responsibility they are the same the way they report. And that is a flat way we operate and the reason why we operate that is to give the people a freedom for innovation and ideas, so that they don't have to all the time go through sections, go through district before decisions can be made.

RESEARCHER: Thank you so much. Just a couple more questions... I want to go back to where we started from. How that the whole movement, the church started as a fulfilment of prophecy that God would use a servant from Nigeria to come back and bring in a revival, sort of to the church...body of Christ here. At the distribution of the church congregation, as you said; it still appears that the minority are indigenes. Is it like something that is of paramount importance in your heart as the leader to see the church, to reach out more to the indigenes or you are just after reaching out to anybody the church can get or do you have a particular passion to onboard them.

PASTOR 2: Personally, if you have time, I will give you a copy of our vision and mission statement.

RESEARCHER: I was going to come to that...

PASTOR 2: One of the things that we hope to do is to reach out more to the indigenes because our believe, personally my own believe is that it is the indigenes that can sustain a church. We reach out more to the indigenes, even when people that actually migrated to different part of the world to this part of the world, even when they decide to move to a different place or they decide to move away, or even when they stayed and their children decide to move away, the indigenes are the ones that the Lord will use to sustain a church, and

that is the reason why we have that passion that we need to reach out to the locals or environment to make sure that within 10kilometre within the church premise, we make sure that we reach out to the locals there and to win their souls for Christ.

RESEARCHER: Over the last three years, you have been doing that, what would be the...because by history, talking about almost a six years period, what would be the challenges that you would face in reaching out to men that would still make it look like you have not been able to break into them as you want?

PASTOR 2: Well, one of the main issue from my own research, I have seen that among the locals, their idea, their orientation and their concept of church has actually changed over the years. They don't really see church the way we see church. They see church as a community centre that cater for the needs of their immediate society, not where people come on Sundays, just to clap and pray and go away. They want church to be more involved in the needs of the community, in the safety of the community. So, now reaching out to the community, that is the information I got from them.

So, what we are doing now is to try and put up programs in a way that would actually reach out to our community. To try and reach out to those in our community, the indigenes and provide service to them. For example; one of the things we have done in that area is to start an after-school service that we do every Saturday from 9'0 Clock till about 5'0 Clock. So, eight hours we give to our community to teach the children, to take them off the street and...that has been very successful. We reach out to the children and the student. The next stage is to reach out to the elderly ones, at home and so we have been seeing some results in that regathers. It is a bit slow but we are getting results. To get to the indigenes and locals, what we discovered is that we need to show them Christ in the activities that we contribute to the society.

RESEARCHER: I like that phrase- "We need to show them our

Christ through the activity that we contribute to the society.” Thank you very much. Besides... if I totally understand what you are saying, it is a matter of perspective and orientations now. Especially on the parts of the indigenes. If I could explore that a little further, do you think it has in anyway, do you think it has anything to do with the colour of the leader or the fact that the church leader is African or from any other part of the world, or it is just basically the way they do church and not the person or the persons that are majority in the church, if you know what I mean.

PASTOR 2: Yes, I understand the question. But, I would answer that question with my own personally experience. From my personally experience, I think; let me put it this way, there are two scenarios to that. The first one is this; I would say categorically that one the long run, my own experience as nothing to do with the colour of the leadership. In the short run it might be. In the short because when the people of different colour sees you, then to start with; do I have something to prove to them that ‘ok, this is what we have, this is what we are doing in this community. We are preaching Christ, we are reaching out to our community, we are doing good. But I don’t see it has a colour thing, in the sense that even any... even somebody with white colour will have to do the same thing. He has to reach out to the community; this is what you are doing, this is why you are in their community and this is what you are offering to their community. I don’t see what we are doing differently from what any other person of any other colour will have to do. But, the only thing is that we might have to do a little bit more to reach out to them.

If you think about it; not that we have blood brothers or sisters here. So, and that is... So, in the long run, I have got to realise; when the people get to now know you, to understand you, to know your vision and mission and they now that you are true and genuine to what you stand for, then it is only...then it is easy to get them to buy into your vision, and to get them to join in and support what they are doing.

RESEARCHER: That's nice and beautiful. Thank you so much. Let's rush aside or let's go past the issue of the vision once again. Perhaps the penultimate or the last question. If, looking at the vision and the revelation you got from God before you set out this mission. Where do you see the church...what was the picture like? What was the picture like when you were starting and what does it look like now, then when did you see it in the future?

PASTOR 2: The picture God gave us at the start of the church...the pictures is that; all countries, all corners, all ethnics are coming together to worship God in spirit and in truth. That was the picture that we were given. At present, we are working towards that, we are not there yet. Where we are is the percentage analysis I gave you some time ago. But where are we going? We are going is to make sure that we try prayerfully and with faith we walk on it to get the vision God gave us initially, to have a congregation of all races, of all colours, of different and diverse tongues, of different people coming together worshipping God and also have more of the locals, the indigene. Actually, because they are the ones that will sustain and promote continuity in the future.

RESEARCHER: Ok, lastly or second to the last. In the light of Prayerfully actualising the initial vision and all that, are there anyone or two specific things the church or that God will be leading you to do that we could look forward to in few months or years that will also be a contribution towards actualising...

PASTOR 2: The area of the leadership of the church are looking up to now is actually going to the prisons or the correctional facilities, going to hospitals and reaching out to the people there because we believe that is where we can show our support...those are the people that really needs us... and the other ones that we are already working on is the reaching out to the old, I mean those that are retired, that actually using support staff. So, we plan to reach out to them to see what we can do personally, as an individual and as a church to help

in those areas. Currently we are already reaching out to the teenagers, to the students. So, to reach out to the old, to the hospitals, to reach out to correctional facilities and reach out to the elderly.

RESEARCHER: Thank you very much. There was a question I omitted while you were discussing the leadership structure. That would just be the last question. What is the role of the pastor's wife? And if by extension I could just extend that to the view of the church here with regards to women involvement in the church and every service?

PASTOR 2: Well, that is a very peculiar question in the sense that the role of women in our church – The Apostolic Church. If we have to follow the constitution or let me not say constitution...the guideline from Africa; the roles of the women are limited. It is actually limited to the gatherings of the women. So, but in this part of the world that we are now, we have adjusted it slightly. The women...ok, let's start with the pastor's wife; The give her more elaborate roles that we have back home. They can lead the praise and worship, the can actually second the service, I don't want to say 'lead the service'. Actually, it means that they can...they work directly under the direction of the pastor or the assistant pastor in the church but they will lead most of the things, where the pastors can say one or two things towards the end or something like that. So, that is that. In order words, having it short; they are given elaborate roles here compared what we have back home in Nigeria.

RESEARCHER: Thank you very much. It has been a wonderful 40minutes of speaking with you. Thanks for sparing your time and sharing your thoughts. And it is my prayer that the Lord that has called you and given you this vision will see you through to the haven of fulfilment.

PASTOR 2: Amen!

RESEARCHER: As far as this research goes, I mean there is not so

much I could offer as the research personality, so thank you for sparing your time. But one of the promises I can make is that; at the end of the research, having interviewed other pastors like yourself, that I have also share their stories, and come up with a comprehensive write up which will be my decentation. A copy of that decentation will be sent to each of the pastors I get to interview so that you could also, probably learn from all other congregation; what they are doing, the challenges they are facing and how they are also trying to tackling it. And I hope that going down memory lane as also helped to put some things on focus and realised so issues in your heart as God gives you the vision to lead His people. Thank you very much.

APPENDIX 3: INTERVIEW WITH PASTOR 3

RESEARCHER: ...thank you sir. So, the first thing I will be asking is basically the story of how the church started, the year it started, and what led to the beginning of it?

PASTOR 3: Yeah, thank you. I came to Liverpool about fourteen years ago with the sole intention to study. I came to do my Masters. But three days after, I went to church—a Baptist church—to worship and it was during the service that God spoke to me that he has not sent me to England just to study, he has sent me to England to come and preserve a generation for Him. The Lord told me specifically that there are so many African Christians that come into the UK and lose their faith as they come into the country. So, the Lord spoke to me that he has sent me here to help preserve that generation as they come in here, so they don't lose their faith—so they can keep the fire. That's my primary assignment, and that I have done in the last fourteen years. He then said 'the primary assignment is to help them to keep their fire, and the secondary assignment is to make them... once they are able to preserve their faith, once they are not able to lose their faith, they will be able to affect the local community, not by just

preaching, but by their lifestyle they will be able to influence the indigenes. And that is how I obeyed the vision. I went back to Nigeria, resigned my appointment because I was on study leave. Resigned my appointment as a pastor of a church I pastored for three years and came back to England to begin the work.

So, God gave me a specific instruction; the day and time that we are going to start. So, I went back in September, came back in January and God told me we should not do anything till March. So, on the first week of March, the church started with my wife and my only son then.

RESEARCHER: Thank you so much sir. That sounds like, right from even the commission, your primary target is Africans and by what God can transform their lives into, by extension, they can reach out to the locals. But, speaking generally in the context of reverse mission. What is your thought on the idea of the fact that Africans are coming into the UK to re-evangelise. What is your thought generally?

PASTOR 3: I have heard people talk about reverse mission; I have read books about reverse mission. And I believe strongly that God has sent us—Africans—back to come and revive the work, to come and revive the country because, obviously they are sleeping. Like I have always said to people in my little discussion that my own assignment is not just to... yes, by extension, we reach them but my primary assignment is to preserve those of us that came from Africa because when people came from Africa, they are always doing well, but when they come here, they turn to another thing... Luke warmth and the state of the man swallows so many people, and before you know what is happening people that use to go to church can't beat them, so they join them.

RESEARCHER: So, I really love the clarity of that. What would you then say to...ok, of course, peoples calling are different, but what would you say to the approach of trying to start a church...an African

parent church but trying to reach out to the locals directly without having to go through that route. Do you think that's a workable strategy?

PASTOR 3: I believe so much that it is a workable strategy, provided God has commissioned you to do that. I have a friend that his ministry, his commission is to the locals. I don't want to use the word 'white people' so that it wouldn't sound like a racist thing. His commission is to the locals and in His church, they don't sing African songs, they don't sing Yoruba songs, they try to use... even while people are interacting they don't... they are not allowed to speak in their local dialects just to make sure that the church is welcoming to the locals, if you understand what I mean?

RESEARCHER: Yeah.

PASTOR 3: Meanwhile, in my own church, we sing every African song that we can sing (laughs). So, somebody like that my friend, if he is preaching, even in his mode of dressing; he doesn't dress flamboyantly the way we dress, because that is his commission. He knows what God has called him to do and the people. And I believe that when God calls you... like the day I was discussing with him, I told him- 'God has an agenda for both the Jews and the gentiles. Paul's commission was different from the commission of Peter. So, you need to stay in your calling.

So, I believe strongly that it is possible that they can do it, but there so many challenges.

RESEARCHER: Ok, would you want to mention some of those challenges if I may ask? You have the right to say no to certain question I ask, I thought to say that...

PASTOR 3: No, don't worry. I can answer to the best of my knowledge. Anything I can tell you that I have observed, I have lived here for fourteen years, so I have interacted with quite a number. It will interest you to know that there are 27 Nigerian led

churches in Liverpool alone. And when I came, they were not as many as that.

RESEARCHER: Was there any...

PASTOR 3: Yes, of course they were... but not as many as 27. It has become crazy now. So, some of the challenges has to do with contextualisation. We don't contextualise, because it is not easy.

RESEARCHER: What do you mean by contextualisation?

PASTOR 3: What I mean by contextualisation is this: for example, the way we speak—Africans—the way we preach as well. Our preaching style is different from the locals' preaching style. Our songs—the kind of music we sing—is different from theirs. Our worldviews are also very different. So, if anybody is going to minister to them effectively, the person needs to be immersed in their culture. Like Clifford will say that; when you are talking about... don't let me start telling you stuff (laughs).

RESEARCHER: I don't mind.

PASTOR 3: In essence, what I'm saying is that there must be an immersion in the culture of the people. But unfortunately, a lot of us, we have not been able to acculturate. There's a guy called Berry. He is a man I will love you to go and read his works. Berry talks about acculturation, assimilation—he talks about four things and acculturation is one of them and assimilation too—which we, Africans, have not been able to successfully grasp and these are some of the things that are causing trouble in our... You can't minister the way we shout at people in Nigeria. So we need contextualization in our preaching style, our music, our perspective...

I will give you another very strong challenge—another problem I will love to add...[distracted from replying an email on his PC]... I have talked about our music, our perspective, acculturation and all the likes. These are some of the reasons that affect the... [distracted from

printing a document from his PC]... Let me stop with that; you can ask another question please.

RESEARCHER: Ok, what is your congregation like presently?

PASTOR 3: Our congregation in terms of...?

RESEARCHER: ...numerically and ethnic distribution.

PASTOR 3: At Pentecost Baptist Church we have... on a good Sunday which old and young, about 450. But, if everybody will come its about 500.

RESEARCHER: Is that in Liverpool or somewhere else?

PASTOR 3: Just Liverpool. If every member of Pentecost will come, we will be like 500. But because the situation of this country sometimes, some people will not be here. But on a good Sunday we will be counting like... we can't count less than 350 to 400. And the constitution of those people, we have people from... at least you can count up to ten nationalities. Not just Nigerians, and the locals that are there, you can count like... unfortunately, maybe like 10 out of those 500.

RESEARCHER: Thank you very much. You mentioned that you started with your family back then. Where you meeting in your house? What was your...have you had to move venues? How many times have you had to move venues before you got here?

PASTOR 3: We moved several times, several times like five times. Before we got to where we use presently. We moved venues like five to seven times before God gave us our own...

RESEARCHER: Ok, if I may ask about affiliation, is the church affiliated to any church in Nigeria, a ministry in Nigeria.

PASTOR 3: The Church is affiliated with Baptist Union of Great Britain and the Nigerian Baptist Convention.

RESEARCHER: So, there is both a link between the UK and back in Nigeria. Ok. Besides that, is there like any other ecumenical body in the UK that the church is affiliated with? Or maybe some other ministries that you partner with.

PASTOR 3: We are always, by the grace of God, we relate with every other ministry actually, our church is one of the churches that believe so much in oneness in the body of Christ.

RESEARCHER: If I may ask as well; coming from Africa, Nigeria specifically, have you had to make some specific changes in the way church is done here vis a vis how it is being done. What kind of changes?

PASTOR 3: We tried, even though I don't try to be English. That's one of the uniqueness of this church, our prayer style is till the way we pray in Africa, I still preach like and African preacher, because my goal... It's not that we want to discourage the white people from coming but my primary assignment is to my people and I focus on it. So, because of that, there are things that we have to change, for example; we do livestreaming, these are some of the things we don't do in Africa. Then we try to reduce our noise too.

RESEARCHER: (laughs) that's interesting.

PASTOR 3: Because you know, we make a lot of noise.

RESEARCHER: What about the duration of the service?

PASTOR 3: Oh yes! My service is one hour and thirty minutes during Sunday and during the week is two hours.

RESEARCHER: is it just one service on Sunday or... ?

PASTOR 3: No, we run two services.

RESEARCHER: ...and there's just one midweek service or there are more than one?

PASTOR 3: Just one.

RESEARCHER: Ok, we are rounding up gradually, in terms of the leadership structure of the church, what does that look like?

PASTOR 3: We are Baptist, so we follow the structure of the Baptist. The Baptist convention structure of leadership.

RESEARCHER: What is the women involvement like, in leadership?

PASTOR 3: My wife is actually the resident pastor here. I am the senior pastor, my wife is the resident Pastor, because I travel a lot. So, and nobody can stand against my wife being the resident pastor, nobody can fight unless they leave the church for us. You understand what I mean?

RESEARCHER: Yes Sir.

PASTOR 3: ...which are some of the things we don't do in Africa. But our members are quite good actually, they follow with respect.

RESEARCHER: That's great! Lastly, you mentioned, when you were starting; that the vision that you got for the church... how would you say... how far can you say you have come in actualising that and what do you see in the next five to ten years?

PASTOR 3: Wow! Actualising that... I can start by saying God has really helped us. Generations have been preserved...

RESEARCHER: What does that implies? if I may ask. What does it mean in that context?

PASTOR 3: There are so many people that are here that are still going to church, if we are not here, some of them will not be in church today. Some of them will not... I am too sure of that. But, because by the grace of God we are here and we've seen God use our church, we have seen the muslim that have been... not one, about two

muslims. They are muslims from Africa but today, they are part of our work force in the church; baptised from the church, having given their lives to Jesus, went through training, you understand? So, things like that as really made us to know that we are a success. You see, the church that started with three people has now become over... we have branches all around UK, about eight branches now. And I told you we have about 27 African led churches and I can categorically tell you that seven of those churches are being pastored by my previous members, my old members; they are my children but now they are pastors. You understand?

So, if by the grace of God we were not here, some of them might have forgotten that there is a God, when the pressure of life comes over them. But God has used us and helped us to shape them to keep their faith and some of them today, they are doing well.

RESEARCHER: Thank you very much sir, I think I have covered... ok, just, in the nearest future, what do you see, what do you foresee like ten years from now. What God is doing already?

PASTOR 3: My desire? My desire is that the people that God is using us for now, and including myself would have gone through the process of approach ration, the way I use to speak fourteen years ago is not the same way I speak now, I myself I know that there is a transformation process going on. I am getting better. So, if I am getting better, I am expecting that my people will be getting better. And all of them will get to the point that... you see, if we have been transformed, that is when we can transform this people.

We can say their language. If my children. And that is a very important point for you to note. The second generation... because, majority of our children, we are the once forcing them to come here.

RESEARCHER: That is part of what I wanted to explore before, originally, because I think; maybe they would more or less, since they are born into the culture they would have, perhaps almost the same

attitude with the locals and I was going to look into how that plays out... but apparently, I can't babble into the but I like the way you are bringing it out.

PASTOR 3: That is why I am saying; you see, it will only be a fool that would be deceiving himself. We are trying personally, I am trying my best to ensure... in this church we have over 200 children, and some of those children, they come to church because their parents are forcing them. So, the greatest good we can do is to make these children also love God. You understand?

RESEARCHER: Absolutely sir!

PASTOR 3: So, the ten years you are talking about, is the ten years I am trusting God that we have successfully made those children to love God. Because keeping of faith transcends the parental faith or the parent faith alone. What happen to the faith of those children, I don't want them coming because we are here. So we want them to move beyond that, and serve the God of their father. And if their father is successful in bringing them to serve their God, then what happened to these people will happen to us. All these churches we are starting, it is going to continue. Our children most embrace it. You understand?

RESEARCHER: Absolutely.

PASTOR 3: That is where we can actually have impact, so that our children will start marrying their children.

RESEARCHER: Thank you so very much.

PASTOR 3: it is a whole lot of thing. It is a big thing I am telling you.,

RESEARCHER: Thank you so very much. This has been very helpful. Part of the give-backs is that by God's grace when it has been done and completed, a copy of the dissertation will be sent to all the

pastors involved just... as the little way we could say thanks. I really want to appreciate the few minutes you have squeezed out of your very busy schedule, I know how busy it is being, a day for you. So thank you very much sir, I am very grateful and it is a great honour meeting you, having heard so much great things about you and you person. Thank you, sir.

APPENDIX 4: INTERVIEW WITH PASTOR 4

PASTOR 4: A number of factors are responsible for the inability of African initiated Churches to make so much progress in terms of reverse mission. Reverse mission is going on, in my opinion, reverse mission is going on in the sense that we are able to present the gospel to the indigenes in various ways. We are able to present the gospel through concerts, in music, in drama, through community activities such as what you saw here today. In fact, if you come on a Friday, this place is filled with only white people, it's filled with about 90% white people and 10% black people, which is to say that the reverse mission is taking place, but we must not be in a hurry.

RESEARCHER: Yeah absolutely!

PASTOR 4: ...for three reasons.

Reason number 1: When the white missionaries got to Africa, they were not received in one day. We tend to think oh we should just go on the street and bring them and fill our buildings, our church buildings with them, that is an immature approach. We have to sow the seeds. When you plant a tree, the very first day you sow the seed you

don't see a tree, even years after for some trees, you have not seen a tree, but some people will come fifty years after and they will see a mighty tree and they will be asking; who planted this tree and they will say this person who planted the tree is no more.

The missionaries who went to Africa to help Africa, where are they today? They are nowhere to be found. Like the Nigerian Baptist convention which is my own background; Thomas Jefferson Bowen was the first person who came to Nigeria to start the missionary work from the Southern Baptist Convention and he was welcomed by the CMS in Lagos before he moved to the interland. His aim was to go to the Sudan interior but he couldn't, he was stopped at Ilorin and that's why he went back to Ogbomosho, and that's why Ogbomosho had the first theological institution in 1898—Nigerian Baptist Theological Seminary, Ogbomosho—and I can tell you that the missionaries who went to Nigeria went through a hell. Most of the time, they gave them forbidden lands where some of them died truly, because, let's face it, whether we believe it or disbelieve it, there is spiritual encounter in our world. So they gave them the difficult lands where they themselves know that there had been a lot of rituals. And whether we like it or not, many of these rituals have repercussions, so they faced a lot of problems. Many of the missionaries, many of them died, many of them returned to Europe unhappy. Somebody like Thomas Jefferson Bowen, the founder of the Nigerian Baptist convention, if he were alive today to see what is called Nigerian Baptist Convention, he'll be surprised because he thought he was a failure, but today he's not a failure; he happens to be a success story. Millions of Nigerians are now Baptists and that should give him joy. The city where he really did more work, more than 90% of the people in that city are Christians and more than 90% of these Christians are Baptists today. So there is success but that did not happen in his own time. The work we are doing at the moment, any matured Christian, anyone who is actually called for missionary work—people who are actually called for true missionary work—will understand. They need to first of all

go and read history to educate themselves and know that it does not happen in a day, because a tree is not planted in a day. When you plant, and don't forget..

The second reason why I think the reverse missionary work is taking place but it requires gestation period is needed, is because when Christianity was taken to Africa, the 'plant' was taken to Africa with 'British soil'; it took time for the soil in Africa

RESEARCHER: to overwhelm the British soil

PASTOR 4: ...to overwhelm the British soil in which the seedling was brought. The seedling was brought in the British soil or in the European soil and it was planted—whether we call it Presbyterian, whether you call it Baptist of the southern Baptist, whether you call it the Church of England, which was brought by the Church Missionary Society—whatever name you call it—or you call it Roman Catholic—wherever you take the missionary work to, wherever you take the good news to and you plant it, you will need to do a lot of work. Many of the seedlings will die because of your impatience if you're hasty to get result. So in that sense, we have come from Africa, we have brought the seedlings of Christianity with African soil,

RESEARCHER: hmmm

PASTOR 4: that's the reverse mission. We have brought the seedling with African soil, we are now trying to plant that seedling inside the European soil; what do you think will happen? Don't forget about European weather;

RESEARCHER: Yeah, hmmm

PASTOR 4: ...don't forget about the erratic changes in the conditions. The condition in which Christianity was planted in Africa is different from the condition in which we're planting it now,

RESEARCHER: Absolutely!

PASTOR 4: ...that is why many people—many black initiated churches, or let me say ‘African Initiated Churches’ in Europe—the reason why many of them are not making a headway, I must confess to you, is because they have forgotten that Christianity is a cultural engagement. The word ‘*religio*’—religion is from the word ‘*religio*’ which talks about a community of people. You first of all have to become part of the community, and learn the nuances of the community because... You know, Mibor was talking about acculturation. You yourself don’t even understand the people you are trying to witness to. That’s why many people will think that evangelism is about putting tracts in their hands and go about asking people “Have you accepted Jesus as your Lord and Saviour? You’ll go to hell fire!” (Chuckles) you cannot say that to a European because he has a scientific mind. He has technological orientation. So when you’re talking to a European about Christ, you must be ready to face the challenges of the technological advancements that he’s going to talk to you about. While you are talking to him from the cultural point of view of your African-ness, he is responding to you from the technological understanding of his British-ness... (both chuckle). That’s why many people you meet on the street and try to talk about Christ to them, they will quickly take you to the evolution theory and begin to ask you, what was man before? Was he an ape, or was he an orangutan growing to become a human being?—and things like that. You know, so all of these have to be put into consideration.

Apart from this, I want you to know that, I have told you that number one, it won’t happen in a day

RESEARCHER: It takes time, yeah

PASTOR 4: Number two, I’ve told you about replanting Christianity in UK. Number three, there’s what we call the culture of ‘believing but not belonging’. There’s a book like that—it was Dr. Peter McGrail, I think, who introduced that book to us when we went to eat in his house many years ago, that should be in 2007 or

2008; 2007! When we went to eat in his house, he introduced the book to us, believing but not belonging. The Europeans, many of them believe, if you interact with them, you will see that they believe. Whether we like it or not, everyone one of us believes that there is a power beyond what anyone can explain. We see it in the universal occurrences—look at recent occurrence in America of the eclipse

RESEARCHER: oh yeah, the eclipse,

PASTOR 4: Who can explain it? Scientifically, we can explain things around it but there is a power beyond what we can really explain. We have not already discovered everything about the world in which we live. After all, before Christopher Columbus, we thought that the earth was flat, but now we know it's not flat and we know the earth has an orbit, it's revolving around the orbit, that's crazy, init? So, there's still a lot to discover for those of us who are bringing Christianity back to Europe.

The last one that I want to explain to you in my own point of view, my own point of view as you can see for yourself, the Europeans are responding in a way but they will not respond in our own way, we did not respond

RESEARCHER: In their own way (both say it together)

PASTOR 4: but we're now expecting them to respond in our own way, we're making a mockery of the whole thing. Jesus did not expect the people of his own days to respond in his own way, when Jesus met the woman at the well, he went to level of the woman at the well and he started to explain to the woman, the woman became the first evangelist to the city of Samaria, I have found the Messiah! So, many many people will find Jesus only if we allow them to find him, but many them will not find Jesus because we think we know everything and let me tell you, that's another aspect we will need to work with a lot.

Many of the Africans coming to start churches in Europe need train-

ing. They need to understand that this is a learned society—it's a society where they read a lot. Many people have not even read so much themselves; they have not given time to reading, to studying, you understand? I read everything and anything, even 'Harry Potter', I read, because I want to know what is meant by 'Harry Potter'; I want to know what is the difference between the field of magic and miracle, I want to know the difference. But if we Africans come and we start a church and we think that the church will go on 'business as usual in Africa', we will not be able to do much because here, there is a system—and that's number five.

There's is a system, there are things that you can do as a Pastor in Africa that you cannot do as a pastor in Europe. I heard of a Pastor in Africa who slapped a member and say, "Shut up!" But you can't sleep somebody in Europe. Not only pastors, even members, African Christians, they find themselves in trouble when they come here, some of them beat their wives, beat their children. All of these things are possible in Africa but not possible in Europe, you don't abuse people and you must agree with me, that we have a lot to learn too (Absolutely!) from this people. So, if they're trying to teach, you must also be ready to learn, if you only want to teach and you don't want to learn, you're not likely to go too far because when you're talking to somebody, let the person also talk to you, probably we'll gain one or two things from the people. And that's why you see large number of white Europeans coming into this place, many of them won't come on a Sunday morning but they are ready to come on Friday and I'm happy with that! There is no strict assembly, after all we have Seven days Adventist, we have Jehovah's witness, we have all kinds of brands of Christianities in the world. I call it Christianities because there are all sorts of Christianity

RESEARCHER: all sorts... Jesus has many children (Chuckles)

PASTOR 4: and he says don't stop them, Jesus said don't stop any of them. They said we saw some other sheep different, Jesus said, "Let

them continue to come after me." So, we should give room to the way the thing will happen. The way it happens here, on Friday, I sit down in that multipurpose hall room and allow those who have one thing or the other to share with me to come in, some of them come to share life stories that are startling, and you will see that what the person needs is Christ but you're not going to start from there, you are going to start like Jesus started with the woman at the well, start from the known and go to the unknown. Even apostle Paul, you remember the 'unknown God' episode?

RESEARCHER: hmmm (affirmatively)

PASTOR 4: when he got to Athens, he saw that they were worshipping the unknown God and he said that that unknown God is the God that I have brought to you and that's exactly what we have to do, we have to first watch how they worship the unknown God. In Britain today, I can tell you that they are like the Athenians, they want to see the newest things that somebody has brought—and that is why virtually every religion that comes to Britain is getting some followership, but those that do not have any enduring value, they disintegrate. Even Christianity, those churches that do not have enduring values, they disintegrate. Because you got to have something to offer the people.

Number 7, I think when the missionaries came to Nigeria, what William Carey said is that they should 'use means'. Of course, when he says 'means' he is not talking about charms, he's talking about using all kinds of various methods to reach the people.

RESEARCHER: William Carey?

PASTOR 4: William Carey! He said, "Use means to reach the people." When the missionaries came to Africa. In my own PhD thesis which professors like Dr. Peter McGrail had much input in, I was arguing that the missionaries who came to Africa, they built hospitals to give us better health, they built schools to educate us,

they built bridges and roads, they built the railways, they built all kinds of things, they were involved in meeting our needs—we too must meet the needs of the people because Jesus says, “Go, as you go, preach the word, cleanse the lepers, heal the sick, freely you receive, freely give.” But instead, many of us even want to extort the Europeans because we think they have plenty of money. Unfortunately, many don’t know that they don’t have as much money as some of us from Africa can have or can even generate. Many of us from Africa can work ourselves to death (both laughs)—which is not a European’s style, you know. Europeans go on holiday whereas the only holiday that Africans have is to eat pounded yam (laughs together again), that’s the only holiday we have and then unfortunately, even when we say we’re going on holiday, we go back to our fatherland or our motherland. On getting back, you need to get another holiday to sort the holiday out, because you have laboured so much in your holiday. So we really must have something that we want to give, like you have seen in this church, on Tuesdays, the people who are fifty plus, I sit down with them—whether white or black. We do all kinds of activities: gardening, Arts and crafts, health talks, then quizzes like this one we did today, events, open days, sometimes we do a tea party. The truth of the case is, we must have something to give back to the community. And what have we given to the community now? We have given this beautiful big hall to the community. Hope you know this is not where we worship?

RESEARCHER: Yes I do

PASTOR 4: And gradually, this hall is free to anybody in the community who has birthday, who want to do one thing or the other. They come in, they enjoy themselves. Do you know that some people has come in here for events and seen what we do here and they say ‘Pastor, we will like to give to the mission.’ I just go and bring the offering plate and they put some money in it—sometimes 1 pound, sometimes 20. So in a way, you got to ask yourself, what have I given? Am I just giving the gospel as a raw gospel? The slaves who returned

back to Africa, how did they know how to read and right? Some people taught them! And that's why many changed their names to English names. Thomas King, Warriber George, all kinds of people. They got something from it, you must offer something to the people. Here, on Tuesdays, fifty plus, on Fridays, the whole community. On Fridays, this place is jam-packed with people who come to listen to one lecture or the other, to enjoy bands, to eat—for each meeting we hold in this place, there's always an opportunity to eat intercontinental food, like what you yourself ate today. You can see that we are not cooking purely European food nor purely African food. Sometimes we put a taste of Africa into it, sometimes a taste of British or German or French, so, you got to offer people something. And when we do film show for the community here, (pointing) that's the lift that takes people who have mobility issues to the gallery, so they enjoy everything as every other person enjoys. So, we are waiting to see what happens. It may happen in our own time and it may happen much later. Bishop Samuel Ajayi Crowther before he died, he said something that really interested me in my PhD thesis, he said, "When we are beating the bush, the path and everything appears clean, these colonialists are now coming in to take the things we started from us and they are now trying to use it to exploit our people," he said, "What will posterity judge us as having done? Will it not judge us that we have sold our people?" But is that what posterity has judged today? No! When people talk of Samuel Ajayi Crowther today, they talk of him in awe, in great respect and reverence whereas he himself thought that he had failed. So, as far as we are concerned, I'm being honest to you, I don't know whether we are doing well or we are not doing well, don't ask me about that, I don't know. It is too early for anybody to say, I am doing well, I only know that I am doing everything and anything in my power as a servant of God to see what innovation I can bring in. Sometimes, we do barbecue here—there would be so much noise in this place, in the garden there. All the tithes and offerings, with it, we buy all sorts of things, burger, sausages, bread rolls and everybody is happy as some are doing roasted corn, some are

doing plantain as we eat in Africa. It's a mixture of different things but whether that is enough to now draw people to Christ, I don't know!

But above all, which is the last one I'm going to tell you, Friendship evangelism. We should not expect that Christianity will be like it is in Africa. In Africa, it is the people who serve the pastor; in Europe, it is the pastor who serves the people—and that's exactly what it should be, you know, master servants. Jesus was a master servant, he was the one who was serving the people. He washed the feet of the apostles, he asked people to sit down, three thousand people, five thousand and he fed them. Why would we not do things like that? It is better for us to do things like that, and let me tell you, what gave me the greatest encouragement in the whole Bible from Genesis to Revelation is what Gamaliel did when they were going to treat the apostles so wickedly. He told them not to and he gave them two examples, of Theudas and Judas of Galilee. He said these people had followers, when they died, their followers dispersed, he said if what these people are doing is not true, their own followers also will soon disperse, so why worry about them? So if God approves of what we are doing, I believe it will stand and I believe posterity will judge us right and that is the prayer that we have, but whether we are doing well or not, you don't ask me, I don't know because nobody can judge himself, it's only the future that judges what you have done. Maybe when they are writing history about us in the future, maybe this property that God enabled both myself and my wife (Pastor D) to acquire for Him both for church and the community. He even said to the crowd, he said, "You have come because of the food I gave you yesterday." So it doesn't matter if the people have come because of the food we gave yesterday, the most important thing is whether we are doing work. I want you also to continue to pray for us and counsel with us if you know anything that we should do again in addition what we're already doing because as William Carey said, 'Use means!'

This church is registered to have all kinds of ceremonies performed

in this building, this building is registered for that, to do so many things and we don't charge anybody for that. We are paying the mortgage from the little we are able to collect as tithes and offerings from our members, that's how we pay our mortgage. We ourselves have to see ourselves as volunteers if we will be able to do it and that is why we will not be able to live probably extravagant life or flamboyant lives as servants of God, which is similar to what John the Baptist did in the wilderness—he wasn't living any extravagant life. It is not even necessary. I'm sure you were happy to be with the people this morning and sit down, eat with the people and I'm sure you enjoyed it yourself, that's the kind of thing that we call Christianity.

Friendship evangelism is what can reach these people. Not when we think that the white people are not good—who tells you that they are not good? Many of them are very good, I'm telling you! Many of them are now my friends, I go to their homes, they come to mine and we're able to go in and out with each other. So, in a sense, I believe very much that there is still a lot of fields to till and the laborers are few. Those of us who come from Africa, we have a form of Christianity. If you are able to talk to Reverend Dr Doyin Abimbola, my wife, she wrote her own thesis on African Women Christianity and she made an argument that African women did not become Christians until Christianity became African in nature and the same thing is likely to happen in the case of reverse mission. We have to allow Christianity to evolve in the understanding of the Europeans if they would become Christians because many of them rarely understand what we are talking about. It's only that a lot have gone through different places, they've gone through challenges of abstainity like philosophy. I remember reading one book, Protestantism and the spirit of capitalism. Of course you know about Karl Marx who says that religion is the opium of the people. So, there is a lot challenges against Christianity. Christianity became a state religion in the UK, in Britain generally for a while but it's bound to be challenged, whether we like or not, people are bound to ask themselves questions; is this what we

really want for ourselves? And it has to become individualised, where some people will say yes and some people will say no. But experientially, the church has to work more in making sure that this miracle that we are talking about is taking place in them. If miracles are taking place truly, people will want to hear you out and they'll want to be part of it but I can tell you, the little that I can see across the board, not just this church, I can see that a lot of miracles are taking place, I can see that many African children are evolving to a better orientation. You know, many of them are gaining skills that are transferable and things like that. When we were coming to Europe, when I was coming to do my undergraduate studies in the '70s in London, I did not understand where I was going. When I got here, that was a culture shock, but now I have acculturated reasonably to be able to live in Europe, at least to a level that I need to enable me to be able to exist in this part of the world. I have acquired little knowledge of what is required of me. So, I think more than anything else, friendship evangelism, we should be more friendly, we should give before we expect to receive. Because God gave us His only begotten son, He gave us before He started to ask us to give Him back. Thank you very much.

RESEARCHER: Thank you so much! You've covered virtually all my questions already. And this is far far richer than what I was expecting, to be honest.

PASTOR 4: Thank you.

RESEARCHER: I will just ask a couple of other questions just for the sake of balancing other interviews that i...(paper scrambles). Having answers to other questions already.

PASTOR 4: Go on.

RESEARCHER: The first that I will ask is, can you quickly rehearse how this church started?

PASTOR 4: Ah, okay (Coughs). This church was not started by us, was started by God Himself. Both myself and my wife, we came from Nigeria, we did not come to start a church, but it only happens that every city that we had gone, we've always ended up starting a church there. Let me give you example, when we went to the seminary in Ogbomosho to study, we started what is called University Baptist Church, we just went near the University at that time, LAUTECH (Ladoke Akintola University of Technology). We started with only five people, so seven of us, five people; out of the five people, only two of them could read or write, so the three others could not read or write and and today that church has over two thousand, five hundred congregation. While we were leaving, the congregation was less than a thousand and who are the people? -the students and God helped us to build a sanctuary which still very much in existence today. We bought the land from the paramount ruler of the city, Soun of Ogbomosho, he's an old man, infact he should be 90 this year because I preached at his 70th birthday twenty years ago. He became a friend and I was so friendly with him, we loved him, he loves us. So it was that relationship that culminated to him selling the land to us, he didn't take any commercial price from us for the land, so we were able to build the church and when we were building it, we used Apoclase formula. Apoclase says if you want a congregation then provide the space, so we thought we can build something that will suit seat about two thousand people and everybody started laughing because we were less than fifty at that time (Laughs), how are we going to get the two thousand people, he said even if the whole university come for us, we would still have a lot of space, today there is no space. So we encouraged the people, all of us contributed whatever we had together. I know you'll like to know what we gained from this, what we gained from this is the joy that we can see something starting and just going over the board like that. And many many people helped us; our pastor in Ibadan before we came for the training, he paid for the roofing of the sanctuary, our friends in the business world before we became full time pastors, many of them supported the work, they

came to donate doors, windows, floor, pulpit, pews and all kind of things were donated. So we were able to use our stewardship of influence to do the work. We didn't come here with the mind of starting a church, but it just happened that wanted us to start one. We started a fellowship in our house, we just gather there every Wednesday evening.

RESEARCHER: What year was that?

PASTOR 4: We came here in 2004, so it was in 2003. We just couldn't sit down without doing anything, we needed to be busy. Just go to school to study for our PhD and sleep, it was too dull for us

RESEARCHER: Yeah, I can imagine

PASTOR 4: ...we were going to church, Toxteth Baptist Church, our pastor at that time was our classmate, our coursemate in the university so it was him who told us that he was a Baptist pastor and we started going to his church. (Talks with his church member). So we started the fellowship and we got three families who joined us, one of them is a deacon in the church now (Deacon Babatunde Oguniyi), they joined us with their children and erm in year 2005, January precisely, we went for a fellowship meeting in the overseas fellowship of Nigerian Christians in the home of one Dr. Simeon Kehinde, and while he was preaching he just looked at both myself and my wife and said, "God has sent you to this country for a purpose more than your PhD but you're enjoying your PhD, your enjoying your life, you don't want to do anything for God here. God has asked me to warn you." We were so embarrassed, we were worried. What worries us was that we were having to manage our finances because we were doing PhD, it wasn't easy. I had to travel as far as Birmingham University for materials, sometimes we go to see our supervisor in Edinburgh. So it was difficult but then while were praying, the Holy Spirit said to us that if the LORD delights in us (Numbers 14:8), He will take us to the land and He will give it to us, a land that is flowing with milk and honey and verse nine says, "Only do not

rebel against the Lord." Then that prompt us up, then we told the people who were having fellowship with us that could we expand, and we expanded. We got more people in who started coming for the fellowship. When we thought that our home was going to become a church, which we didn't want it to become because we were in a highly regulated country anyway, don't forget that. So we started looking for a place for meeting. In the process of it, God gave us our own house. We moved to our house where we live now in ash bank road and we continued the fellowship there. Our neighbours were very good, infact they encouraged us (Talks to his church member). So they were very encouraging, they knew that we didn't want anybody to disturb us, we made people cramp their cars inside our compound just to manage and some people go and park far away. At that time, we were already becoming like fourteen and it was a little difficult. So, we started looking for a place and we saw somewhere Tuebrook community centre and we moved there and the number swell again to about twenty-five, but the place was very cold for us. Then we moved from there to Adamings hotel, from there we saw a building in number 158 Prescott road, it was vacant and we investigated and bought it, bought the building for the church, we took loans from bank to buy the building and then we renovated it. In no time, we grew to over fifty and the place was no longer suitable and of course we had a group called the kids and teens club, which was attended by white black, even Liverpool council gave us some funding to take care of the kids at that time.

So the vision continued to broaden broaden, so you could see that we didn't mean to start a church. Then now look for a name we can call the church. Some are Methodist, some are Baptist, some were Roman Catholic, and we said let's give it a free name where everybody can fit in. So we called it "The Alive Believer's Church" and we registered with the charity commission in 2005 because we wanted to do something legal. So we bought the building in 158 Prescott road which has a flat upstairs which we are using as chosen centre and pastor's office.

And if any international student came, and did not have anywhere to stay, we first of all put them in one the rooms there for about three months then check them out into their own personal accommodation they get later, and that's how the church became popular for people coming from Africa. They will say, go to Alive, at least they will a place to put you for three months (Laughs). We were not charging them any penny. Even when the council came and saw what we were doing, they withdrew the letter which they wrote for us to pay council charge because we were not taking money from anybody anywhere. It was free service that we were rendering to the people. Even, people coming from Europe, some of them stayed in that house before. So, when the numbers swell, we now started to look for somewhere bigger, I don't want to bore you with stories. That's how we found ourselves in this building. This building did not have any roof on top of it when we came,

RESEARCHER: Wow

PASTOR 4: ...in fact we did the floor, it was a former cinema, it's just supposed to be a void, we are supposed to be seeing a gallery but we asked for planning permission from Liverpool Council to build this floor and they gave us, it cost a lot of money. The project cost us over £500,000. And we got encouragement from friends from all over the world, who love God, but we do not solicit help from people we are not sure about their source of money because we wanted to have a genuine ministry. We were not looking for money, we were looking for a way to do something for God. We accepted the challenge. And so when we (himself and his wife—a co-pastor) finished our PhD, it became difficult for us to leave, we were having the loans for the two buildings still on mortgage up till now! How do we leave the loan and go on to Africa, so who pays it? So both of us had to be working, so as to continue to pay. So, rather than getting money from the church, we have to work for the church, which is exactly what the missionaries did in Africa, and that is what I'm talking about. Until we are ready to do that, it will be difficult for us to encourage the Europeans to be

part of us. I thank God for the lives of people like Bro John.¹ Bro John helps me a lot in this place. (Likewise) Frankie—many of them like that—very committed. John bought all these books free of charge for the kids. He brings toys for them. He makes the children happy and so on. ...Lady Kennetha—she's a European—she'll come into this place ...and would say 'Pastor, this place needs redecoration'. She would go and buy paints and be painting it and I would be looking at her and just be thanking God. So, in a way, when God sends you on a mission, when He gives you a vision, He will make the provision. That's the experience that I have in this place.

Unfortunately, both myself and my wife, we don't know how to beg, it's a major flaw that we had. Many people have entered this building and said, "Wow!" Where did you get money for this kind of thing? God made a way, the bank was very happy, they didn't believe in what we're doing, they said how can loan money to a church, what is the business that you are doing that we should loan you money, but being a chartered accountant myself, I was able to do a business case to show what comes in and they saw it was true. And they asked me how i would get my own wages and I told them, if I've been getting wages then we don't have what we have been having to deposit with you. And I told them, I'm earning wages because I'm a chartered accountant the personalities who supported the church were able to give us the credibility; two people gave their houses as collateral, a medical doctor, Dr. Adegoke gave his house, a lab technician Mrs. Odeyemi gave her house as collateral for the property in Prescott road and it was that property in Prescott road that we now used as a stepping stone to getting into a bigger environment that we are now. So, that's how the thing went on from 2005 till now. I mean, it's like yesterday and it is so interesting. We have discipleship program that goes on here and the disciples are getting bigger and bigger in number. We will also have mission if the Lord permits us.

RESEARCHER: Absolutely. Thank you so much sir, I'm wrapping it up. I have taken so much of your time,

PASTOR 4: No, it's okay!

RESEARCHER: Two other questions. One, does the church still have any affiliation with Africa, you know, maybe the Church you pastored or is it independent?

PASTOR 4: Up till today, we are still independent. And I have told you the reason. We don't have any goal, we are looking to God to show us people who will come and take over from us and continue the work. The only thing is, we will love to have a couple, if you will ask me, that we can mentor a bit. We have mentored couples from the work we have done in the past. As a matter of fact, we left the Church (University Baptist Church) to one of the couple that we mentored and they are doing fantastically well. If you ask me to rate him, I don't think there Church can miss us because he's using his life completely, he's sold to the work. Reverend Taiwo Opajobi and Mrs. Dinah Opajobi, the two of them are working very hard, we visit them from time to time to see how the work is progressing and we know that our visit is only formality. We left less than one thousand people in the church, they now have more than two thousand people and is a mobile church where University students graduate, people go people come, only their professors and other works in the town who come to the church. So in a way, they've done a fantastic job and we are praying for something like that here too.

What will gladden our hearts is to see people who are ready to do the job, not hirelings, we are looking for genuine servants of God who have the call. When you have the call, you are not so bothered about the goods of this world because you know they are wasting assets, you buy a car today, in five years' time there's another one, so at the end of the day you find out that the world and the things in it is temporal but we are hoping that God will give us somebody who will be equally committed.

RESEARCHER: By His grace. Wow! Thank you so much, one last

question (Laughs together), this will be the final. Is there any affiliation with any other Church in the UK?

PASTOR 4: We have relationships with other Churches, we have relationships with the Apostolic, our children are the pastors there, we have relationship with the Gospel Faith International Mission, with the Temple of Praise, with Pentecost Baptist Church, which is a church of Nigerian Baptist convention

RESEARCHER: Yeah, I was told so too.

PASTOR 4: We have relationship with Churches because Africa initiated churches (John cuts in, adding All Saints church to the list). Thank you John! All Saints Church which is church of England but Africans who are planting churches in Europe as I said to you in the beginning, it's the same message I have for us to end with, we have to be patient. I don't want to put this Church into the hands of people who will only destroy the integrity that God is building for Himself. I won't say I am building any integrity for God because God has it all, but as you will testify yourself, many people tell us that they are happy, that we should continue to do what we are doing. Whether they are only trying to eulogize us or whether we are really doing well, we don't know ourselves but we know that we are just doing something we can see improvements from day to day. That gives us the idea that probably, the future will be greater. We are hoping the future will very greater but we need to be sure that we don't allow people who are commercial Christians to destroy the good thing that the Lord started. Just like it happened in the University Baptist Church Ogbomosho, we're hoping it'll happen here also. I don't care what name they call it, just keep the people in the righteous path of God. I can say this to you without mincing words, I've heard that they go to churches to accuse them of this and that, I don't know whether those things are true or not and I always feel bad when I hear churches being accused of such (Pastor's phone rings) But one thing that I know in this Church, even people who have come from Africa,

when they have difficulties regularising their stay in the country, we advise them to go back, because there's no other way of knowing the will of God. You are trying to regularize your stay and you're not being able to do it, after all you're not sent out of your own country and God is blessing those living there in His own way too. Why do you become vagabond and useless in a foreign country when you return to your country and be useful to many people. Many people have returned through that, we have records of people who returned and they are happy and they continue to have relationship with us, they are happy that we told them to go, they went and it was good. Some left and got visa to return, we are happy about that and tell them that is the will of God. When they say that they are not giving you a visa here and you want to appeal, I tell them to not appeal, to look at the finger of God in it, to ask God, wherever He leads, you go. Some of them are back in the country thanking God that they obeyed and some will not accept that, we still have relationships with them, they still love us, they knew we did not mean any evil. We still see them and relate as much as possible but righteousness exalts a nation but sin is a reproach to any people. So we always want people to try their best to maintain that integrity because Job in chapter 27, he told his friends that, "I am ready to lose everything but not ready to lose my integrity before my God." When somebody has suffered intense ruins like Job, how much less for people not to hearken to the voice of the Lord. If you go back to where God wants you to be, He will prosper you.

RESEARCHER: Thank you very much sir. This has been a very enlightening and enriching experience for me personal and by and large for the research.

PASTOR 4: Thank you. If it benefits the people then it gives me joy.

RESEARCHER: Thank you.

APPENDIX 5: INTERVIEW WITH PASTOR 5

RESEARCHER: The first question I will be asking is about the history of the church and how it started—how you came to Liverpool. Kindly let me into the story then I will pick up the interview from there.

PASTOR 5: Okay. So, yeah, we pastored a church in Belgium previously and under specific instruction from God, God asked us to move down here. So I came to Liverpool and I joined a couple of churches. I joined one church initially but I had to leave because I am somebody who—I believe in... I didn't join as a pastor; I joined as a member so they had no clue until people began to spot me out... So I joined as a member to be a part but I realized that the first church I joined had all the resources they needed so there was not really much room for me to help or really be of an impact, So I left and joined another church where I believe that I would be able to help so am not really about the size

RESEARCHER: Yeah

PASTOR 5: I believe I can do other things besides preaching. I play

instruments, and I sing. So I joined another church where I was playing drums because they had drums but no drummer. So I joined them. I made up my mind when I came here that I won't do anything 'church' because planting a church in Europe is very stressful, unlike in Africa where you clap your hands and you have thousands of people walking in after one year.

So I told my husband that I just wanted to be a committed member though we had instructions from God to leave Belgium so we handed the church over to someone else and we moved down here but I made up my mind that I just wanted to serve God and not to plant a church.

After about a year or so in Liverpool, God began to deal with us very severely both myself and my husband and we had confirmation from a number people; my younger sister came to visit me and then she began to talk about... I just began to have some kind of an angry passion about the things I saw around me. Although the church I was attending was very nice, I thought we were not reaching out enough to the youths and the unchurched.

RESEARCHER: hmm

PASTOR 5: So when we came, we had a shop and since it was my shop I had a right to preach to anybody. The worse is that you are not going to come back and I realized that most of the whites didn't know God. So we started preaching to them when they came and talk to them, because we realized that when they gave their life to Christ, there was actually nowhere that I could point them out to where they will feel a sense of belonging. Since they are whites, I couldn't point them to the Church that I go to as they will not benefit because the church is very African, so we then decided to start up a Sunday school. Myself and my husband started to look for white churches where we could go and see maybe we could learn and see if we could get the word of God. So we visited a number of them and seeing what

they teach and do, sometimes I would ask my husband, ‘is this from the bible?’

RESEARCHER: laughs

PASTOR 5: It was that bad. So we then decided that, okay, let’s have some kind of bible study. Our shop was a three-floor so we use one of the rooms. So we said, okay, let’s have bible study where we could teach the people. And from there, we grew. And that became a problem because I’m studying. My husband was a full-time student and I was also a full time student and I still had commitments in the church I was attending at the time. So we started giving out the people to other churches and they started backsliding because they will go to those churches and could not fit in. So we started the fellowship—more like a bible study. We had to teach them how to say ‘Amen’ and ‘Praise the Lord’ because they had no clue! Why? Because they were all white. So the first day we had the service, they were all white with one black person in attendance—my husband’s class-mate in Uni. So that’s how we started.

So after about six months with confirmations from my spiritual father from Nigeria and my younger sister who was at our house at the time and told us of the revelation she had—two people had the same revelation—one was in Nigeria and one was in my house that day. So, although I didn’t like the idea, but we went ahead and started. So we started on the first of March, 2015. So I went to the pastor where I was fellowshipping and I told him, *this is what God has given me... I believe that we have been called to reach out to the unchurched. I will still fellowship here* (which I still do, whether online or physically—I just go there to be equipped and then I come back here). Our style of preaching is completely different. Whereas you preach theology Greek and all of that, I bring practical and simple message across. For instance today, the sermon was titled ‘Searching for Network.’ I would not preach messages like ‘The Redemptive Power of Some-

thing...’ because I know the kind of people that God wants me to reach out to.

If anybody comes in here who already knows the Lord, I force them to be workers. You cannot sit here and do nothing if you are saved. So in this church, we’ve only got one Nigerian and the others are either born in the UK or have been in the UK for a very long time and they are from different countries. In fact, Nigerians don’t stay obviously because we don’t create an atmosphere for them to stay.

One thing my spiritual father told me which you may want to find out more about is about Sunday Adelaja who pastors a white-dominated church in Ukraine.

RESEARCHER: Yea

PASTOR 5: My dad said when he came to Europe, when black people came to his church he drove them away—not because he doesn’t want them but because they are a very quick way to fill up your church. But he said to them, ‘I’m not sent here for you; if I want to start up a Nigerian church, I will go to Lagos.’

RESEARCHER: hmmm

PASTOR 5: So he sent them away. And now, he is the pastor of the largest church in Europe all filled with white people—very rarely do you see it. Many a times, because of the pressure, we want to gather crowd a lot so we tend to bend. You know, here, there is no African music. That’s not because I don’t like it; that’s what I have sung before now—but because I know the kind of people that I am trying to reach. We sing the kind of music that is conditioned to the people of this environment. Most of the people who have come in here who are whites have walked in because they heard the music towards the end of the service and then they said ‘oh I was jogging’ or ‘I was taking my dog for a walk when I heard the music and decided to check what’s going on in there.’

RESEARCHER: hmmm

PASTOR 5: Whereas in Africa, when we finish the church service, we don't do anything else, here we have tea and coffee before and after the service. I think I have talked too much already but that's how the church started.

RESEARCHER: Thank you so much; that was really comprehensive. I will just like to fill in a couple of dates on the timeline. When did you leave Belgium?

PASTOR 5: August 2013

RESEARCHER: So that was two years before the church here started

PASTOR 5: yeah

RESEARCHER: Can you remember the number of people that were in that first bible study you held that later grew into this church?

PASTOR 5: We were about ten of us and all of them were white except one. So had nine whites and one black—a Ghanaian.

RESEARCHER: I think I can move on to the next question. You have already touched some of the questions I was eventually going to ask but I will come back to that shortly. Generally our understanding as Africans is that the whites brought the gospel to Africa but now, it's like the direction of that is in the reverse—like you rightly pointed out, you could see that there is a whole lot of unchurched people here and Christianity is obviously on the decline here in Europe and especially in the UK. Do you agree with that understanding that quote and unquote 'we Africans are re-evangelizing Britain' in a manner of speaking?

PASTOR 5: Of course! I personally believe that where people forget God, God always has a 'plan B'. He always has a way of getting back to bringing the gospel to the people. God sees that Africa has

seen so much revival and God doesn't waste resources. So when God equips people as he does in Africa, he always finds something for them to do. God does not equip you so much and not give you an assignment to carry out with it. We should look at the white the pastors—missionaries—many of them were in Africa for a long time. **So** what we are seeing now is a spill-over of the revival that is happening in Africa.

RESEARCHER: Thank you so much. From your experience so far, especially in Liverpool, would you say there are some challenges you've faced in trying to evangelize or reach out to the indigenes in this community and if yes what are some of these challenges?

PASTOR 5: (sighs) Challenges, yes it always happens, even in the scripture the bible talks about when God told Paul that he was going to one nation and on his way he experienced storm, he experienced snake bite—so there are always challenges regardless when God sends you on assignment. That's why he gives you a promise—he gives you a promise because he knows that there will be problems in between

RESEARCHER: yeah

PASTOR 5: So you hold on to the promise God has given you. So I believe there have been challenges but we have had to change our style of evangelism. I read a book recently titled 'Experiencing His Glory' written by Ruth Ward—if you want to write that

RESEARCHER: (writes) Ruth Ward

PASTOR 5: yeah.

RESEARCHER: 'Challenging His Glory' or what did you call it?

PASTOR 5: No; 'Experiencing His Glory.' Yeah.

RESEARCHER: okay...

PASTOR 5: The lady was sent to Jerusalem or Israel at the time where there was no salvation in the '90s or am not sure when. And then she said when she got there, a pastor came and told her instead of you being here, go around; go and share flyers; go and preach to all the people on the street and all of that. And then she said she heard God speak to her: 'that's not the method that I want you to use in evangelizing this people. What I want you to do is just to pray for the people.'

RESEARCHER: hmhhh

PASTOR 5: She went with the concept and they began to pray and as they were praying, God was causing souls—like she heard—40 people just fell down on the street and just began to cry on the street

RESEARCHER: hmhhh

PASTOR 5: She had no sign boards and then at another time, when they were praying God said 'pray for so and so street in so and so city' and they prayed. As they were praying, some people just walked in and said the holy ghost baptized them or something like that and then they came to her with no sign board, and no flyers—no form of evangelism! I believe there are challenges there were challenges for us when we went out. We printed lots of flyers—thankfully my husband is very good in it as he does IT; he does a lot of stuff. When we realized that our flyers only brought our type. We faced less challenges when we began to use other methods to get the kind of people we were trying to reach. For instance, we had four first timers or five of them today—only one Nigerian besides an Australian, a white Portuguese etc and so you know, they all came online.

RESEARCHER: Online, how?

PASTOR 5: yeah. They came from googling about churches in Liverpool or from Facebook followership.

RESEARCHER: Wow!

PASTOR 5: No one came because they got our flyer because we always ask so that we know the methods that are working. As a matter of fact, we experience less challenges when trying to do things that bring more results like that because that is where God moves. God will not give you the fish that is not yours, you know, so there are different challenges like that. And then the main challenge you will also have especially when you are doing one-to-one evangelism is that you find out that the church had disappointed quite a number of people.

RESEARCHER: hmmm

PASTOR 5: and then in the environment that we live in, they see church as being boring and to overcome this, we have tried to incorporate a number of exciting activities that doesn't take away our spirituality—of course, you know you can be so excited that you take away the spiritual meaning, but we create exciting activities that everyone can participate in—things like bowling—in fact, we have just distributed flyers to go bowling again. No matter how expensive it is, we pay for everybody and we pay for their unbelieving friends as well. Of course, we are not gonna be bowling all the way; we do it for like three hours, we have a break and have some pizza for free and then we talk about things—that's how we got the whites coming here and that's how we got students coming.

It is hard work trying to convince those who thought that church have disappointed them, especially those who already know God or who have tasted a glimpse of the word of God before—they are the hardest people to get because you are trying to convince them of God's faithfulness in spite of the fact that their mother died of cancer after they prayed... and you tell them that Jesus still loves you regardless. I don't think we need to worry about those ones. Gbile Akanni said 'any battle you have not won on your knees, you cannot win them in the physical.' So for those ones, I don't bother trying to convince them

because they have got more proof to back up their convictions than you have got.

RESEARCHER: hmmmnn

PASTOR 5: We win (the hearts of) those ones on the knees. The bible says ‘who has heard of such a thing before that as Israel travailed, she brought forth a man child?’ Look at that! Many of us are going to give them fliers and expect that they take them—this is not Africa! Our fathers in Africa have cried and have wet the ground with their blood. So much tears have gone into their labour so we are only just reaping from what they have sown. There is not much intercession here. They (African Pastors in the UK) need to be travailing. That’s why we are not reaching out to a lot of people and you don’t just win—you don’t just give birth without travailing.

RESEARCHER: thank you so very much

PASTOR 5: I know am talking too much I apologize. I know we are on record so I am sorry I am going too fast. It’s something I’m passionate about.

RESEARCHER: Yeah. I am learning as well as it were; thank you very much.

So what’s the population like in terms of numbers and ethnic distribution and all?

PASTOR 5: Ok ...ethnic distribution I will have to think very well so in our church we categorize... we have the crowd am very sure you have read the book purpose driven church...

RESEARCHER: Yea by Rick Warren

PASTOR 5: we’ve got the crowd and we’ve got regular attendees they just come they are not I don’t classify them as my members...

RESEARCHER: hmmmnn

PASTOR 5: ...and then we've got members membership wise we are about twenty...

RESEARCHER: hmmmn

PASTOR 5: ...crowd wise we sometimes we could go about to fifty...

RESEARCHER: hmmmn

PASTOR 5: let say that they are about 30 yea let say that and membership wise hmmmn I don't know we've got a couple of English people ...how do I do this in percentage we could give ourselves as researchers so ...we've got... 3-5-8-13 yea it looks about right and I haven't included myself and I'm Nigerian; yea I hope have covered I think have covered ...yea just trying to think of the leaders ...yea yes I think it okay so let so basically we do we are doing membership class to distinguish our members from the general attenders' which I copied from rick warren's book so hen if you don't come to our membership class we do not see you as members so when we say members or leaders wait after the service so ...we have people who come generally so I tell them I don't write because we've what will happen is I have somebody who comes once in a while as an attender we know that he is not attending anywhere else he is attending here and we have not seen him for the past three month and all of a sudden I get a call from a job saying can I reference for crying out loud I can't put my name out there to something that so...

RESEARCHER: I think that this is really helpful okay I think you've basically touched most of the talking in terms of affiliation do you are you affiliated to any church back in Africa or it just independent.

PASTOR 5: ...it independent but my dad is a pastor.

RESEARCHER: Oh

PASTOR 5: this is him very old that my dad and my mum

RESEARCHER: I was going to ask because I saw the picture in one of the flyer

PASTOR 5: Yea, he was here last week

RESEARCHER: yea I wanted to come but my church also we went on a trip to the safari

PASTOR 5: my dad is a pastor but that the thing you have to know where God as called you to and the dimension he has called you to when I called him and told him the first thing he said is I think you know that we don't do branches they got one unit church but they've got intercessors all over the world intercessory prayer branches before God specifically told him cause I remembered I was still back home then he shut them down and asked the pastor if you want to take if you want to come back come but God said have not called you to open branches he would have been swayed away that my daughter she has a vision so let start u[another believers ministry so we are a very independent but we are starting campus fellowship in 2 weeks exactly September 21 so we've been approved.

RESEARCHER: That great thank you thank you for that and here in the UK do you like partner with some other churches you are affiliated to or it just....

PASTOR 5: No not because I would not love to but because the churches that are currently know are slightly different the vision we don't have similar visions yea the only other church which we became recently close is pastor Michael apart from that we've really because we've got the same we have actually met recently at my husband's Uni—my husband attends university of while I attend Liverpool followed my husband there they had international day so I thought it a means of evangelism so let me go.....

RESEARCHER: Yeah

PASTOR 5:....then we met there with pastor Michael I didn't know

he was a pastor he didn't know I was a pastor so we just talking generally for some reason it just happened and then we got to talk and then since then he comes here we relate and then likewise we go there... I think that would be at the moment the only one however because the church which I left from is pastor Phillip that why asked if you know pastor Phillip so yea in term of spiritual counsel and all of that in fact I tell my leaders if I begin to mess up say I give them pastor Philip number. I can't give them my spiritual father's number he is far away he can't see what am doing here so I gave all my members my leaders pastor Phillips number so is more or less like my mentor my dad came as well to pastor Philip to go and see him ok this is the person taking care of me so if I backslide hold him responsible so these two churches—Pentecost Baptist and Christ's World

RESEARCHER: Thank you so very much it really been helpful just a couple of more question just one and half umm is the church involve in any like community project or something

PASTOR 5: So we do English classes we just stop for a while the person who teaches English recently moved; she's been the one teaching English so we've we also help them draft CVs we have coffee mornings where people come to tell us their needs what they and we've got mini food pack I say mini because it not a lot of food ... so we distribute food in which we partner with and students also come on Friday to get bread and groceries that the small the little way we...

RESEARCHER: Okay, thank you for that as well you've already talked about the differences that lastly what is your vision for the church and where do you see the church in like ten years from now

PASTOR 5: Hmmn hmmm ok so the name is Glory and worship church so I personally believe that cause the earnest expectation of the creature eagerly awaits the manifestation of the church of God so I believe that there is a certain level of Glory that unbelievers cannot deny if you were to invite someone to church and the person refuse

and the person is on a wheel chair and the person walks in the name of Jesus and the same Jesus you once told the person about and the person refused I believe you don't need to preach again the person is gonna want to know the reason cause the reason why we are not seeing so much is because we are not seeing glory we use to see glory in those days were there was revival and people will go church am talking about the time the vision of the church is to through worship cause an outpouring of the glory of God in the land so every activity we do when I go on evangelism on the street I sing I do gigs in Liverpool whatever whereas we give flyers people don't listen when I start singing people stop and we the hand them the flyers oh my God this black girl can sing and they listen but we don't do that often we do that once in three month and every other form of evangelism every we do division the glory of God to be poured out in Liverpool through the tool of worship like we see in 11 chronicles, as the people began to worship and praise the lord the glory of God fill the temple that even the priest could not that means that it the glory of God that was doing the work not the pastor preaching. So that the vision of the church reaching out causing an outpouring of the Glory of God through worship

RESEARCHER: like in ten years

PASTOR 5: I think every human want people describe success by numbers every human wants to see the number increase to be honest in ten years I really want that am here myself because I am afraid of the cane of God to be honest in ten years I really don't know what will happen if I will still be in Liverpool or UK to be honest for the now I just find it to be a difficult question...

RESEARCHER: we don't even know what will happen tomorrow not to talk of in another ten years

PASTOR 5: But every pastor wants the number so do I in certain terms have been to a number of churches here in Liverpool to give invitation to their choir for a concert the pastor just looked at me one

even said that which pastor do I know where I was a guest you could tell that he so we judge success by numbers which is really good but God has not sent you to everybody not everybody will be like Adeboye pastoring those number of people so I would love numbers not enough to say I will like hundreds or thousands of people in ten years I don't know

RESEARCHER: that's fine

PASTOR 5: to look at the spiritual aspect I will say that in ten years if the lord permits and if the lord carries I will like to see that every member every child of God who is in this assemble is able to demonstrate glory not just glory like a glory in the sense that you can do things without been told to do them that you are able to go out on your own accord and just lay hands on the sick and just that really my passion to see people who are dedicated for the things of God to see the trapped been saved those who were in the world drug addicts that they are now so passionate about the things of Christ so if I am to talk about the spiritual that what I will say because that the vision of the church you wanna see that being fulfilled besides that I can't really tell you

RESEARCHER: Yea umm a bonus question. I know I am done. Okay, two things: How long was the church plant in Belgium for before you left?

PASTOR 5: Let's say four years because we had a break in between

RESEARCHER: then lastly it's a very unique dynamic to find an African church in UK in Liverpool that is been pastored by a woman. In fact, I wasn't expecting that I was gonna find one so the bonus question is how did that come about and what's the role of your husband in all of this

PASTOR 5: Yea, so luckily, I got a husband who is very understanding and who knows his place—who knows his calling. In fact, he

was one of the people who kept disturbing me about what God has told him, so even when I was hesitant he started making the move. I can't say I started myself because he printed the flyers and told the people we are having the bible study because he was convinced that this is it. However, it is difficult to go through what I have gone through on that grounds. I have been insulted when the religious folks come here. In fact, there was one that my members had to walk him out from here because he didn't believe that a woman should talk or say anything. One even came here and said that he believes that a woman shouldn't do anything. But here, even the choir—the whole choir are filled with women except for the two keyboardists. So it has really been challenging. The good thing is that my husband knows for sure that this is how it should be and so he gives me a 100% support. I think my husband is the type you are not going to find anywhere else on the planet. He really has been a huge support. And besides, while in the church here I may be the pastor, but when I get home he is still my pastor.

RESEARCHER: Absolutely! Thank you for that it been a wonderful experience so I just want to umm thank you very much it really been a wonderful and it I found it interesting how everything work out cause the very first day I met your husband I don't know if you told you I was struggling on the road there and he offered to help me and I started talking about it even began to but eventually one of them was looking like I couldn't get through so my supervisors were like I should look for an alternative God so good pastor Michael was the first person I met and he already mentioned you and he said that for any reason if I needed any other person I should just let him know so and am glad that this came through cause this is actually richer than what I will have found somewhere else because bringing in the dynamic of a woman so it takes the whole research to another level entirely so am really very grateful

PASTOR 5: Thank you so much

APPENDIX 6: SEMI STRUCTURED INTERVIEW QUESTIONS

1. Can you tell me how it all started—your church’s story?
2. What is your view to the concept of ‘African Churches’ being in the UK to re-evangelise Britain? Why is that?
3. Has there been anything that in your experience has hindered you from evangelising here?
4. What’s your congregation like presently? Numerically? Ethnic wise? What was it like when you started? Where do you see it in the nearest future?
5. What affiliations does the church have with Africa? Is there a mother-church in Africa? Have you made any changes over time that has distinguished your church from the African mother-church? How have your congregation responded to those changes? How do you know that?
6. What affiliations does your church have in the UK? Are you part of any ecumenical movement in the UK? Do you partner with any other ministries here in the UK?
7. What’s the role of the Pastor’s wife?
8. How have you been involved in engaging the community?
9. Please, could you describe to me the way your church is

organised at the moment? Is it exactly patterned after the example you find back in your home country? What's different? Why?

10. What's your vision for the church? What does that look like? Where have you reached in actualising that? What changes do you envision to entertain in the nearest future to further help you achieve these goals?