

**INITIATIVES OF THE PENTECOSTAL ASSEMBLIES OF GOD (ZAMBIA) IN
RESPONSE TO THE UNEQUAL DISTRIBUTION OF CHRISTIAN MISSION
RESOURCES IN THE WORLD**

**BY
ELISHA FRANCIS PHIRI**

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SUPERVISOR: PROF. J.N.J. KRITZINGER

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DECLARATION

STATEMENT:

STUDENT NUMBER: 34638881

I declare that:

The initiatives of the Pentecostal assemblies of God (Zambia) in response to the unequal distribution of Christian mission resources in the world

is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

Signed:

Date: 30th- November-2009

Name: Elisha Francis Phiri

DEDICATION

To

My Mum and Dad,

who instilled a spirit of scholarship in me at a very tender age.

ACKNOWLEDGEMENTS

This work is as a result of a privilege that I have had of being considered for sponsorship by Rev. Dr. John C Kerr and Mrs. Ruth Kerr of Trans-Africa Theological College, Kitwe, Zambia. First and foremost; I therefore wish to acknowledge them for this initiative and support; without which this work could not have taken off.

My thanks goes to all those who participated in this research directly or indirectly, particularly the church leaders, TTC students, Pastors, Reverends, Bishops and some PAOG (Z) churches in the selected provinces of Zambia.

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Lastly, thank you to my wife, Pricilla, and the family who have endured quietly and sometimes “loudly” during my absence when I left them to go to South Africa, and during the evenings of solitude in the study.

I want to particularly thank my wife for her encouragement and support for without her role in this research, this work was going to be very difficult. Thanks to my mother-in-law as well who offered to take care of my kids during my absence. Without this gesture, this work could have proved to be tricky to finish because I considered it necessary to go to South Africa and my kids needed to be in good hands, considering the fact that my wife was also at the college.

May the LORD richly bless you all.

ABSTRACT

The subject of “unreached people” is still debated in Christian circles. Given the vast resources of the Church, it is difficult to understand that there are still people unreached by the gospel. This study views that part of the reason for this is that there is an unequal distribution of Christian mission resources. It thus critically examines the reasons that have been advanced to explain this unequal distribution. Next, it makes an in-depth study of one particular church in Zambia, namely the Pentecostal Assemblies of God (Zambia), which has more than 1400 congregations across the country, by looking at the initiatives it has taken towards reaching the unreached. Chapter 5 reveals that the lack of a clear mission policy and the autonomy of congregations contribute to an unequal distribution of mission resources in the PAOG (Z). The dissertation uses the “praxis cycle” to structure its theoretical framework and research methodology.

KEY WORDS

Unreached, Unevangelized, Mission, Praxis cycle, Missionary, People groups, Evangelization, 10/40 window, Great Commission, Harvest force, Pentecostal Assemblies of God (Zambia)

ABBREVIATIONS

PAOG (Z	Pentecostal Assemblies of God (Zambia)
PAOG (Z) HQ	Pentecostal Assemblies of God (Zambia) Headquarters
PAOC	Pentecostal Assemblies of Canada
TTC	Trans- Africa Theological College
DHFM	Department of Home and Foreign Mission
UDCMR	Unequal Distribution of Christian Mission Resources
HRCM	Human Resources of Christian Mission
NCC	National Constitution Conference
NAC	National HIV/AIDS Council

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CHAPTER ONE

INTRODUCTION

The task of evangelizing the whole world is an enormous one. This is due to various factors. Some of these are the non-availability of adequate resources, be they human or financial. Other factors are the geographical and political conditions of certain localities, which seriously affect the smooth flow of Christian workers and financial resources to places that could be in need of the gospel message.

In spite of the factors above, the Church of Jesus Christ worldwide has adequate human and financial resources to enable it to reach as many people as possible with the gospel. But due to the unequal distribution of these resources, which I have called “Christian mission resources”, we still have a situation of unreached people.

This dissertation explores the statistics and causes of the unequal distribution of Christian mission resources in the world, before looking at how one Zambian church, the Pentecostal Assemblies of God (Zambia), has responded to try and bridge this gap. The first part of this opening chapter outlines the reasoning behind my choice of this research, as well as the research questions that will be investigated. In the second part of the chapter the praxis circle is introduced and explored as the theoretical framework for the dissertation

1.1 Statement of the problem and objective

This study investigates the extent to which the Pentecostal Assemblies of God (Zambia) [henceforth PAOG (Z)] is involved in world evangelization or world missions, and the factors contributing to its involvement, or lack of it. It is also to use this church as a “case study” of the response of one Zambian church to the unequal distribution of Christian mission resources in the world. It explores the initiatives and views that this church has had on the subject of unequal distribution of Christian mission resources in the world. The other objective is to bring awareness to the PAOG (Z) and other churches regarding the subject of unequal distribution of Christian mission resources, spelling out the need for the worldwide church of Jesus Christ to actively get involved in world evangelization.

The problem is that there is an unequal distribution of Christian mission resources in the world and the PAOG (Z) seems not to have done much to address this problem, going by the preliminary information obtained. For example, this church has been channeling more and more Christian mission resources to the same places (within the confines of Zambia) at the expense of other areas that are in dire need of the gospel message. The fact that this church has about one thousand four hundred congregations in Zambia alone, with less than five in other countries (Chibale 2007), speaks volumes regarding the problem of the unequal distribution of Christian mission resources in the world.

This could also partly explain why Zambia was not (and probably is not) among the top ten countries in the ‘Two Thirds World’¹ that have sent its own indigenous missionaries to other countries in the last three decades (Pate 1989:27-29).

1.2 Rationale for research

I am a member and ordained pastor of the PAOG (Z). This is one the largest evangelical churches in Zambia, with one thousand four hundred congregations spread throughout the country. According to the preliminary information obtained from the national missions director of the PAOG (Z) during an interview (Chibale 2007), this church has managed to send only one missionary to another country, namely the Democratic Republic of Congo. This is in spite of the existence of the PAOG (Z) in Zambia for fifty years, since April 1957.

Over two decades now, this situation has raised concern in my life, especially since the language of “unreached people” is still part and parcel of the vocabulary in world missions. I believe that there is an unequal distribution of Christian mission resources in the world, and if this problem is not adequately addressed, the church will continue to talk of “unreached people” for many years to come.

¹ I have used the term Two Third Worlds rather than “Third World” because the latter has always been associated with the developing nations. Pate (1989:12) asserts: “Third World” has historically been associated with the economically less developed countries of the world. It has been contrasted with the polarized and economically more developed Western Bloc nations (First World) and Eastern Bloc nations (Second World). Although Barrett, Kurian and Johnson (2001:30) argue that the term is purely chronological (like ‘third child’ and has never carried connotations of inferiority (as ‘third-rate does’)), others like Pate (1989) believe that it has some connotation of inferiority and that it is no longer accepted due to the fact that some of the so-called previously inferior nations have taken up frontline position in terms of their economies. Pate (1989:12) further adds: “The economic vitality of some countries of the “Third World” surpasses most countries in the “First World.” The peoples of Latin America, Africa and Asia have rightly questioned the Western World’s right to designate them “Third” while calling themselves “First.” I believe that the usage of “Two Thirds World” rather than “Third World” is more acceptable, hence my choice to use this term.

This situation has prompted me to conduct a study to explore the general state of the PAOG (Z)'s involvement in world missions. The reason why this study has been necessary is that by merely surveying the efforts that this church has been making towards the evangelization of the world, we have been able to see whether or not these labors have had an impact on the field of world missions.

The other reason for embarking on this study is that it would reveal the current statistical figures, in terms of the actual involvement of PAOG (Z) in world missions. It has also brought out an understanding as to whether the PAOG (Z) acknowledges that there is an unequal distribution of Christian mission resources in the world or not. This information is vital, not only for this church in particular, but for the Church worldwide.

1.3 The research design

This is a missiological study and the research framework that I have used is the praxis circle. Moreau, Corwin and McGee (2004:12-14) state:

Praxis comes from the Greek word used in the New Testament book of Acts meaning “to work” or “to execute.” The focus in mission literature tends to be on acts that work towards God’s goals for humanity. Depending on the author, these may include such things as salvation, justice, and liberation.

JNJ Kritzinger (2002:149) elaborates: “the term 'praxis' is not simply a synonym for 'practice' or action. It refers to action that is collective, transformative, and that integrates thinking and acting, praying and working.”

Holland and Henriot (1983:9-10) add that the “pastoral circle” is an approach that identifies a close relationship between four mediations of experience: (1) Insertion, (2) Social analysis, (3) Theological reflection, and (4) Pastoral planning. They explain the four dimensions as follows:

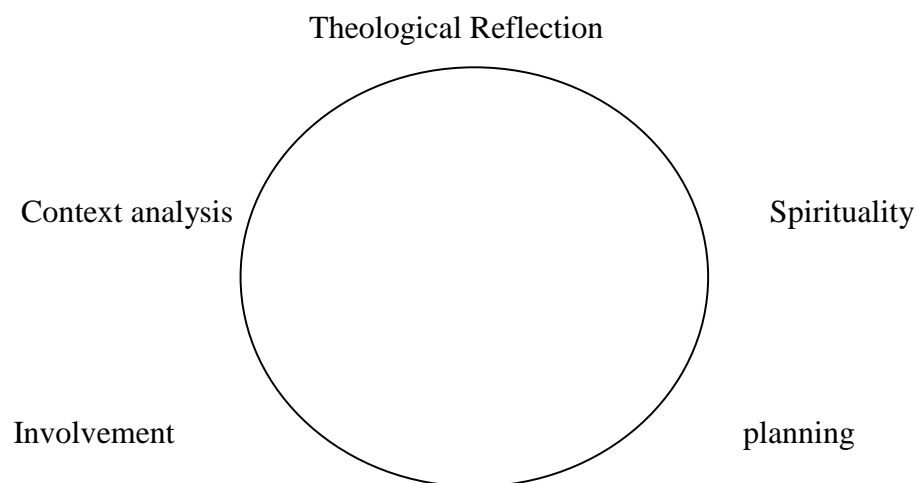
Insertion locates the geography of our pastoral responses in the lived experience of individuals and communities. Social analysis examines causes, probes consequences, delineates into broader picture and drawing the connections between them. Theological reflection is an effort to understand more broadly and deeply the analyzed experiences in light of living faith, scripture, church social teaching and the resources tradition.... Pastoral planning is about planning for action in a particular situation so as to bring new experiences analyzed and reflected upon.

There have been various descriptions and adaptations of the praxis cycle, mostly emanating from Holland and Henriot's model. Smith (2007:13) explains:

Various versions of the cycle exist which vary in the degree to which they adhere to Holland and Henriot's (1983) original model. One example of adaptation, developed by Madge Karecki (2002:139) at UNISA, places spirituality in the centre of what the cycle describes as a cycle of mission praxis. Spirituality in this model is not a stage, moment or movement within the process but 'a motivational source'.

In this study I have followed the five point "praxis cycle" developed by JNJ Kritzinger (2002). This includes an additional component of "spirituality", which JNJ Kritzinger (2002:168) describes as "The deepest secret of our mission, the inner heart of the whole enterprise which distinguishes it from propaganda, advertising and conquest." The following is the sketch of the five point "praxis circle" as formulated by (JNJ Kritzinger 2002). I have explained in details how I have used this "praxis circle" with regards to the PAOG (Z) in chapter 5.

Figure 1. Praxis circle (JNJ Kritzinger (2002:149).



I have used the praxis circle above to look at among other things, how the PAOG (Z) analyzes itself, who are the people that are being talked about and what concrete projects are being undertaken by the same church.

I believe that the responses of the PAOG (Z) to world missions, the theologies and practices that inform its mission, whether perceived to be positive or otherwise, can be best analyzed by using the praxis cycle as an analytical tool. I have indicated in detail (chapter 5) how the

praxis cycle has been used. In view of the foregoing, such a research design has the ability to help one understand and analyze the PAOG (Z)'s initiatives for world missions.

1.4 Research methodology

This research has been a qualitative study and I have used several research instruments to enable me properly use the research design that I have chosen.

1.4.1 Participant observation

I actively participated in some of the activities of the PAOG (Z) so as to obtain a broader understanding of the church's involvement in world missions. I spent time attending church worship services in some individual PAOG (Z) congregations, including delivering sermons, since I'm a pastor in the PAOG (Z). I also looked at the missiological policies, constitutions, and the curriculum of the Trans-Africa Theological College (TTC); which is wholly run by the PAOG (Z) and Pentecostal Assemblies of Canada (PAOC).

1.4.2 Interviews

Interviews have taken up the largest part of my data gathering. I used both structured and unstructured in-depth interviews. Welman, Kruger and Mitchell (2005:166) write:

Unstructured interviews are informal and are used to explore a general area of interest in depth. There are no predetermined questions to work through in this situation, although the researcher needs to have a clear idea about the themes or topics that he or she wants to research on.

I conducted unstructured interviews with three TTC students and 23 pastors of the PAOG (Z). During these interviews, I mainly used field notes. I also used a tape recorder to record some of them. In the usage of tape recorder, I obtained permission from the interviewees before using it.

1.4.3. Questionnaires

Questionnaires formed an integral part of this dissertation. Hofstee (2006:132) states:

Questionnaires are a form of structured interviewing, where all respondents are asked the same questions and often offered the same options in answering them. Questionnaires may include open questions which respondents answer in their own words.

I designed a questionnaire which was accompanied by an introductory letter from my supervisor to the respondents (see Appendix.1). I mailed 150 questionnaires to Pastors, Reverends, and Bishops of the PAOG (Z), as well as to the Principal of TTC and the National Missions Director of the PAOG (Z). I personally delivered 50 of these by hand to the concerned people. Part of the reason for my doing this was that these were within my reach and that I had to travel to deliver the questionnaires and conduct interviews at the same time.

Before the 150 questionnaires were sent (or given) to the respondents, I started with a pilot project, in which I selected five people to whom I gave a first version of the questionnaire (see Appendix 2). This was for the purpose of testing the questionnaire to see if the questions were well understood. As a result of the pilot project, the questionnaire was slightly changed due to the fact that I discovered that some of the questions were not very relevant and the information that I intended to obtain would not add any value to the research. Therefore, I adjusted the questionnaire accordingly before I sent them to various people, as indicated above.

1.4.4 Sample selection

1.4.4.1 Systematic sampling

In distributing the questionnaires to respondents, I used “systematic sampling”, which is defined as follows by Babbie et al. (2007:190):

In systematic sampling, every Kth element in the total list is chosen (systematically) for inclusion in the sample. If the list contains 10 000 elements and you want a sample of 1000, you select every tenth element for your sample. To insure against any possible human bias in using this method, you should select the first element at random. Thus, in the preceding example, you would begin by selecting a random number between one and ten. The element having that number is included in the sample, plus every tenth element following it.

My target was to select a sample of 150 respondents, 120 through systematic sampling from the six PAOG (Z) districts, and another 30 from strategically placed individuals (see 1.4.4.2 below). To get a representative sample from the six districts, namely Copperbelt, Midlands, Southern, Eastern, Luapula and Northern districts, I selected 15 respondents from each of the four smaller districts and 30 each from Copperbelt and Midlands, which are the largest districts in terms of number of ministers. This gave me a total of 120 questionnaires.

To select a systematic sample, I used the attendance list of the official “district meetings” that each district held during the 2008 business calendar. This list starts with the leadership of the district, beginning with the District Bishop and Assistant District Bishop. The rest of the participants are listed according to their ministerial status: First the ordained ministers (bearing the title Reverend), then the licensed ministers (with the title Pastor), and finally the church elders and deacons. All the people on the attendance list of a district represent the various PAOG (Z) congregations in that district. Small districts have an average attendance of 40, so I selected every 3rd representative on those lists, in order to reach my target of 15 respondents per small district. The two larger districts, Copperbelt and Midlands, have an average attendance of 100, so I selected every 4th representative on their attendance lists to reach my target of 30 respondents per large district. In this sampling procedure, I excluded the District Bishops, since they were included in the sample described in 1.4.4.2 below.

1.4.4.2 Simple random sampling

The remaining 30 questionnaires were distributed to another set of respondents, selected since they are the leaders of the PAOG (Z) (see Figure 5). These were the Chief Bishop, all six the District Bishops and Assistant District Bishops, the Principal of TTC, the National PAOG(Z) Missions Director, a number of TTC students, and the ministers of “provincial churches”²

Due to the fact that the Chief Bishop, the District Bishops and the Assistant District Bishops of the PAOG (Z) are considered the vision bearers of the Districts and therefore have a large influence on the work of the church, it was necessary to hear their views on the topic of my research, either by conducting interviews with them or by sending them the questionnaire.

1.4.5. Reliability

I encountered difficulties when conducting these structured and unstructured interviews. This was due to the fact that, being a pastor belonging to the PAOG (Z), I had a challenge to overcome some bias on my part as well as on the part of the respondents. I must admit that I was a bit biased in the way I posed certain questions on the questionnaire. Some respondents

² These are congregations situated in the headquarters of the nine provinces in Zambia, which by virtue of their being in these cities, have grown over the years to a membership ranging between 500-3000. These are considered to be big churches by PAOG (Z) standards. I selected these churches since they are better placed (in terms of resources) than many other PAOG (Z) congregations to contribute to world evangelization. It was therefore important to ascertain whether they were committed to reaching the unreached.

were very reluctant to provide certain information on sensitive matters like the issue of finances in their congregations.

Babbie (2007:250) defines bias as; “That quality of a measurement device that tends to result in a misrepresentation of what is being measured in a particular direction. In a context of questionnaires, bias refers to any property of questions that encourages respondents to answer in a particular way”.

Nevertheless, in spite of such difficulties, I worked hard to ensure that this bias was reduced. On the part of the respondents, I assured them that the information I was obtaining was for research purposes and that I would treat it with strict confidentiality. To this effect I obtained an introductory letter from my supervisor (see Appendix) so as to remove any form of suspicion. Those who were at liberty to indicate their names on the questionnaires, I provided a part where they signed for their names. Others provided information on the condition of anonymity. Mouton (2002:157-158) comments:

Respondents tend to be reluctant to provide interviewers with information on sensitive matters. One possible strategy to reduce the effect of such responses would be to emphasize the anonymity of responses and observations where possible. Rather than face- to-face interviews, it may for instance be possible to use postal or telephonic interviews.

In my case, as already indicated in my research methodology, I utilized questionnaires more than face-to-face interviews. I only managed to do a one telephonic interview.

In view of the challenges that I faced with my research methodology, I would like to state that I worked towards making the information obtained to be reliable. Different participants in this research were able to give views that were not so much different from the others. Mouton (2002:144) writes: “Reliability refers to the fact that different research participants being tested by the same instrument at different times should respond identically to the instrument”.

They were either on the side where they consented that there was the problem of the unequal distribution of mission resources or otherwise. This paved the way for me to come to a reliable conclusion in this matter of the PAOG (Z) with regards to its participation in world missions.

1.5 Data analysis

The data was collected primarily by means of the interviews and questionnaires, as indicated above. I also obtained information from the website of the Northmead Assemblies of God, the curriculum of the TTC, and from the minutes of various PAOG (Z) general conferences, business and district meetings. The numerical data contained in the questionnaires were used in Chapter 4 to describe the mission resources of the PAOG (Z). The opinions expressed by informants in questionnaires and interviews (see 1.4 above) were carefully analyzed. The opinions that were helpful in explaining the functioning of the PAOG (Z) and its practice of mission were selected and quoted at the appropriate places in Chapters 4 and 5.

1.6 Literature review

Much has been written about the problem of unequal distribution of Christian mission resources. Some of the literature in this regard has been written to analyze how the church worldwide, in spite of its large resources, has failed to channel or distribute these resources appropriately, i.e. to places where people have not had an opportunity to hear the gospel message. Winter and Koch (1991:519) have observed:

There is great imbalance in the manner in which the missionary resources are being distributed worldwide. Are we making the unreached peoples a priority? Only an estimated 10,000 missionaries out of the global foreign force of 420,000 are working within an estimated 10,000 unreached people groups. That means 41 times more foreign missionaries work within reached people groups than those doing the exceedingly more difficult work establishing breakthroughs within unreached peoples. What an imbalance!

There is an awareness of this unequal distribution of mission resources, not only among the affluent North, but by the Two Thirds World as well. Fiedler (1994:143) reveals:

Among the Southern half of the Christian church, many are definitely called for missionary work, whether abroad or in their own country, but the churches which support them are often very poor because the country is poor. With the growing wealth in East Asia, it is comparatively easy to support foreign missionaries, but India presents a different picture, not to mention Zaire (Now Democratic Republic of Congo) where a Pastor is well paid if he receives \$20 a month.

Despite such awareness, let alone plenty literature written about the whole situation, different scholars have looked at this matter from different perspectives. Some classes of scholars have justified the issue of unequal distribution of Christian mission resources. They have indicated

that certain places are unfertile for the gospel. This is particularly so because tangible results in terms of people responding positively to the message of salvation is not guaranteed.

For example; Repkin (1996:285) notes: “Among the Muslims, in the horn of Africa, the rate of people who come to know Jesus is approximately, one per church-based evangelical agency. Over the past 50 years, eight out of ten ‘seekers’ have returned to Islam.” Some scholars, like Repkin (1996) above, believe that the resources should be channeled to places where people would actually consider surrendering their lives to Jesus Christ instead of places that would not yield any positive outcome. These are more interested in the actual “harvest of souls” rather than people who just listen to the gospel and go back without responding to it positively. These scholars are “harvest-minded” people and in most cases advocate a field of study called “harvest theology”.

Researchers who are in the above category believe that the mandate of the gospel is to go beyond mere preaching, but rather to compel people to respond to the preaching itself by believing in Jesus Christ. Livingstone (1994:31) observes: “McGavran advocates a harvest theology. He sees biblical mission as not merely proclaiming the good news, but effectively persuading people to become Christ’s disciples.” Nevertheless, Repkin (1996:284) argues that the New Testament word translated as “evangelism” refers to telling or proclaiming: “The missionary’s task is to clearly share the gospel until all people have had an opportunity to hear, baptizing and discipling those God has quickened.”

In view of the above, I firstly investigated the issue of the unequal distribution of Christian mission resources, by asking whether the PAOG (Z) regards this as a problem and, if so, whether they have put in place any measures to try and address it. Kangwa (2008) revealed that the issue of unequal distribution of Christian mission resources in the PAOG (Z) was real and he attributed this to the system of governance of the church called “autonomy.” This matter will be discussed in Chapter 4. Mwamba (2008) was also of the opinion that, unless there was a paradigm shift in this autonomy system, the issue of unequal distribution of Christian mission would continue to be part and parcel of the PAOG(Z) for a long time to come. This study has therefore provided essential information, not only for the researcher, but for the field of world missions in general.

Secondly, I consider that the current statistics of PAOG (Z)’s missionaries outside the country could surpass those that are being used by some scholars and by the PAOG (Z) itself.

For example; figures of 250 citizens sent and 3200 aliens received (as indicated by Barrett, Kurian and Johnson 2001:843) and 1 sent (Chibale 2007) might not be a true reflection of Zambian (or PAOG (Z)) missionaries serving in other countries. This is because of increased mission activities that have been brought about by the declaration of the country as a Christian nation. Smith (1999:30, 32) remarks:

Kaunda's creation by the late 1960 of a quasi-nationalist policy referred to as "Zambian Humanism" which integrated Christian, Socialist, Communitarian principles in ways similar to some "social gospel" and "liberationist" theologies was precisely an attempt to infuse his government with overt religious qualities. President Chiluba, however, was situated quite differently than Kaunda politically and religiously speaking. Certainly the most audacious of Chiluba's overtures to churches was the constitutional declaration of Zambia as a "Christian Nation." This privileged Christian religiosity and aligned the church and state more closely than Kaunda ever attempted during his presidency.

Since that declaration, we have seen more evangelistic activities and a number of churches being planted. Moreau, Netland and Van Engen (2000:1042) affirm: "While the African Initiated Church movement continues to grow at the rate of 50 churches per year, the Evangelical Mission-Initiated churches are now adding some 350 churches annually."

The PAOG (Z) church falls in the latter group. Several Evangelical Mission Initiated churches have made a lot of progress in terms of sending its members (Zambian) citizens to go and evangelize and plant churches in other countries. The Capital Christian Ministries international, whose vision is to evangelize and plant churches in every capital city of Africa and beyond; has churches in South Africa (Centurion, Pretoria) and in Lilongwe (Malawi) among several other places (www.capitalchristian.net). The Bread of Life Church International also has several churches outside the country, including South Africa and United States of America (USA) (www.breadoflifeinternational.org).

Because of these increased mission activities, I believe that the PAOG (Z) has been making progress in this endeavour as well. Therefore, the statistics given by Barrett, Kurian and Johnson (2001:80) of the number of PAOG (Z) churches (311) and its total membership (40 500) is not a true reflection of the current situation. This is particularly so because what I obtained on the ground during interviews was that there are 1400 PAOG (Z) congregations in Zambia. I therefore believe that even the number of missionaries that the PAOG (Z) has outside the country cannot be only 1 as indicated by Chibale (2007) above.

This study has therefore added to what has been documented about the PAOG (Z)'s mission endeavours. It has also been able to highlight the strengths and weaknesses of this church's involvement in world missions, as shall be seen in Chapter 4

1.7. Survey of chapters

The dissertation has six chapters in all.

1.7.1 Chapter 2: The unequal distribution of Christian mission resources

Chapter 2 contains statistics of the unequal distribution of Christian mission resources worldwide. It is necessary to look at the broader picture of the statistics of the Christian mission resources before analyzing the distribution of the same. I have looked at the unreached people, how many they are according to the available statistics. I have also shown the current picture of the mission resources that the Church has and how these resources have been distributed over the years. The reason I have done this is to show that the Church in general and PAOG (Z) in particular, has enormous mission resources to enable it effectively to discharge the task of world evangelization.

1.7.2 Chapter 3: Causes of the unequal distribution

In this chapter I investigated some of the widely suggested causes of the unequal distribution of mission resources. I looked at political, socio-economical and theological factors in view of the same. Issues of 'closed doors', geographical factors and whether there is really need to evangelize the whole world in view of the fact that salvation could also be found in other religions took prominence. I also analyzed the views that fall under the above category to see the standpoints of both those who seemingly believe that this notion of the unequal distribution of mission resources is true and those who have a different version of the same.

1.7.3 Chapter 4: PAOG (Z) and world missions

The fourth chapter is about the PAOG (Z)'s involvement in world missions. I have looked at the background of the PAOG (Z), its structure and key departments that are directly related to the issue of its participation in world missions. I also looked at the statistics of the available mission resources in the PAOG (Z) and how they have been distributed. I discuss its response to the unequal distribution of mission resources, and some of the probable causes of this scenario, if any, in the PAOG (Z).

1.7.4 Chapter 5: Theological reflections on world missions initiatives of the PAOG (Z)

Chapter five is about theological reflection on the PAOG (Z)'s response and attitude towards the issue of the world missions and the subject of the unequal distribution of mission resources. This is where I have used the 'praxis cycle.' I have explained all five components (insertion, theological reflection, context analysis, spirituality, and planning for action) in relation to the PAOG (Z). I have looked at some of the probable causes of this in the PAOG (Z).

1.7.5 Chapter 6: Concluding reflection on the PAOG (Z)

In the final chapter, I have combined my own response to the whole matter of the PAOG (Z). I have looked at questions like why the unreached should be reached, the response to the PAOG (Z) praxis cycle, and its system of governance as opposed to other forms of church governance. My final conclusion includes a summary of all the sub-conclusions that I made in all the other chapters.

CHAPTER TWO

THE UNEQUAL DISTRIBUTION OF CHRISTIAN MISSION RESOURCES IN THE WORLD

Introduction

The unequal distribution of Christian mission resources in the world is not in the first place about statistics, but about people. It is about all the people who have not yet heard or accepted the gospel, who are often called the “unreached”. Therefore, I have devoted this section of the study to looking at the unreached. I have also explored the general overview of the distribution of these resources and then concluded with the actual issue of the unequal distribution.

2.1 Definition of terms

Before I look at the statistics of the unequal distribution of mission resources, I define the terms that I use in this and subsequent chapters.

2.1.1 Unevangelized

This term is derived from the verb evangelize, which means to preach the good news of Jesus Christ. Repkin (1996:284) writes: “The New Testament word for evangelism is to “tell” or “proclaim.” To evangelize is to proclaim the gospel to one person or a group of people at a given time.” The people who have had an opportunity to hear the gospel message of salvation in Christ Jesus are referred to, in this context; as the evangelized. Barrett (1982:19) states: “Being evangelized refers to the state of having the good news spread or offered; the state of being aware of Christianity, Christ and the gospel.”

In view of the above, the term unevangelized is the opposite of being evangelized. It refers to the situation of a person or persons who have not had an opportunity to hear the gospel message.

In this definition I consider evangelism as only the proclamation of the gospel of Jesus Christ. I do not include the aspect of a positive response to the Christian message in my definition of evangelism. Whether a person or group responds positively or negatively to the Christian message that has been proclaimed to them, does not alter the fact that they have been evangelized. In this respect I agree with Moreau, Netland, and Engen (2000:980):

Unevangelized are the large segment of the world's population that lives without a viable witness of the gospel or a valid opportunity to accept or reject Jesus Christ and Lord and Savior. The unevangelized are those who do not know or hear about Christ; who do not have an indigenous church with the resources to reach them; who do not have the Bible available to them; who live isolated from the gospel because of cultural, political or linguistic barriers; who will be evangelized unless someone is sent to cross those barriers with the gospel.

The unevangelized are cut off from receiving God's message of salvation, unless someone takes the step of presenting this message to them (Romans 10:9-10). I do not imply that whoever hears this message will respond to it positively. Some reject it, even after hearing it presented to them relevantly. The bottom line is that they remain in a state of being unevangelized as long as the message is not preached to them in a compelling and relevant way (Romans 10:14).

2.1.2 *Unreached People Group*

The definitions of the terms "unreached" and "unreached people group" have been a matter of ongoing debate. I will not discuss all these different views, but look only at the two that are commonly accepted.

Winter and Koch (1999:514) discuss two definitions that emerged from a meeting sponsored by the Lausanne Strategy Working Group in Chicago in 1982:

1. A *people group* is "significantly large groupings of individuals who perceive themselves to have common affinity for one another because of their shared language, religion, ethnicity, residence, occupation, class or caste, situation, etc., or combinations of these.... For evangelistic purposes it is the largest group within which the gospel can spread as a church planting movement without encountering barriers of understanding and acceptance."
2. An *unreached people group* is "a people group within which there is no indigenous community of believing Christian able to evangelize this people group."

2.1.3 *"Missionaries"*

There have also been controversies around the usage of the term "missionary." Some have opted to use the term to refer only to those Christians who are sent to evangelize and plant churches away from their own countries. Others use it for all Christians who are sent (or go on their own) to do Christian mission work away from their own localities but in the same country. This means that it could be either within their country or outside it. However, other

scholars have looked at the definition in a more comprehensive way. Johnstone and Mandryk (2001:756), for example, write:

The Christian missionary is one commissioned by a local church to evangelize, plant churches and disciple people away from their home area and often among people of a different race, culture or language. Modern usage varies widely with strong regional preferences. 1. The stricter North America usage – all sent to evangelize, plant churches or minister outside their homelands. 2. The wider European and Latin American usage – all sent to evangelize, plant churches or minister cross-culturally whether in other lands or in their homelands. 3. The even broader African and Asian usage – all those sent to evangelize, plant churches and minister away from their home areas whether cross-cultural or not and whether in their own countries or abroad.

Whether Christians serve within or outside their countries, they qualify to be called missionaries, as long as they are doing mission work amongst people of a different culture or language. Kane (1982:28) notes:

In a traditional sense, the term missionary has been reserved for those who have been called by God to a full-time ministry of the Word and prayer (Acts 6:4), and who have crossed geographical and/or cultural boundaries (Acts 22:21) to preach the gospel in those areas of the world where Jesus Christ is largely, if not entirely, unknown (Rom 15:20).

This is not to suggest that cross-cultural witness is the only form of mission. There are other different forms of mission apart from cross-cultural witness. These forms of mission have been explained in chapter three (3.3.3). Having given the above definitions, I would like to state that I consider the terms unreached and unevangelized as synonyms and that I will mostly use the term unreached in this study.

2.1.4 Rationale for global evangelism

As an evangelical theologian I am convinced that the church of Jesus Christ has been commanded to reach out to the unreached, no matter what. From the biblical accounts of Matthew 28:18-20, Mark 16:15, Acts 1:8 and John 3:16, for example, it is clear that the gospel needs to be preached so that people are given an opportunity to make informed decisions. Yamamori (1993:40) endorses this view:

We need to reach out forcefully to the world's unreached peoples because it is commanded biblically and that we are called to care about these people and their salvation. If we delay billions of non-Christians may lose the chance of eternal salvation and their opportunities for more satisfying lives right now.

Global evangelism is what the church needs to continue pursuing, not for the sake of its growth, but more importantly, because of the unreached peoples or people groups. Mott (1972:22) states: “The evangelization of the world is to Christians no self imposed task; it rests securely upon the Divine Commandment.” Thomas (1995:164) adds: “Evangelism is essential for the church; it is its primary task; it originates in the Great Commission which Jesus left to his Church and it is sustained by the promise of the Spirit for this salvific community.”

2.2 The unreached peoples: Where and how many are they?

For the unreached peoples to be reached with the gospel, we need to know where they are and how many they are. This is not meant to be statistics for the sake of it, but for the sake of the Church to plan how best it should reach out to them with the gospel. Johnstone (1996:60) remarks: “The very term ‘unreached’ is a challenge! Unreached peoples must be reached as soon as possible. The Church of the Lord Jesus must be mobilized to reach them. For this reason, we must know who they are, where they live, and how to reach them effectively.” Winter (1987:146) comments: “We need to know which peoples are unreached, not so much to be able to separate out Christians from non-Christians, not even to count how many unreached peoples are, but primarily in order to know how the Church should go about evangelizing them”.

Over the years, scholars have done the Church a great service by identifying where these unreached peoples are. They have gone a step further by counting the number of these unreached peoples. At present the Church does not need to invest much time in projects of finding out who unreached people are and where they live, although this should be an ongoing process, in order to make sure that no unreached peoples are left out. All that Christians need to do is to consult the relevant organizations for such information.

Figure 2. The table below shows the number of peoples, their populations (in 1000’s) and the number of professing Christians (also in 1000’s) for all peoples and for the least reached (World A). Source: Johnstone and Mandryk (2001:15)

Affinity Blocs	Peoples		Population		Christians		Area
	<i>Total</i>	<i>World A</i>	<i>Total</i>	<i>World A</i>	<i>Total</i>	<i>World A</i>	
Sub-Saharan	1,709	893	307,288	124,167	86,432	2,830	W Africa to Sudan
Horn of Africa	135	83	50,890	29,944	13,360	619	Excluding Ethiopians
Arab World	410	242	247,225	98,351	19,405	252	North Africa and West Asia
Indo-Iranian	141	134	127,557	100,283	113	74	E Turkey, Iran, Afghan. , NE Pakistan.
Turkic/ Altaic	139	126	90,079	89,927	42	8	Turkey, C Asia, Siberia, China, Mongolia.
Tibeto-Burman	422	276	80,049	35,022	6,945	808	W China, Himalaya, Myanmar, etc.
South-Asian	773	437	1456,468	735,576	47,066	7,068	Important caste distinctions not included
SE Asian	429	338	204,842	98,637	8,223	1,270	Indo-China, Thailand, S & SW China.
East Asian	73	28	151,605	146,789	3,718	2,047	Excluding Chinese, South Koreans.
Malay	938	554	245,355	123,334	25,923	1,116	Excluding, Filipinos, Malagasy Chamorro.
Jewish	175	92	14,318	2,693	549	0	Mainly N America, Israel, but also global.
Rest of World	6,656	354	3,090,324	82,277	1,761,224	3,908	C&E Africa, Europe, Asia, Americas, Pacific.
World Total	12000	3,557	6,066,000	1,662,000	1,973,000	20,000	

2.2.1 *The 11 Affinity Blocs and the 10/40 Window.*

An “affinity bloc”, according to Johnstone and Mandryk (2001:15), is a major grouping of peoples with a broad range of affinities such as geography, culture, language and history. The different affinity blocs are indicated in Figure 1 above. Olson (1994:307) says:

At Lausanne II conference, Luis Bush proposed the concept of the 10/40 Window. This is an area of Africa and Asia between 10 and 40 degrees north of latitude. He suggests that it is the neediest part of the world in many ways: spiritually, economically, health wise, educationally, etc. It includes most of the Muslim world, India, China, and most of the Southeast Asia. This is a helpful, simple way to view the world, and it has been picked up by many missions’ leaders and spokesmen as a valuable concept for strategizing.

As indicated above, much work has already been done by renowned scholars with regards to where these unreached peoples are and the figures involved. In Figure 1, Johnstone and Mandryk (2001:15) offer a summary of where the unreached peoples are as well as the estimated figures. Figures of the actual number of unreached peoples or people groups vary from one researcher to the other, probably due to the prevailing circumstances during the time of research. Some scholars choose to go by people groups whilst others prefer using the actual number of people. For example, Winter (1987:154-155) writes:

Five thousand of them are tribal³ peoples. They are all over the world, in every country. Four thousand of the unreached peoples are in the Muslim sphere. Here we find a massive mega people scattered all over the world, but nevertheless also scattered in a number of places. Three thousand are Hindu groups, mainly concentrated in India. But again Hindus are scattered all over the world. Two thousand are part of the Chinese mega people. Although these people are perhaps a bit more concentrated than any other group, nevertheless they can be found in 61 different countries of the world. About 1000 are Buddhists, the heartland of Buddhism being Burma, Cambodia and Thailand.

Rundle and Steffen (2003:14) reveal that “about 27% of the world’s population, some 1.6 billion people, still have no idea who Jesus is or why his death and resurrection matter.” On the other hand, Barrett, Johnson and Crossing (2009:32) puts the figure of the actual number of the unreached in mid-2009 at 1,966,911,000 people, representing 28.8 % of the total world population of 6,828,157,000. These figures revealed by the above scholars are by no means

³ Microsoft ® Encarta ® (2006) defines a tribe as “a term formerly used to denote a group of people sharing customs, language and territory. Usually a tribe has a leader, a religion teaching that its entire people are descended from a common ancestor (therefore forming a single clan) and a common language and culture. It is often small in size, fairly limited in its contacts with other societies and it is correspondingly ethnocentric in its view.

small ones, considering the fact that the Church of Jesus Christ has been involved in evangelizations for twenty centuries.

2.2.2 *Rest of the world*

The impression has been created that most of the unreached peoples are found in the 10/40 Window. Such a view could leave out unreached people who are within reach of the gospel message. Olson (1994:307) comments:

The 10/40 Window does not include the very spiritually needy areas of Southern Europe (and for that matter, Northern Europe), the ICS Republics, Mongolia, and the deprived part of mainland China. While it is true that Europe is not deprived in other ways, it certainly is so spiritually. This would leave out the heavily Muslim areas of Malaysia, Indonesia and the Southern Philippines and many unreached tribes of Africa as well.

This aspect is to bring attention to the fact that the unreached or unevangelized are found even in our own countries, not only in the 10/40 Window. Escobar (1993:128) states:

In a recent volume about the contemporary scene, evangelical missiologist William D. Taylor states that ‘Latin America offers a world of unreached peoples’.... The other segment of population that Taylor considers ‘unreached peoples’ in Latin America includes untouchable upper classes and economic elites; slum populations locked up into hopeless poverty; university students and faculty; military in their enclaves; labor-union officials; the world of the media, and the tribal communities that require missionaries with language and cross cultural training.

These are people who are mainly feared or shunned because of their status in society. In most cases they are not included in the programmes of the Church in their localities where reaching out to them with the gospel is concerned. I consider this to be a trend in most countries of the world.

In 2004, a team of students from Trans Africa Theological College (TTC), Kitwe, Zambia pitched a tent in the northern part of Zambia to search for, and evangelize, the Temba people who were believed to be unreached. Responding to a questionnaire, Chibale (2008) reveals that the Temba people are a people group that migrated from the Democratic Republic of Congo (DRC) in 2001 because of war, after the death of President Laurent-Desire Kabila. They are “Bushmen”, who have nomadic tendencies, who survive through hunting and gathering food as they move from one place to the other. Because of their nomadic tendencies, it is believed that they were not evangelized where they originally came from. This people group was discovered to be unreached by one of the TTC students who comes from that part of the country and speaks the same language.

The Church should therefore always be on the lookout for this category of people, who are normally ignored. At the same time, it should take advantage of the statistics and any information about unreached peoples and continue to mobilize its resources to take the gospel message of salvation in Jesus Christ to them. The Church should not take it for granted that such people have already been reached with the gospel by other Christians.

2.3 Christian mission resources available for the Church: A general overview

Before the topic of unequal distribution of Christian mission resources is adequately addressed, there is need to have a glance at the general statistics of the mission resources that the Church has, and how these resources have been distributed over the years. The Church has adequate mission resources at its disposal. Research has been done to authenticate this assertion by various scholars. The Church's challenges are not basically in finding adequate mission resources, but in how these resources are used. Idowu-Fearon (1995:239) attests:

Worldwide, Christians have a total annual personal income of about US\$8 trillion. About 4.1 million are full time Christian workers, 42 million computers are in the hands of Christians and nearly 50 million Bibles are printed each year. Given these facts, certainly you will agree with me that the money, manpower and technology are all available to us as a Church. The challenges are not, therefore, in the area of resources.

The above figures were reported more than a decade ago so that the current statistics could be even higher. Whatever the case, even if we were to work with the same data; these are enormous resources for the Church to engage in world missions, among others to reach out to the remaining unreached people with the gospel.

I do acknowledge the fact that it may prove difficult to assert what financial resources the Church has. This is because of various factors, such as lack of accountability by some Christians, poor record keeping, security reasons, inaccessibility of records, etc. In view of the foregoing, I will largely dwell on one aspect, namely the church's human resources, since this is a key dimension of the challenge. However, I will also look briefly at the Church's financial resources.

Barrett, Johnson and Crossing (2009:32) put the current figures of Christian mission resources as follows: Christian workers: 24,890,000 and Christian finances: \$614,060,347,000, as shown in figure 3 below.

CHRISTIAN WORKERS (CLERGY, LAY PERSONS)		CHRISTIAN FINANCES (in US\$ per year)	
Nationals (citizens; all denominations)	11,982,000	Personal income of church members, \$	18,520 000,000
Men	7,049,000	Giving to Christian causes,\$	410, 000,000,000
Women	4,933,000	Churches' income,\$	160,000,000,000
Aliens (foreign missionaries)	463,000	Parachurch and Institutional income,\$	347,000
Men	250,000	Income of global foreign missions,\$	25,000,000,000
Women	213,000	Computer in Christian use (numbers)	540,000,000
TOTAL	24,890,000	TOTAL	614,060,347,000

Figure 3. Extract from the global table showing statistics of world's 2.2 billion Christians and their activities (Barrett, Johnson and Crossing 2009:32).

The Church, as alluded to earlier, has enough Christian resources to enable it to conduct its business of evangelistic activities of reaching the unreached with the gospel of Jesus Christ.

2.4 Unequal distribution of Christian mission resources: An overview

It is one thing to have the mission resources available for world evangelization, and another to have them ultimately deployed or allocated for use in places where they are most needed in order to reach the unreached with the gospel. This section will be devoted to exploring how these Christian mission resources have been distributed or deployed and whether we need to qualify the earlier assertion of unequal distribution of these resources or not.

2.4.1 Human resources and the unreached

If we look at the statistics of 11.9 million strong global missionary forces, one cannot comprehend why the Church is still talking about unreached people or people groups, because the Church could mobilize these resources to evangelize the unreached.

Unfortunately, that is not the case, because the opposite seems to be what has been happening: more human resources for mission are used in already evangelized areas and few, or none at all, in unevangelized places. In agreement with the foregoing, Bryant (1991:60) notes:

We want to ask the hard question about how the resources of missions in terms of deployment of missionaries are being expended.... Todd Johnstone and David Barrett, in their book 'Our globe and how to reach it', have done us a great service by pointing out the fact that a high percentage of mission human resources are presently channeled into areas of the world where the Church is already in existence, whereas, by comparison, those places where the Church has not yet been planted have just a small portion of the harvest force allocated to them.

Winter and Koch (1999:519) add:

There is a great imbalance in the manner in which the missionary resources are being distributed worldwide. Are we making the unreached peoples a priority? Only an estimated 10, 000 missionaries out of a global foreign mission force of 420,000 are working within an estimated 10,000 unreached people groups. This means 41 times more foreign missionaries work within reached people groups than those doing exceeding more difficult work establishing breakthroughs within unreached peoples: What an imbalance!

These are undoubtedly hard questions since straightforward answers cannot be established. Some scholars justify such an occurrence whilst other classes of researchers do not support it and believe that the Church could do more to redress the situation. Some of the scholars who try to explain the unequal distribution of mission resources believe that this phenomenon occurs due to the fact that their focus is on the positive results in terms of people responding and believing in Jesus Christ. They argue that certain places are unfertile for the gospel message of salvation in Jesus Christ. In short, those who justify the present distribution of mission resources in the world believe that the whole essence of world evangelization is to go beyond the mere announcement of the good news of Jesus Christ by making disciples. Engel and Dyrness (2000:66) support this:

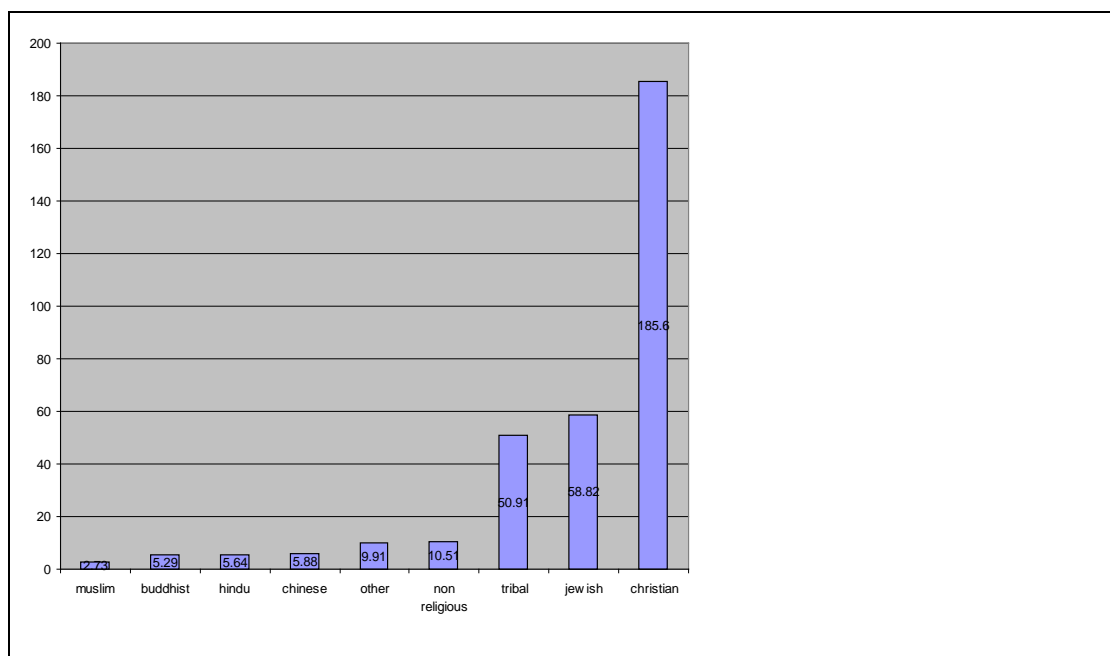
It is common practice among western evangelicals to declare that the Great Commission will be fulfilled when each person has had an opportunity to be exposed to the gospel through evangelistic initiatives. But, we must ask whatever happened to the command to make disciples?

On the other hand, others have taken a different stand on the matter. Repkin (1996:284) argues: "The harvest theology should be reviewed because the New Testament word for evangelism is to 'tell' or 'proclaim.' The missionary task is to clearly share the gospel until

all people have had an opportunity to hear; baptizing and discipling those God has quickened.”

Preliminary analyses of the above statistics indicate a seriously unequal distribution of the human resources of the Christian mission. Whatever the reasons for this, it seems these resources are in areas where the gospel has already been preached. For a clear analysis of this fact, I will examine the information provided by scholars who support the notion that there is an unequal distribution of mission resources. They look at the distribution of missionaries by calculating the number of missionaries per million people. This approach is summarized in Figure 4.

Figure. 4. Number of foreign missionaries in major cultural blocs. Source: Winter and Hawthorne 1999:523).



Rundle and Steffen (2003:70) explain:

As we can see, in Muslim countries there are fewer than three missionaries per million, compared to almost 180 per million serving among largely Christianized people groups. The point is, whether we are talking about money or people, the overwhelming majority of our efforts and resources are directed toward the already evangelized parts of the world.

Although there are several factors that could be dictating such a trend, the statistics show that there is unequal distribution in the way these human mission resources are distributed. Unless the Church does something extraordinary, it will make little headway in the task of reaching

the unreached in the foreseeable future. The Church faces a mammoth task in its endeavour to fulfill its mandate of reaching the unreached with the gospel. The above table clearly shows an imbalance in the deployment of mission resources. Thomas (1995:164) comments:

Neither Secularism, nor the existence of other religions and ideologies, nor the population explosion, nor the demand of other urgent and inexcusable tasks, which Christians must fulfill, can relieve the Church of this task that no other human institution can fulfill in its place. Evangelism must be carried on in a Capitalist or Socialist society or in any other society, which may emerge in history.

Nevertheless, this does not mean that the figures have remained static since the time these scholars conducted their research. The Church has been making efforts and over the years good results are being recorded in most parts of the world. For example, referring to the 10/40 Window, after the “A.D. 2000 and beyond Project” was launched, Johnstone and Mandryk (2001:6) wrote:

The most neglected part of the world basked in unaccustomed attention, thousands of congregations were mobilized for prayer and action, hundreds of agencies reformulated strategies and recruitment of workers for the unreached significantly increased. In the author’s own agency, deployment in the 10/40 Window went up from 34 % in 1984 to over 70 % in 2000.

With the advent of Two-Thirds World missions, good progress is being made. But it remains to be seen whether the above author’s agency and others have continued to deploy the mission forces, especially in the areas where there are still unreached people or people groups.

2.4.2 Financial mission resources and the unreached

Financial mission resources can be assumed to be directly proportional to the human mission resources. It is therefore to be expected that the misdistribution of human resources also means that there is an unequal distribution of the financial mission resources. Furthermore, it implies that when we are talking about the Church as having enormous human resources for mission, it also means that the Church has huge financial mission resources. But once again, it appears that there is gross unequal distribution of these resources. Sookhdeo (1987:186) says:

The Church worldwide has enormous financial resources at its disposal. Yet there are great inequalities in the distribution of these financial resources, not only between the churches in the West and the Two Thirds World, but also between poor churches in urban ghettos and richer churches a few miles away in the suburbs; and even between a poor man and his rich brother only a few feet away in the same

congregation. These same inequalities may be found among mission agencies and among Christian workers. All too often, it is a slick advertising programme and not the actual merit of the ministry, which dictates which agency, has a high income.

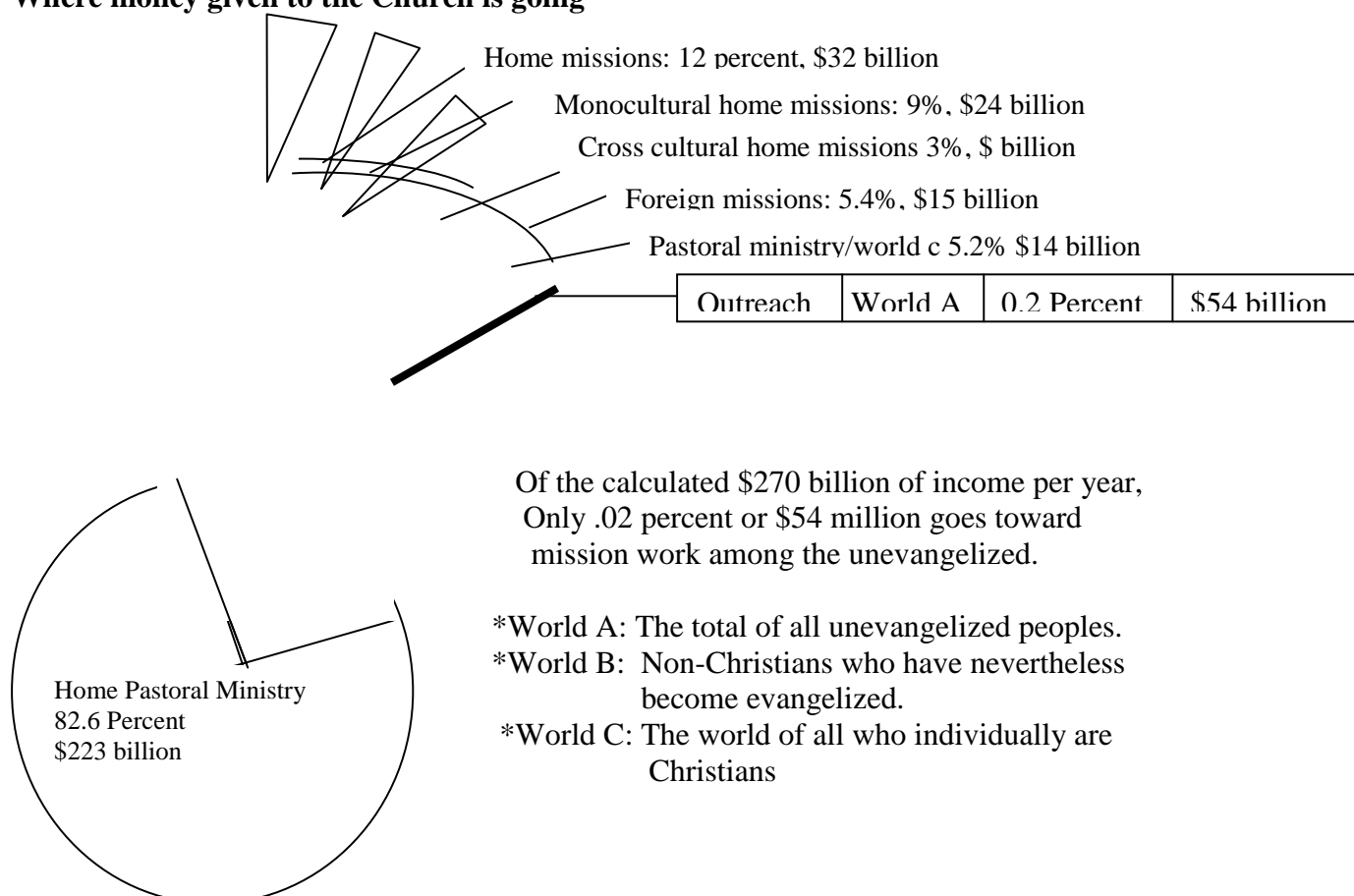
It is a fact that not all the financial resources that the Church has are mission funds in that real sense. It is not all of it that can be used for the task of world evangelization, i.e. in terms of using it to reach out to the unreached. This is because the Church has several expenses, some directly and others indirectly related to world evangelization. As much as several areas of the Church need financial support, I presume that there is need to identify the neediest ones so that these do not suffer at the expense of the others. I believe that if there is an area where the Church needs to allocate more finances, it is the area of evangelizing the unreached with the gospel. We can give this area any name, as long as its objective is to promote world evangelization. Unfortunately, it looks as if this is the department that gets the least in the allocation of the finances of the Church. Rundle and Steffen (2003:70) explain:

As we can see in figure 5, of the \$270 billion donated each year to Christian churches and ministries, only 0.02 percent, or \$54 million, goes to fund the work being done in the least-evangelized countries.... [I]t can be seen than 80% of the total finances are allocated to the home pastoral ministry.

Figure 5. Figures reflect money given by the Church worldwide in U.S. dollars.

Source: Barrett et al (2001:901)

Where money given to the Church is going



Unfortunately, it looks as if this is the department that gets the least. Finances are an essential component in the task of world evangelization. There is therefore need to allocate this important resource appropriately so that the priority areas are catered for adequately. Bonk (1991:X111) endorses this view:

Money is and will always be an important and necessary resource for the life of the Church. Nevertheless, it must be allocated in the right proportions and with full knowledge that—under present world condition—it is not merely neutral, but dangerously liable to corrupt the evangelization process.

I believe that the above trend, where most of the finances are allocated to the so-called pastoral ministry, is a common feature in most parts of the world. Consequently, I also suppose that this has negatively affected the overall effective implementation of world evangelization. More likely than not, there may be a need to revisit the way these funds are allocated, not to dictate to churches, but to provide guidance to those who might need it. Sookhdeo (1987:185) recommends:

Christ's teaching and his example of the use of resources carry immediate significance for those who are engaged in the mission, which he entrusted to the Church. The resources within the Church are not the property of the Church, but rather of him who purchased the Church with his own blood. We are his stewards, responsible to use these resources as he directs. It is necessary to establish a theology of resources in order to combat the present tendency for diverse priorities, pressure and ideologies to guide our decision in making in this area.

However, even if a theology of resources is developed, the onus is still on the Church to observe whatever guidelines could be laid down. What is required of the Church is to remain focused on the task of world evangelization. This is the priority that should guide the development of a theology of resources.

The same arguments for or against the unequal distribution of mission resources could arise here as well, but whatever reasons are given, either for or against the present distribution of mission resources, these should be done with prudence so that the general advance of world evangelization should not be negatively affected.

2.5 Conclusion

I consider the statistics on the present distribution of mission resources in the world as essential information for missiological reflection on the task of world evangelization. If the

Church is ever going to do meaningful work in this regard, it needs to be aware of the figures that are at play. Both the people who support the statement that there is an unequal distribution of resources and those who are skeptical about this will, in the final analysis, need to know the statistics so that they are better placed to forge ahead with their evangelistic programs.

I believe that there is an unequal distribution of mission resources in the world and I believe that it is a problem. The Church has huge human and financial resources to be able to greatly reduce the number of unreached people and people groups. The Church should not fail to perform this noble task. It should therefore make every effort to optimize the use of its resources that are available for world evangelization. Although many unreached people and people groups are being reached with the gospel in most parts of the world, this misdistribution can, as time goes by, overshadow the efforts that are being made towards world evangelization. If the Church does not correct this discrepancy in its mission force and financial distribution, the task of reaching the unreached will continue to suffer many setbacks.

CHAPTER THREE

CAUSES OF THE UNEQUAL DISTRIBUTION OF CHRISTIAN MISSION RESOURCES: A CRITICAL ANALYSIS

Introduction

Having discussed the unequal distribution of Christian mission resources in chapter 2, I move further in this chapter to explore possible causes of this situation. I will also critically analyze the theological explanations or justifications that are given for this state of affairs. Some of the reasons presented for the unequal distribution of mission resources have strong points, so that one has to be reasonable in trying to analyze them. I will therefore discuss both sides of the argument, i.e. those who subscribe to these causes and those who do not consider them as worthy of endorsement.

3.1 Political factors

In the first place political factors are cited as cause of the unequal distribution of mission resources. These political causes have to do primarily with closed national boundaries and war situations.

3.1.1 Closed doors

One of the main causes that have led to the present unequal distribution of mission resources is the fact that the governments of some countries have passed legislation that prohibits public Christian worship and witness, especially by expatriate missionaries and other church workers. In this way they put the unreached people and people groups out of reach of the gospel of Jesus Christ. Islamic states, for example, are “no go” areas for Christians in terms of preaching the gospel. In most cases, religion is tied together with politics, thus making it very difficult to enter such zones with the gospel. Tallman (1989:236) explains:

We must be realistic in our appraisal of the current picture of missions and recognize there are obstacles that hinder the task. Some are more perceived than real, but we must nevertheless consider them. For both political and religious reasons, the prospect of an enlarging Christian presence is not viewed as a positive factor with the national goals of many countries. This is particularly true in Islamic nations, where no attempt is ever made to separate political ideology from religious theology.

The unequal distribution of mission resources is hereby explained and justified. There is a perception that mission resources, especially human resources, are in great danger in certain countries. This is particularly true in countries like Afghanistan; under the Taliban, for example, Christians would not be spared if found evangelizing or if any Muslims would convert to Christianity. Paul Marshall, speaking about Afghanistan in the current situation, reveals in an interview with Griffith (2006):

The Afghan constitution enshrines Islamic law (Sharia) as a supreme law of the land. And it does not say what Sharia is. We had a case this year of a Christian convert, Abdul Rahman. He had become a Christian 14 years before and was charged and faced death penalty and was in the end smuggled out of the country. On religious freedom Afghanistan is still highly repressive.

On the one hand, some people therefore look at closed doors as risky areas for the deployment of Christian mission resources because of the probable outcomes of such attempts. This then becomes an expected and justifiable cause of the unequal distribution of these resources. On the other hand, the justification of not channeling the resources to such politically motivated hostilities is questioned by other theologians. Someone like Robert J Leland (in Repkin 1996:288) suggests that Christians should become as “fanatical” as Muslims, for example, in their pursuit of world evangelization:

Amber, my wife, and I were praying for the various countries in the 10/40 Window. We have become increasingly concerned about the usual .001 type percent of evangelical Christians in so many of these countries. How is that percentage ever going to change especially in the face of such militant and violent Islam, not to say that of the Hindus and the Buddhists as well? There is only one way: Christians must somehow lose their fear of death and desire of comfort and take the gospel to these people en masse. We need to become as fanatical as the Muslims are, in extending their faith regardless of the consequences. Until we adopt this attitude, I doubt that we will see much of breakthrough among these very resistant religions. We desperately need another Pentecostal shaking out of which the early believers spoke the word with great boldness.

It is one thing to observe people of other faiths being committed and active in their pursuit to win others to their religions, and quite another thing to encourage Christians to do the same. Muslims are deeply committed to Islam, to the extent that they are sometimes ready to sacrifice their lives for it. It seems as if very few Christians are ready to sacrifice their lives for the sake of the gospel. The strategies being adopted in one religion may not always work in another religion because we may not be acquainted with the driving force behind such approaches. And to encourage others to go the same way could be irresponsible.

Rather than being over zealous, to the extent of overlooking the “closed doors” factors, another group of scholars offer a more reasonable way of doing evangelism in such places. I think this could be more popular than Leland’s proposal. Tallman (1989:239) is of the opinion that:

Even where doors are closed to the presence of Christian missionaries, other unhindered ways exist to carry on with our mission. Prayer knows no boundary. Also, bi-vocational or nonprofessional missionaries may enter closed countries and carry on a twofold function of occupational contribution and Christian presence. Tetsunao Yamamori suggests that ‘a bold strategy’ for today is to not only bolster our new missionary force but to look at mid-career and post-career professionals as those that could be ‘new envoys’ for restricted areas.

3.1.2 War factors

Some missionaries may brave their way into closed and hostile countries, but the aspect of war is more real than perceived. Most likely, this could account for a greater share in the causes of the unequal distribution of mission resources. In countries where there is war, it is difficult to deploy Christian mission resources. This is due to a number of factors, ranging from death to abduction of missionaries. In countries like Iraq, where a war is going on, we should not expect many missionaries heading that direction to evangelize. Some of the unreached people in that country are certainly cut off from being “physically” reached with the gospel. Maybe the only other way to reach these and others in war-torn countries would be through radio, TV, and other forms of technology. This is particularly so because even some of the few missionaries who are brave enough to remain in such volatile situations withdraw for safety reasons. In the Democratic Republic of Congo (DRC), for example, we see an instance of missionaries withdrawing for fear of their lives. Sprenkle (2001:29) explains:

Many missionaries living in the interior have moved to the Capital City, Kinshasa, or to bordering countries to escape the violence, which has dominated life in the country since 1966. Tom and Sharon Crowe have evacuated five times since arriving in 1989. Two other times they were told to go but were unable to leave safely. The Crowes and several other missionaries have again been forced to evacuate. They now wait in Kitwe, Zambia, for the fighting to die down.

The effect of wars on world evangelization is such that sometimes some of the Christian mission resources are then channeled elsewhere or sent back to where they originated from. This means that the unequal distribution situation is naturally created; a state of affairs which is justified by some people, who believe there is not much that could be done unless security

improves. That is a valid point, but others feel that since some missionaries have been brave enough to serve faithfully in the midst of wars, the justification is somehow invalid. Widerberg (2007:2) confirms this: “Up to 17 000 Korean Christians serve the Lord abroad, most in war-torn, volatile, hostile and ‘restricted access’ nations.” However, some believe that the answer may not be basically in the missionaries, but in the indigenous Christians.

Southern Baptist missionary, Rusty Pugh (in Sprenkle 2001:29), points out: “Everyone knows that in the fairly near future, missionaries will be forced out again. That is why it is important for the leaders to be trained in starting their own churches. If this Movement is going to continue, it must come from within the Congolese Christian community”. I therefore assume that indigenous Christians, who are in touch with the people in such tricky moments, if trained well, could be indispensable to world evangelization. It often works out that during the times of war; a lot of people are helpless and thirsty for the gospel because they know that death is imminent. People become more receptive to the word of God when in such dangers. Political factors are real and if not taken seriously, they can really affect the Church’s world evangelization task negatively. Realistic and practical methodologies of carrying out the task of world evangelization amid these glaring obstacles should be formulated and pursued.

3.2 Socio-economic factors

3.2.1 Geographical reasons

When Matthew 24:14 states that “this gospel of the Kingdom will be preached in the whole world as a testimony to all nations, and then the end will come,” it entails that the gospel needs to be preached to every people group regardless of where they live and the conditions of the places that they inhabit. Simple as this may sound, conditions of certain places are so bad that some would-be missionaries to some of these places have abandoned the whole idea of operating from there. Almost certainly, this is one of the causes of the unequal distribution of mission resources. A generally acceptable principle is that very few people would really want to go to places where the basic environmental and geographical conditions are not favourable. It appears that some unreached people(s) are in very difficult places to reach due to environmental factors. Some of them have nomadic tendencies, a further impediment to evangelizing them. Hunter (1999:79) remarks:

However, a closer look at the world of unreached peoples will reveal that there is another stratum of the human society where the Church has not yet begun to make any real progress. Some of them live within natural boundaries where Christian

missionaries are not welcome, but most are unreached chiefly because they live in conditions which are regarded as being unhealthy and uncongenial to western missionaries. To add to the difficulty for missionaries in reaching these people, they are usually nomadic or semi-nomadic. This socio-economic system known as nomadic pastoralism makes them particularly unattractive to western missionaries. Not only do they live in nasty, hot and uncongenial areas, but most of them don't stay put if they go to the trouble of building mission stations among them.

The above observation has some logic to it and cannot be entirely brushed aside. Non-conducive environmental conditions often shut out many prospective bearers of the gospel. Avoidance of certain places in preference for others, due to the reasons indicated, contributes to the unequal distribution of mission resources. This is because a lot of mission resources get channeled to places perceived to have favourable conditions.

However, others have defeated all odds and have managed to take the gospel message to places that have unfavourable environmental conditions. There is a case of a Canadian missionary who is attached to Trans-Africa Theological College (TTC) in Kitwe, Zambia. Chibale (2007) revealed during an interview that they pitched a tent in the bush for a week together with a team of theological students from the same college. This is when they went to evangelize among a nomadic people group in the northern part of Zambia. They were exposed to all sorts of adverse conditions in the bush for the sake of the gospel.

3.2.2 Urban and rural factors

Although this could be seen to be closely linked to geographical factors, it is fairly different in some way. While the former is mainly due to the environmental conditions, this one has to do more with economic reasons. It is generally difficult to support and maintain the rural church, let alone missionaries. In some cases, due to various kinds of difficulties, missionaries have not been willing to take up assignments of rural ministry. Others have even ended up withdrawing from the mission altogether. Hocking (1932:97-98) reveals:

The maintenance of rural church has in the past been one of the most baffling of all missionary problems. It has been almost impossible to find a pastor who could go to the small country church and there has been a tendency for them to give up and retire from the field after a brief experience of the difficult struggle.

What emerges from this is the concentration of mission resources in some urban areas at the expense of the rural ones. Both the urban and rural areas of most countries have their own share of unreached peoples and that the former could have more of them than the latter in certain countries. This is particularly so because some people in the rural areas move to urban

cities in search of employment and other forms of livelihood. This has created a situation whereby some Christian workers, e.g. pastors etc also avoid such places due to little economic activities in some of these rural areas, resulting in maldistribution of Christian mission resources.

The rural communities are not as cosmopolitan as the urban ones and, in most cases; the people share common languages and cultural orientations. If most missionaries shun such places, then the Church is losing good opportunities to reach as many unreached with the gospel as possible. This tendency, whereby missionaries or other church workers are getting concentrated in urban areas at the expense of the rural ones, has some bearing on the distribution of Christian mission resources. Therefore, it is clear that the urban-rural divide, and the preference of urban areas to rural ones by some Christian workers, is perceived to be one of the causes of the unequal distribution of mission resources.

3.3 Theological factors /objections

3.3.1 Opposition to world evangelization

3.3.1.1 Pre and post-colonial theologies

At the outset, this factor may be very unpopular to many Christians because it hinges on the Great Commission given by Jesus Christ to his disciples. It may also be difficult to comprehend that there are some people, including Christians, who are perceived to be against world evangelization. It is true, though, that some Christians have questioned the act of evangelism, thereby implicitly endorsing the present (unequal) distribution of Christianity in the world. They argue that evangelization is not mandatory on Christians today. Pityana (1992:11-12), for example, says:

But is evangelism an imperative as we have been made to believe? I doubt it. The first point I wish to make is that 500 years of evangelization have left the world in a sorry state. It has introduced religious wars and now religion has been used to justify all manner of oppression as in Northern Ireland and now in Yugoslavia. Evangelism has been closely associated with the colonial designs of western powers that the message has become indistinguishable from the quest of power and influence.

The implication of all this is that since evangelization has caused such negative results, ranging from religious wars to death, it cannot be the will of God that it should be pursued. The understanding of this is that God would not wish people who were living in peace suddenly to find themselves in precarious circumstances because of evangelistic activities.

There is a degree of logic in the above perception of the results of evangelization. In fact, some theologians have rejected those dimensions of the Bible and the Christian tradition that have condoned or encouraged violence, leading to death and destruction. They put the blame on God, as it were, and portray him as cruel. Kane (1981:19) reveals that “Certain Bible scholars have depicted the God of the Old Testament as cruel, vindictive, and bloodthirsty, demanding the last pound of flesh and the last drop of blood.” This is with reference to how God empowered the Israelites to wage war and destroy their enemies, mainly because these were worshipping gods other than the God of Israel. Jehovah claims to be the only God (Isaiah 45:22) and only Saviour (Isaiah 43:11) in the world.

Nevertheless, it appears that God looks at things differently. In many biblical accounts, he authorized the destruction of people and nations mainly because of religion, i.e. monotheism. He had chosen Israel to “evangelize” the world at that particular time. And obviously they had to meet hostility from people who were already comfortable with their ways and objects of worship. God therefore helped them win those battles. We cannot see a real case of evangelization by the nation of Israel, because evangelism is the proclamation of the gospel of Jesus Christ, which could only happen after the incarnation of Christ. However, Kane (1981:26-28) explains that Israel was a missionary nation and was supposed to make the people of other nations, who were idol worshippers, to know the true God, Jehovah. Israel was chosen for the sake of the salvation of those nations and later on the whole world:

Abraham and Israel were not chosen by God for their own sakes but for a much wider purpose, the salvation of the whole world. Israel was indispensable to God’s overall scheme of redemption. God had threefold purpose in the election of Israel. First, Israel was to be the recipient and guardian of God’s special revelation to the world. (Heb 1:1-3). Second, Israel was to be the channel through which the redeemer was to enter the stream of human history. Third, Israel was to be God’s servant (Isaiah 44:1-2) and witness (Isaiah 43:10) in the midst of all nations. Israel was to be the light to the gentiles. Through Israel God was to reach out in saving power to other nations.” I will also make you a light for the gentiles, that you may bring my salvation to the ends of the earth” (Isaiah 49:6).

I therefore do not think that some negative effects accompanying those ‘500 years of evangelism’ as (Pityana 1992) states, has the necessary implication that the church should stop evangelizing. The Church has been evangelizing for even more than 2000 years now! The abuse of a good thing does not cancel its use, and cannot be employed as an argument that God never intended the gospel to be preached. Someone who makes such an assertion

will struggle to explain New Testament passages like Acts 1:8, Mark 15:16 and Matthew 28:18-20, which have the clear implication that evangelizing, is an integral part of a Christian lifestyle.

I believe the focus should be more on trying to find out why and how division and hostility arose in Christian history. The gospel enters human societies as a compelling message that demands a choice – and people choose differently, often against each other. Part of the reason for the negative effects of 2000 years of evangelization is the presence of impure mission motives. Often the forces of trade and commerce, imperialism and the desire to “civilize” the “uncivilized” had a stronger influence on the evangelizing mission of Christians than the love of God and the message of the cross. In other words, it had more to do with the missionaries and how they brought the gospel, than with the act of evangelization itself.

3.3.1.2 Biblical authority for evangelism questioned

Perhaps the most challenging argument that is being put forward is the question whether there is Biblical authority to do evangelism. Pityana (1992:11-12) doubts this:

But more significantly, one has to question whether there is sufficient Biblical authority for the pursuit of evangelism. Reference is often made to the dominical statement in Matthew’s Gospel, “Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19). However, Matthew uses the imperative aorist verb to express the command, “make disciples.” In the only other instance of such use in Matthew 6:1 the thought is conveyed that the command is simply to do an action without regard to its frequency or continuance. The simple present imperative would have adequately conveyed the sense of continuity or act which was repeated again and again. But this is not what Matthew suggests. If one takes note of the fact that Matthew has the strongest sense of Church order and practice, then the tense which suggests continuity would have been easy to use. That suggests to me that it was never Matthew’s intention to create a Church bent on evangelization.

The argument being presented here is that since Matthew did not use the present imperative tense, it was not the intention of Jesus to create a Church that would continue with evangelization. While it is true that the aorist imperative is used in Matthew 28:19, it is a command (in the aorist tense) with three present tense participles (going, baptizing, teaching) depending on it, and these suggest ongoing action. The next verse (v.20) also implies some kind of duration into the future (“I am with you always, to the end of the age”). This promise is linked directly to the commands in v.19, which suggest ongoing continuity. A closer look at other passages in Matthew also casts doubt on the certainty with which (Pityana 1992)

denies the notion of disciple making as an ongoing feature of the Christian movement in history. Matthew 9:35-37, for example, states:

Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness. When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field."

Matthew is seen here to be promoting evangelization. The harvest field is a metaphor for the world of the unreached with the gospel and Christians are supposed to go into this field and preach the good news of salvation. How do people act as "fishers of men" (Matthew 4:19), if not through evangelization?

In view of the above, it is clear that Pityana (1992) drew some unwarranted conclusions from the aorist tense of the verb "make disciples" in Matthew 28:19. This claim is in direct conflict with the united witness of the New Testament that the Church is the community of the coming kingdom of God and has the joyful responsibility of inviting "all nations" to become disciples of Christ. It was expected of Christians to evangelize after receiving the message of salvation, since the two dimensions of "follow me" and "I will make you fishers of men" are two sides of the same coin. As people come to believe in Christ Jesus through the act of evangelization, they in turn are supposed to become witnesses, not necessarily due to an external command, but through their inward motivation. Green (1972:21) points out:

Out of the nature of his very being, Christ commissioned the Church to "make disciples." Christ never questioned the fact that his true followers would go; therefore the "go ye" of the Great Commission (Matthew 28:19) is not necessarily an imperative, but an internal motivation to spiritual activity. It is true that Jesus spoke Aramaic and that Aramaic and Hebrew participles were sometimes used as imperatives but consensus places the emphasis of the commission on the words "disciple all nations." Such confidence! As a participle "go" could be literally translated "going" or "as you go." Christ knew they would respond to his call; therefore, he gave them a program. As you go into all the world "teach" (make disciples of) all nations. The commission was for followers already in motion. The "go ye" was placed automatically in the heart of New Testament converts. Conversion became their motivation.

I consider that the act of evangelization has to do more with internal motivation than the command itself. This is due to the fact that even if there is a command to evangelize, without motivation, it is very unlikely that instructions would be adhered to. Bosch (1990:151) agrees:

Evangelism is therefore witnessing to what God has done, is doing, and will do. To be such a witness, is a privilege rather than duty, it flows from gratitude rather than from law. The believer is involved in evangelism as an inner urge, awakened by the Holy Spirit.

However, I do acknowledge the fact that there have been difficulties surrounding the way in which evangelization was carried out, which has led many Christians to rethink it fundamentally.

People who hold this view are understandably not concerned about the distribution of Christian mission resources. Since, to them, evangelism is not mandatory and has brought more harm than good in history, it does not concern them whether there is an unequal distribution or not; it simply does not matter. People who hold such a view will not actively promote the deployment and allocation of Christian mission resources for the use of world evangelization. I therefore believe that this view is one of the causes of the unequal distribution of mission resources in the world.

3.3.1.3 Salvation in all world religions?

One of the most intensely debated theological issues that have emerged in recent years is the question of the scope of salvation. This is because there are several religions in the world and each one of them claims to have something to offer the world. In one way or the other, people from all walks of life are called upon to follow and believe in their message. It also appears that in most of these religions, if not all of them, people are called to some kind of salvation. Raguin (1979:47) states: “The very essence of a religion is to provide a means of salvation, and in this case salvation is understood as liberation from the present, temporary, imperfect and usually unfortunate condition of life.”

Christianity is a religion based upon faith in Christ Jesus. However, there are different approaches among Christians to the question whether salvation can only be obtained through personal belief in Christ. The one approach is called exclusivism, which commonly uses biblical passages of John 14:6 and Acts 4:12, among several others, to substantiate their claims. Kritzinger (1998:237) explains this “model” in the “theology of religions”:

This model includes Christian theologies that limit God’s salvation to those who have heard of Jesus Christ and who have consciously opted to follow him. In other words, this approach believes that it was necessary for Christ to come into the world for salvation to have become a reality on earth through his death and resurrection. If

Christ had not been incarnated there would have been no salvation on earth. It also believes that salvation is impossible unless a person accepts Christ as Lord and believes in him.

However, in other religions, the picture is different. Raguin (1979:47), for example, explains:

But in other religions, Buddhism for instance, there is properly speaking no savior, and man is the proper agent of his own salvation. Instead of speaking of sin, Buddhism speaks of *karma*: that is, of retribution for actions which engage man in the indefinite process of deaths and rebirths, up to the point of access to the state of *nirvana*, which is definite salvation. This salvation is the permanent and happy state of liberation from the law of *karma*. That is the basis of theory of salvation in Buddhism.

It is on this premise that some Religious Studies scholars and Christian theologians alike have proposed that there is no need to engage in the evangelization of the world, since all religions can lead to salvation. This probably comes about due to the manner in which Christianity portrays its version of salvation: “No incarnation of Christ, no salvation; no conversion or belief in Christ, no salvation.” It is the claim that “anyone who does not believe in Christ is forever lost and that all other religions except Christianity are false” which has prompted this debate. Some have been very forceful in trying to disprove such a view of Christianity in its relation to other religions.

Karl (1975:216) states uncompromisingly: “The tradition that those who live outside official and public Christianity are damned is senseless, cruel, and has no hope of being accepted by the man of today, in view of the enormous extent of the extra Christian history.” Swami Vivekananda (in Badham 1988:40) adds: “I do not understand how people declare themselves to be believers in God, and at the same time think that God has handed over to a little body of men all truth, and that they are the guardian of the rest of humanity.” In view of the above, some Christian theologians have even opted to revisit their earlier positions. Hick (1973:120) writes:

I assumed it to be a central Christian position that salvation is through Christ alone and therefore that those who do not respond to God through Christ are not saved, but, presumably damned or lost. However, although I believed this, I did not stress its negative implications. My attention was focused within the area of salvation and not upon those left outside.

Hick and Knitter (1987:17) further add:

What has led many, perhaps most, thinking Christians during the last seventy years gradually to abandon this absolute position? The full answer would be many-sided. Perhaps the most important factor has been the modern explosion of knowledge among Christians in the West concerning the other great religious traditions of the

world. The immense spiritual riches of Judaism and Islam, of Hinduism, Buddhism, and Sikhism, of Confucianism and Taoism and African primal religion, have become better known in the West and have tended to erode the plausibility of the old Christian exclusivism. Another factor has been the realization that Christian absolutism, in collaboration with acquisitive and violent human nature, has done much to poison the relationships between the Christian minority and the non-Christian majority of the world's population by sanctifying exploitation and oppression on a gigantic scale.

World evangelization, in the exclusivist model, is meant to give an opportunity to every person and group to hear the message of salvation in Christ Jesus. However, in the pluralist model of John Hick and others, there is a belief that since salvation is possible in all religions, there is no need for world evangelization. In the words of Knitter (1985:222), Christian mission should take place in dialogue, aiming not at inviting other people to become Christians, since "the goal of missionary work is being achieved when announcing the gospel to all peoples and this makes the Christian a better Christian and the Buddhist a better Buddhist." Some scholars have, over the years, vehemently declared that people of other faiths need to be left alone to go about with the norms of their religions. They should not be interfered with, as it were, by the Christian message. Du Preez (1990:197) explains this view:

Even in what has traditionally been known as the "Christian" west, we no longer stand at the opinion that one religion has a monopoly. People should everywhere be free to believe as they choose, and as each person's religious convictions are sacred to him or her, we should treat people accordingly.

Muhammed Taqui Mir (in Badham 1988:40) adds: "If you have yourself come to God, the others too are seeking him; however different be the ways the destination is the same." Such a view is tantamount to suggesting that world evangelization is not as important as many Christians might think, because salvation is available in all religions. Heim (1995:101-102) also writes: "According to the pluralists, the many faiths of the world-even in their exclusivists' versions – may all save in some sense."

Kritzinger (1998:242) explains that "Knitter does not understand Christian mission as directed to the conversion of people from other religions to Christianity, but encourages Christians to be deeply devoted to Christ and to play an active role in the world."

If salvation is indeed available in other religions as well, why should the Church be in the business of doing world evangelization and probably wasting the resources that could be used for the promotion of peace, justice, etc.? Raguin (1979:52) asks; "We have the objection that

if that is the case, if any man can be saved, why should we wish to evangelize that man?” Consequently, such mindsets have contributed to the unequal distribution of mission resources in the world, since it causes world evangelization to disappear as a priority for Christians. The unreached people, belonging to other faiths, are deemed to be saved or to have found salvation in one way or the other. It is presumed that even though they have not yet found this salvation, it is possible for them to find it as they continue to search within the confines of their own religions.

Other Christian theologians propose an “inclusivist” theology of religions, which offers “an expanded view of salvation in Christ Jesus”. They have gone further by suggesting that people of other faiths do not necessarily need to believe in Jesus in order for them to be saved. But, rather that the death of Christ was enough to cover everyone regardless of whether they believe in him or not. Anderson (1973:103) explains this “inclusivist” view:

We do not need to know of Christ’s death to benefit from it. Christ is indeed the only way to the Father, but people of other religions will be saved and brought to the father by Christ’s infinite merit even though neither in this life nor after death do they know his saving work. Hence, the purpose of Christ mission is merely to bring knowledge of salvation in order that men and women may feel the assurance of God’s grace. In fact all are going to be saved by Christ death, without any necessity for personal response or commitment.

The issue of distribution of Christian mission resources then becomes immaterial because, according to the above view, every person can be saved in the final analysis. In opposition to both the inclusivist and pluralist views of salvation, there are many Christians who believe that Christianity is unique and that nothing should deter Christians from evangelizing the world, inviting people of other faiths to come to Christ. They claim that there is something in Christianity that is absent in other religions. Soper (1943:149) states:

We carry the gospel to men of other faiths for the reason that we believe Christianity has something to offer which they do not have. It is a bold claim, and yet without it, the missionary enterprise would soon cease to exist. All other considerations are subsidiary to this main issue. If Christianity cannot make good this claim as a religion in comparison with other religions, the compelling motive of missions is gone.

This is what has been the driving force for those who believe Christianity is the only religion that has the true version of salvation. This study also takes such a point of departure. Any advocacy and claim other than the above could have far reaching effects on Christianity. It would cause mission resources earmarked for “unreached” areas to be diverted to other areas, thus entrenching the maldistribution of Christian witness in the world. Christianized countries

or nations where Christianity is already present would have a good share, or even more than their share, of these resources. At the same time, areas where there is a strong presence of other religions – Buddhism in Thailand, Hinduism in India, Confucianism in China, Islam in Saudi Arabia, etc – would be deprived of Christian mission resources. This is fundamentally because they are considered to be authentic ways of salvation in their own right, offering their adherents the much needed salvation. I conclude this section with the statement that the “salvation in every religion” factor has been one of the causes of the unequal distribution of mission resources in the world, since it has weakened the commitment of many Christians to witness globally and interculturally to people of other faiths.

3.3.2 The “unfertile ground” or “harvest theology” factor

While it is generally accepted by Christians that world evangelization is one of the main tasks of the Church and that it should be pursued, others are of the opinion that this is supposed to be done only in places where the Church is expected to record good results, or reap a good harvest, commonly known as “fertile grounds for the gospel.” They cite the example of certain countries like Islamic nations, putting forth arguments that these are naturally hard areas to get a breakthrough. They claim that it is difficult for Muslims to convert to Christianity due to the many difficulties facing those who decide to convert. They allude to the fact that even those who become Christians find it very hard to remain faithful to Christ due to the strong social and family pressures that are usually associated with such situations.

They constantly face the possibility of being disowned by their families, losing their employment, death threats, etc. Since the “returns” are very low in such countries, despite the investment of a great deal of time and energy, some Christian missiologists argue that such countries should not be priority areas for mission involvement. Repkin (1996:285-287) notes:

Among Muslims in the horn of Africa, the rate of people who come to know Jesus is approximately one per year per church-based evangelical agency. Over the past 50 years eight out of every 10 “seekers” have returned to Islam. I do not subscribe to ‘extraction theology’ within persecuted environments. Yet 60% of believers left in such a setting, experience extreme persecution up to and including death. Colleagues have come to me in despair as new converts are beaten, expelled from their families, shot, and killed.

The implication of the above is that the unequal distribution of mission resources is not regarded as a theological problem. It is a reality that we need to face: certain areas are more responsive to the gospel than others, at a particular time. In this approach, emphasis is placed

on reaching the “ripe fields” with the gospel. This is normally called “effective evangelism” and Matthew 9:37 is often used in support of this view. McGavran (1988:13-14), one of the supporters of this view, says:

These words of our Lord are more applicable today in New York, Los Angeles, and all other cities around the world than they were in Samaria nearly two thousand years ago. They are not applicable; they should be understood as a command to reap all ripe urban and rural fields now. This passage is not often thought of as a command to evangelize effectively, bringing multitudes of reborn men and women into a living relationship with the Triune God. Christians today in many branches of the Church are doing many good things, but alas, too few of them are girding themselves with the sickles and ropes and bringing in a sheaf every two minutes. This is a significant crisis facing today’s Church and all its seminaries.

Although, basically all unreached people or people groups should be availed with an opportunity to hear the gospel message so that they could make an informed decision, some theologians, like (McGavran 1988) above, are of the view that the gospel should be concentrated in areas where positive results are likely to be achieved. In referring to the situation in Islamic nations, Livingstone (1994:13) observes: “There is no point, many would argue, in planning to establish a congregation with its own national leadership if we are in fact finding it very difficult even to find one or two Muslims who will make a sustained and clear stance of allegiance to Christ.”

In this approach, evangelism is normally defined primarily in terms of results, rather than in terms of faithful witness and service in the name of Jesus. Pinola (1995:166-167), for example, says:

In defining evangelism at the United Mission of the United Christian Missionary Society (UCMS) World Mission Strategy conference in 1960, McGavran claims that “everything which adds significantly to the Lord” is evangelism, and conversely, and evangelistic approach which ought to bring men to belief in Jesus Christ, but does not, should not be considered evangelism. Evangelism is defined on the basis of its results.

I believe that the pursuance of this ideology contributes to the unequal distribution of mission resources, even though the supporters of such a “harvest theology” would argue that there is nothing wrong about their stance; in fact they argue that it is a prudent and responsible way of using God’s resources. In response to this approach, Repkin (1996:284) argues:

The New Testament word for evangelism is to “tell” or “proclaim.” Somewhere along the line, we have added the seemingly mandatory element of harvest. We need to review our responsibilities as ministers of the gospel and God’s responsibilities. The missionary task is to clearly share the gospel until all people have had an opportunity to hear, baptizing and discipling those God has quickened

The understanding of the above point is that everyone is supposed to be given an opportunity to hear the message, regardless of whether they are likely to accept it or not. And if any of the people respond positively they should be disciplined into mature Christians so that they could in turn carry the message of salvation to others. I consider the “harvest of souls” to be very much essential, but it is not a guarantee that even after believing in Jesus Christ, every person that is “harvested” will persevere to the end. It is only those who will overcome and endure up to end who shall be saved (Revelation 2:17, 26; 3:5, 12 & 21).

This could be applicable to the harvest of crops where, because of certain conditions, some of it gets destroyed and thrown away. Although being one of the primary objectives of evangelism, I believe that making the harvesting of souls (conversion results) constitutive of the definition of evangelism may not be the best approach. This is because it will lead to sidelining the areas that are resistant to the gospel and could thus be seen to be in direct conflict with God’s plan for humanity. I believe that the “unfertile ground” argument of such a “harvest theology” has been one of the causes of the unequal distribution of mission resources. Such an approach to Christian ministry causes resources to be channeled primarily to the “fertile ground” areas, leaving other areas neglected or completely unattended to.

3.3.3 World mission, not world evangelization

Some Christian theologians have been advocating a paradigm shift in the Church’s role in society. Due to the serious and urgent challenges that the world is currently facing, like the HIV/AIDS pandemic, human trafficking, poverty, and the refugee crisis, there has been a view among some theologians that the priority of the Church’s worldwide mission should no longer be evangelism but rather an attempt to address the urgent economic and socio-political problems of the world.

The immediate question that one should ask in response to such a view is whether there is actually a difference between the terms mission and evangelism, because at times these are used interchangeably. I suppose I have already looked at the word evangelism and as such I will just discuss the other term. While it is true that the terms in question are sometimes intertwined, a closer look shows some difference. Stott (1975:30) defines mission as; “everything that God sent the Church to do.” Maybe this is a bit ambiguous because it does not precisely indicate what exactly God sent the Church to do. JJ Kritzing (1989:33-34)

distinguishes between a narrower and a broader view of mission. He firstly speaks of a narrower view, which is interested in the spiritual salvation of the sinner (the soul). The means of mission are therefore preaching, witnessing, proclamation. All mission activity ought to be directed towards the ultimate goal, namely the conversion of people to the Lord Jesus. Secondly, according to the broader view, mission encompasses and addresses the whole life, body and soul.

In this broader view, the missionary task will include aspects of service in day to day life for which there is no room in the narrow view of mission sketched above. From what has been indicated so far, we can see that mission includes evangelism but it is not restricted to it. It includes other aspects of human endeavour. Bosch (1980:17-18) explains more clearly:

Mission takes place where the Church, in her total involvement with the world and the comprehensiveness of her message, bears her testimony in word and deed in the form of a servant, with reference to unbelief, exploitation, discrimination, and violence, but also with reference to salvation, healing, liberation, reconciliation and righteousness.

Although it clear that the separation of these terms is quite difficult, yet some people have chosen to use them loosely, as it were, so that they could drive home a point. In this resolve, some people believe that what is important at the present time is not fundamentally world evangelization, but world mission; and particularly those dimension of mission that focus on social action and human development. Programmes that are being undertaken by World Vision, Care International, the International Red Cross, to mention a few, have been the central focus of several Christians and scholars alike. They argue that if they have to invest their Christian mission resources towards worldwide mission, then it should be for the purpose of alleviating human suffering in one way or the other. If the Church has to be involved in missions, it has to be in the practical aspect of some form of social action. In this case only identified needy areas (not essentially spiritual but physical or material) are targeted with developmental programmes and not evangelistic ones. Todd (1985:8-9) says:

Frontier issues identified by the International Coordinating Committee for the 1980s include economic justice/transnational corporations, racisms, sexism, peace/militarization, ecology/nuclear development, human rights, exiles in contemporary conflicts and dialogue among religions. These frontiers, common to every religion are seen as points where the struggle between "have" and "have-nots" is recognized and waged. Mission is proclamation to the poor and powerless that each action taken to redress the present imbalance of power and wealth is a confirmation of the promised Kingdom of God. Whether it is among women prostitutes in squatter settlements near Manila, the displaced fishermen of Puerto Rico, or the unemployed black youth of London, interns are finding new evidence of 'hope in action.'

I believe that the issues related to the suffering of humanity are becoming a priority for some Christians in this era of the world. In this process, Christian mission resources are increasingly being channeled towards these noble causes. We are seeing more missionaries getting involved in such tasks rather than in the evangelization of the world. Widerberg (2007:2) confirms this perception:

There are around 100 South Korean Christians from a dozen humanitarian organizations and churches presently engaged in voluntary work in war-torn Afghanistan. Since 2000, some 400-500 South Koreans have visited Afghanistan every year in response to the Lord's sending. They do voluntary work in health, education, agriculture, information technology and other fields for the benefit of the people.

I am aware of the fact that some missionaries who do such development work use the opportunity to evangelize among the people whom they serve. But, I believe that, in countries like Afghanistan; where it is almost an Islamic state, terms of references are clearly stipulated by the organizations that send the missionaries. This is because preaching the gospel is forbidden and missionaries would be doing that at their own peril.

I therefore think that most of the Christians (e.g. South Koreans above) who work in such Islamic nations; mostly engage themselves only in what they have been authorized by the host governments to do. I also know that Christians draw their strength to undertake such activities from Scripture passages like Isaiah 1:17. This is the reason why the World Council of Churches has also been in the forefront encouraging the churches to get so much involved in this work. Florin (1965:371) reveals:

Already during the last decade, agencies of the World Council Churches, notably the Commission of the Churches on International Affairs, have repeatedly directed the attention of the churches to the need of supporting United Nations (UN) efforts toward technical assistance and social and economic development.

There is nothing wrong in promoting social action, assisting flood victims, feeding the refugees in the Darfur region of Sudan, helping out the street children, etc. because this is what the Lord has called the Church to do. However, in my view this should not be an end in itself, but a means to the end, which is presenting Christ Jesus. Florin (1965:354-355) attests:

Churches and missions realize that in engaging in social and economical development, they are given both an opportunity and a responsibility. Their opportunity is to participate in a largely non-Christian area in building a nation with the aim of healing its orders and institutions in the name of Christ Jesus. Their responsibility is to safeguard this unique opportunity from any corruption of purpose and distortion of aim; healing the nation in Christ's name and leading it to God.

As much as efforts are being made to evangelize the world, I believe that the socio-economic problems facing the world currently have somehow overshadowed this primary mandate (evangelism) among all other important mission mandates of the Church. Large amounts of Christian mission resources are being allocated to these needy or “physically challenged” areas, which are considered to be priority areas. Places that seem not to be facing these challenges, even though they might have many people unreached with the gospel, are not necessarily given their much needed priority. This is because, as already alluded to earlier, what is being promoted is world mission as a broad and inclusive set of tasks, not basically world evangelization. I believe that this situation, though not very much noticed, has been one of the causes of the present unequal distribution of mission resources.

3.4 Conclusion

Having surveyed the most plausible factors that could have contributed to the unequal distribution of mission resources in the world, I am convinced that my arguments in this chapter carry weight. It seems justifiable to say that the causes of the unequal distribution of mission resources that I have identified and analyzed in this chapter are not just perceived but real. Some of the arguments advanced for a selective channeling of mission resources to certain areas only sound convincing on pragmatic and strategic grounds, but since we do not have clear biblical support for such selectivity, the Church has to find means and ways of taking the gospel to all the unreached.

The advanced technologies and skills that are now available present the Church with a golden opportunity to use them to take the gospel to the ends of the earth, across previously insurmountable barriers. Proposals to revisit the subject of world evangelization because of some contentious issues that have emerged over the years may just derail the Church in its urgent endeavor to reach the unreached with the gospel. Furthermore, in considering theological views working against the evangelization of the world, there is a need to reflect seriously on what is promoted so that through that, the Church could even be in a better position to do its work in the world.

I therefore believe that the causes discussed in this chapter should not be seen as stumbling blocs to the gospel that need to be rejected or discredited. Instead, they should be viewed as

challenges and stepping stones that the Church should face and use to develop a theology and a practice of world mission that can reach the unreached with the gospel of Jesus Christ.

CHAPTER FOUR

THE PENTECOSTAL ASSEMBLIES OF GOD (ZAMBIA) AND WORLD MISSIONS

Introduction

Having looked at the general picture of world missions with regards to the available Christian mission resources and the subsequent distribution of these resources, I proceed in this chapter to examine the PAOG (Z)'s involvement in world mission. As I have indicated in Chapter 1, the reason why I have decided to embark on this study is to use this church as a "case study" of the response of one Zambian church to the unequal distribution of mission resources in the world, and the views that it has concerning this subject. I will therefore look at its statistics in terms of the resources and how these have been distributed both locally and outside the country.

4.1 History and background of PAOG (Z)

This church was established about fifty years ago with the help of the Pentecostal Assemblies of Canada (PAOC). Burgess and van der Maas (2003:1228) report:

From the early 1950's, a number of Pentecostal missions entered the country. The PAOC entered in 1955; the same year in which J.W. Skinner of the PAOC made exploratory journeys from Bulawayo in Zimbabwe to the Copperbelt (Zambia). In 1958 the Mwambashi mission in Kitwe (Copperbelt) was opened and became the launching pad for spreading the Pentecostal message among the national population on the Copperbelt.... The Copperbelt launch of the PAOG (Z) marked the beginning of several other congregations in other parts of the country. For example; the www.northmeadassembly.org website indicates that the Northmead Assembly of God church in the capital city of the country (Lusaka) was started around the same time (i.e. in 1959).

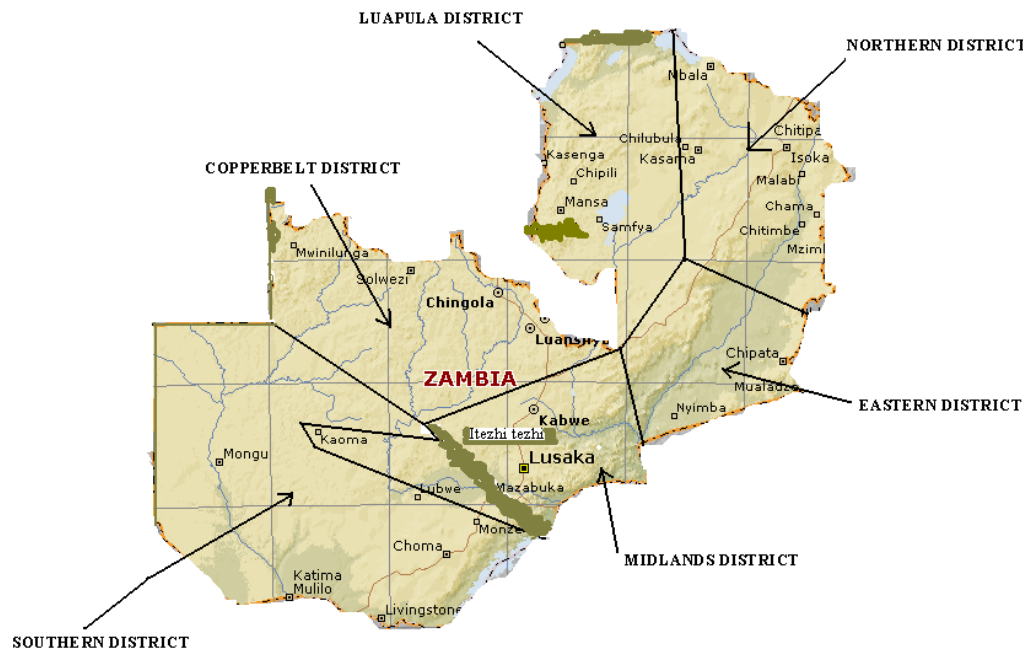
The PAOG (Z) is one of the largest Pentecostal churches in Zambia, with one thousand four hundred congregations throughout the country. Johnstone and Mandryk (2001:757) write: "Pentecostals are those affiliated to specifically Pentecostal denominations committed to a Pentecostal theology usually including a post-conversion experience of the baptism in the Spirit, present an exercise of the gift of the Spirit and speaking in the tongues."

The PAOG (Z) is affiliated locally to the Evangelical Fellowship of Zambia (EFZ); regionally to the Pentecostal Assemblies of God Alliance (PAOG-A) and on the African continent it belongs to the Pentecostal Alliance of Africa (PAOA).

4.2 Governance structure of the PAOG (Z)

The PAOG (Z) is spread throughout Zambia, with congregations in every major town, including districts and rural places. It is divided into six “Districts”, namely: Copperbelt, Luapula, Northern, Midlands, Southern, and Eastern.

Figure 6 shows the demarcation of these districts and the major towns that are found in each of the districts.



The PAOG (Z) operates under an autonomy system of local churches. It has adopted non-episcopal Bishops, which means that it is not structured hierarchically like the Catholic or Anglican Churches. PAOG (Z) bishops are appointed to lead and oversee church “departments”, which have been established for better coordination and administration of the church. There are several departments in the structure of the PAOG (Z):

- Department of Church Ministries (Youth, Men’s and Women’s Departments grouped together),
- National PAOG(Z) Missions Department, which is also called the Department of Home and Foreign Missions (DHFM),

- Department that deals with social programmes, poverty reduction, disasters, partnership building, resource mobilization, etc.
- Department of education and health initiatives in the PAOG (Z).

These departments, together with the districts, have each been given a Bishop as overseer. All the Bishops report to the overall overseer called the Chief Bishop. This feature is the result of a pragmatic and eclectic approach to governance among Pentecostal churches generally. Pentecostals have adopted various church structures from other churches, depending on the origins of these churches. Burgess and van der Maas (2003:877) write:

In their mission and church structures, Pentecostals embrace all possible variations from Episcopal (e.g. former Eastern Europe and Africa) to Presbyterian (mainly English speaking world) to policies embracing total autonomy of local churches (Scandinavian Pentecostals and their mission fields e.g. in some Latin American countries)

The PAOG (Z) constitution (2007:5-30) reveals the following;

At the national level, the church is run by the General Executive Committee called the Council of Bishops chaired by the Chief Bishop. However, there is also the Executive Council that ensures that the decisions made by the Council of Bishops are followed up and implemented. This executive Council comprises the Chief Bishop, The Assistant Chief Bishops, The General Secretary and The General Treasurer. At the district level, the church is run by the District Executive Committee under the leadership of District Bishops. All the District Bishops report to and belong to the Council of Bishops of the PAOG (Z). There are several other committees, such as the women and men's committee, and the youth committee.... The church has a National Missions Department chaired by the National PAOG (Z) Missions director, who is also a member of the Council of Bishops.

Since this research is about the PAOG (Z)'s response to the call to participate in world evangelization, or to put it differently, its response to the unequal distribution of Christian mission resources in the world, I will focus more on the activities of the department that is specifically in charge of activities relating to this endeavour, which is the Department of Home and Foreign Missions (DHFM).

4.3 PAOG (Z)'s Department of Home and Foreign Missions (DHFM)

In its quest to participate effectively in reaching the unreached with the gospel, both within and outside Zambia, the DHFM was set up to coordinate activities related to the fulfilling of the mandate of the gospel of Jesus Christ. This is clearly stated in its mission statement as

enshrined in the PAOG (Z) constitution which states; “The primary responsibility of this department is to act as an agency of the PAOG (Z) in fulfilling its aims to preach the Gospel with signs following to every person in Zambia and abroad and to establish autonomous assemblies at home and abroad” (Mark 16: 15-20).

4.3.1 Structure of the DHFM

The participation of this church in world missions cannot be well analyzed without looking at how it has structured its commitment to world missions. As indicated above, the missions of the PAOG (Z) are run at national level by the DHFM and in the districts it is run by district executive committees.

The DHFM has a sub-committee that comprises pastors. These have been given responsibilities to coordinate and oversee mission activities in the various districts of the country. Chibale (2008) reveals that there are currently 11 pastors who have been assigned to oversee the mission work in various parts of the country. Each “district”, as demarcated by the PAOG (Z), is being coordinated by one or two pastors, depending on how big the district is. Figure 6 shows the current structure of the DHFM (Chibale 2008).

Figure 7

		Missions Director			
		Secretary	Treasurer		
Southern District overseer	Eastern District overseer	Midlands district overseer	Northern district overseer	Luapula district overseer	Copperbelt district overseer

Chibale (2008) also indicated that the human resources allocated to the DHFM are not adequate, due to financial constraints.

4.3.2 National PAOG (Z) Missions Policy

The mandate of reaching the unreached has been given to the Church worldwide and several churches have been seen to be fulfilling this directive by the Lord Jesus Christ. However, this might not be true for every church, let alone for every Pentecostal church, given the fact that

the leadership of some of these Pentecostal churches may have other agendas than that of world evangelization. Nonetheless, the PAOG (Z) seems to have positioned itself to participate in world evangelization, since its missions policy is entrenched in this resolve: “To preach the gospel and plant churches in every area of Zambia and outside the country” PAOG (Z) Constitution (2007:30).

4.3.3 Home Missions Fund (HMF)

Due to the increasing demand for support from various PAOG (Z) congregations and the need to plant as many churches as possible, the PAOG (Z) came up with a policy that allows for financial support wherever and whenever it is needed. This allowed for the creation of a financial facility called the “Home Missions Fund” (HMF). This financial help is intended to run for a period of only two years, at which time the pioneer pastor will have been considered to have settled down and the church to be well established. The PAOG (Z) constitution (2007:30-31) states:

The goal of the PAOG (Z) and the PAOC in Zambia is to establish self-supporting, self-governing and self-propagating churches. The HMF was established to ensure the setting in order of churches by providing minimum pastoral support, housing of the pastor, place of worship and assistance of approved PAOG (Z) evangelists.

This fund is supposed to build up from designated offerings from churches and individuals, not less than 20% of the receipts of the general fund and in the event of lack of funds; from Canada.

There have been debates from various people concerning the issue of the HMF. This has been due to the fact that the funds given towards the establishment of the new PAOG (Z) assemblies are perceived to be inadequate. The current figure of the funds that are supposed to be given to pioneer pastors, for example, as a salary in the Copperbelt district is ZMK 350,000 per month (which amounts to approximately ZAR 600). Mwamba (2008) expressed the opinion during an interview that the amount currently being given by the HMF is “a mockery” due to the rise in the cost of living. Informant A (2007) agreed, and added that the current figures being given should be reviewed and probably doubled.

4.4 Send the Gospel Light Ministries International (SEGOLIMI)

Fifty years since its inception, the PAOG (Z) is still laboring to reach all the unreached within Zambia. Although success cannot always be measured by what someone has physically, for example material wealth, the PAOG (Z) looks as if it has been doing well, judged by the

number of churches that it has established. There are currently 1400 PAOG (Z) assemblies throughout the country.

It has been difficult for the DHFM to spread to other countries, due to a number of reasons, among them lack of financial support and other logistical problems. Malaika (2008) explained in an interview that PAOG (Z) could not expand into other countries, due to the fact that there were already Pentecostal Assemblies Churches in most of those countries. It could cause conflict and division if the PAOG (Z) entered the ministry space of a sister church in a neighbouring country, something it wanted to avoid. However, as we shall see later, some local PAOG (Z) congregations have been making efforts to reach the unreached outside Zambia with the gospel.

It was for the same reason that SEGOLIMI was established. It was the brainchild of the Chief Bishop of the PAOG (Z). During the golden jubilee celebration conference of the PAOG (Z) that took place from 19-22 April 2007, there was a resolve to revisit the church's involvement in world missions.

Sakala (2007) reports the following resolution taken by the council of Bishops:

The council of Bishops realizes that the favor of the Lord has been upon us and he has given us abundance. We would want to participate actively in world missions. In this regard then; the vision of PAOG (Z) will carry such an outlook and obligations as outlined as follows:

1. In order to engage in cross border and international missions, the name PAOG (Z) will not be carried outside Zambia. Instead the ministry shall be known as "SEND THE GOSPEL LIGHT MINISTRIES." Every local church will be required to raise a missions fund for the purpose of funding missionaries to other nations out of PAOG (Z).
2. Missions as opposed to inward looking shall be the pre-occupation of the PAOG (Z).

As stated already, the purpose of this proposed new feature in the PAOG (Z) mission's involvement was to reach out with the gospel to the unreached peoples outside the borders of Zambia. Malaika (2008) sees this initiative as the new hope for PAOG (Z) involvement in world missions. But informant B (2007) refutes this and believes that SEGOLIMI will not work. This is because even though it is was resolved by the Council of Bishops for the PAOG (Z) that churches would be required to raise funds for the same, there is an aspect of autonomy and its limitations. Informant B (2007) also sees the lack of connection between

the leadership of various congregations and the DHFM. Other people think that this is duplication of work, since PAOG (Z) already has a DHFM. Informant C (2008) was of the opinion that SEGOLIMI should be phased out and that the DHFM should instead be financially empowered so as to effect the same vision.

Chileshe (In PAOG (Z) 2008:2) reveals that an opportunity was also given to the delegates of the PAOG (Z) General Conference (2008) to debate whether SEGOLIMI should be officially adopted or not. The results are given in Figure 8 below.

Figure 8. Results for the votes on SEGOLIMI. (Minutes for the (PAOG Z) General Conference 2008:2).

Votes	Midlands District	Copperbelt District	Northern District	Total
For	11	85	5	101
Against	86	1	22	109
Abstentions	8	10	17	35

Despite this negative result, SEGOLIMI continues to be promoted. The opponents of SEGOLIMI look as if they had anticipated the difficulties that this new phenomenon would face. Sakala (2008) revealed during an interview that SEGOLIMI had recently been suspended by the Council of Bishops. This was mainly due to two factors. The PAOG (Z) has embarked on an ambitious and enormous project of purchasing a property in the prime area of Lusaka, at a cost of US\$3m. This property will eventually be turned into its Headquarters. The funds to finance this project will come from the PAOG (Z) congregations and the pastors, including the some of the church members. This financial commitment to a building project will make the growth of SEGOLIMI difficult at the moment.

The second factor is that SEGOLIMI has received negative responses from neighbouring countries, mainly in the Southern African Development Community (SADC). This came to light from one of the meetings that the Chief Bishop of PAOG (Z) attended. SEGOLIMI is viewed negatively by churches in neighbouring countries, as a territorial expansion of the PAOG (Z), not positively as reaching the unreached with the gospel in those countries.

Although there are plans to go beyond SADC countries and explore countries that would accommodate the SEGOLIMI initiative, the actual implementation of this project will commence only after the issue of purchasing the Lusaka property has been concluded. Even though there has been this negativity from some pastors and neighbouring countries, the Chief Bishop remains undaunted in seeing to it that this vision becomes a reality. Plans are even underway to include SEGOLIMI offices at the proposed PAOG (Z) headquarters in Lusaka.

4.5 Trans- Africa Theological College (TTC)

4.5.1 Background

Trans Africa Theological College (TTC) was established in 1976 by the Pentecostal Assemblies of Canada (PAOC). It was then called PAOG (Z) Bible College. Burgess and van der Maas (2003:1228) explain:

The PAOC, which took over the churches on the Copperbelt, found it needed more trained pastors for the cities. A house was purchased in central Kitwe for a Bible College. The Bible College later purchased another property at an old Race course in the same town and renovated it so as to meet the growing demand for pastoral training.

Its name changed to Trans-Africa Theological College in 1994. The reason for this change of name, according to the College's brochure, was to "make a reality the new level of ministry attained; reaching the whole African Continent." Students who graduate from this college go out to do pastoral or any other mission work both within and outside Zambia.. It is therefore important to explore the contributions that this college has made in trying to bridge the gap of the unreached.

4.5.2 TTC vision and objectives

Chalwe (2008) states: "The vision of the college is embedded in the statement 'to build leaders for evangelization, social impact and strong churches' (BLESS)." This entails that the graduates are expected to impact the communities in which they will be called upon to serve, not only with the gospel message, but with developmental programmes as well.

4.5.3. Curriculum and human resources

When one looks at the objectives of this college, it could be concluded that the curriculum (see Appendix (7-EFP)) has been tailor-made to meet these objectives and that both the human

and financial resources are adequate to make this vision a reality. To this effect, Chalwe (2008) says:

The College offers a wide range of courses, as seen in (Appendix 7-EFP). There are three full -time and four part-time staff; two have doctoral qualifications in Theology and Missions, two have Masters Degrees in Theology and Development and the rest have Bachelor of Theology degrees.

But the question may arise whether the curriculum and the lecturers are sufficient to help bridge the gap of the unreached peoples. Kalyati David C, a fourth year Bachelor of Theology student, reveals during an interview (2008) that:

The syllabus is good except that it falls short of lecturers that have passion for missions.... Moreover, the allocation of courses to lecturers who are not specialized in particular courses especially missiology, has had negative effects in as far as motivation of students is concerned. People that have spent time to learn the course should be left to teach.

On the basis of personal experience as a TTC student from 1998-2002, I have seen that lecturers teach whatever course they are assigned to teach. There is no permanency in terms of course allocation, except for the person who teaches New Testament Greek. I think this is largely attributed to lack of adequate lecturers.

4.5.4 TTC'S financial resources

According to the information obtained from the principal through a questionnaire (Chalwe 2008), the following is the breakdown of the financial resources in percentages: 15% comes from PAOC, 10% from PAOG (Z), 5% from all the PAOG (Z) congregations, 5% from the PAOG (Z) Copperbelt District and the rest from student fees. Out of all this, only 5% is allocated to mission-related activities. I was not given access to the actual figures in either US\$ or otherwise, for security reasons.

The College is supposed to be adequately equipped in terms of its financial resources.

However, there are several reasons as to why this has not been so. The major reason is that very few PAOG (Z) congregations are supporting TTC. Out of a total number of one thousand four hundred PAOG (Z) congregations, only less than ten are seen to be meeting this obligation. This was the information obtained from (Chalwe 2008) during an interview.

The other reason is that in the past decade the number of students enrollment has been going down. According of the breakdown of the TTC's financial resources, a big percentage is supposed to come from the student's tuition fees. Nevertheless, the reduction in students enrolled entails reduction in the financial resources at TTC.

When asked whether the college has done enough to prepare students to participate meaningfully in world missions upon their graduation, a recently graduated BTh student said: “Students who genuinely have a passion for missions are not availed with a single opportunity to have a feel of what foreign mission is all about. This is due to the non availability of funds” (Kabulo 2008). On the other hand, Kalyati (2008), another BTh graduate, suggests that mission/sending agencies should be contacted so as to help sponsor students who feel called to reach the unreached, whether inside or outside Zambia.

I encountered the same problem when I had initially suggested in my research proposal to visit one of the countries where there are unreached peoples. The whole reason behind that was to help me appreciate some of the causes why people are unreached with the gospel. I had planned to visit one of the countries in the “10/40 window.” Since I did not have adequate funds to enable me undertake such an expensive trip, I was advised by my supervisor that what I intended to do was not going to be practical unless I had a sponsor and that several other benchmarks are met like prior arrangements etc., are done. I also needed to show some proof to that effect. Sometimes, it is not absolutely necessary to have the practical aspects of training especially in theological training.

In view of the financial difficulties faced by students and others who have the desire to reach out to the unreached with the gospel, there have been different suggestions on how to make this vision by many people come true. Some people believe that the churches where these people come from should be in the forefront to fund such undertakings. However, looking at the impracticality of the matter, whereas few churches in the PAOG(Z) are willing to provide the financial assistance to those who are ready to go and preach the gospel to the unreached, Kalyati (2008) recommends that a “ministry of partnership development course needs to be introduced. This would be the purpose of training people on how to raise money for missions”.

One example of how Christians fund-raise for worldwide missions can be seen in a news magazine called *SEND*, which is a Christian magazine for a mission organization called Gospel for Asia. This organization raises support for indigenous Christians who are well placed to take the gospel to their own people. They make use of Asian Christians who are already in those countries to communicate the gospel. But one astounding thing is that all the

administrative and other supporting staff, whether at their headquarters in the USA, South Africa or Asia, or wherever they may be, raise their own monthly stipend. It was not indicated how they raise this support. But one thing that comes out clearly from this particular aspect is ‘partnership in ministry.’ Christians are seen to be ready to partner with those that are ready to reach the unreached with the gospel. But we could take an example of how other missionaries and staff of mission agencies raise their support. For example, at TTC; missionaries that serve as part of the teaching staff do raise their own support. Every year during break, they travel to Canada to raise support for themselves and for various projects of the same College.

I therefore think that it could be beneficial to introduce a ‘ministry of partnership development course as suggested by (Kalyati 2008) not only for TTC students, but also for those who are already in the harvest fields. There is also need to develop a partnership with an overseas church or seminary which could culminate into short mission trips for students from the North and South together to reach “unreached” with the gospel. This is due to the fact that financial support will always be needed to enable Christians reach out to the various unreached people. Partnership is an indispensable tool for world missions.

4.6. Statistics of the available Christian mission resources in the PAOG (Z)

Before I discuss how this church has responded to the unequal distribution of Christian mission resources in the world, I would like to look at the statistics of its resources, both human and financial. Most churches in the world have resources to enable them to do something about reaching the unreached with the gospel.

Sometimes the lack of involvement in mission is not so much a question of numbers, in terms of the human or financial resources, but a lack of commitment on the part of the church to evangelize the world. However, it is equally important to examine the statistics at play so that the aspect of planning for action (reaching the unreached) could be taken care of. From the outset, I would like to state that PAOG (Z) is one of the few Pentecostal churches in Zambia that have abundant Christian mission resources. This is due to the fact that it is spread in all the cities in the country, both small and large. Its fifty year existence has helped it to develop its capacity to reach out to the unreached with the gospel.

4.6.1 The available human mission resources

When I'm talking about the available human resources, I'm not looking at every member of this church, i.e. not necessarily every Christian, but specifically those Christians who have felt in their hearts that they have been called to serve the Lord Jesus Christ. These are the categories that I will look at in the next section, (4.7.1.1), namely: Licensed Ministers, Undershepherds, and Ordained Ministers. The PAOG (Z) Constitution (2007: 11-12) explains:

1. An ordained minister is a pastor who has finished or gone through a prescribed course or Bible College training and has exhibited a practical and proven ministry and character. The minimum practical ministry is three years.
2. Licensed Ministers. This is bridging gap before one is ordained. A licensed minister is a pastor who has completed a prescribed course of Bible training and presently involved in full time ministry or pastoral work.
3. Lay pastor or undershepherd. An undershepherd is also a pastor who has completed an approved competent correspondence course or short term courses. These are supposed to be recommended by the district from which they operate.

These are what I have earlier called the "harvest force." Most of them have undergone theological training, ranging from six months to five or more years, obtaining certificates, diplomas, degrees and even postgraduate degrees. Others have been part of this work force, not necessarily because of their theological training but by their commitment to serving the Lord Jesus and their choice to avail themselves on a full-time basis. The PAOG (Z) has categorized its harvest force so as to meet the challenges of world evangelization.

This is also in order to give opportunity to people who feel that they need to work as full-time Christian workers. In all the above qualifications, it is expected that these human resources should be committed Christians, exhibiting exemplary Christian character. Having examined the category of the human mission resources that the PAOG (Z) recognizes as part of the world's harvest force, I would like to proceed by looking at the statistics of these human resources in the PAOG (Z).

4.6.1.1. Midlands District

This is the second largest district in the PAOG (Z). Sakala (2007:3) reports: "Midlands's district has a Pastoral staff of 59 ordained ministers, 29 Licensed and 13 undershepherds." Bwalya (2008) further revealed during a telephonic interview that there are currently all together 140 available human mission resources in the PAOG (Z).

4.6.1.2. Copperbelt District

This is the largest district, with several economic activities going on, including copper mining and agriculture. Banda, S (2005) writes; “There are 72 ordained ministers including 9 Bishops, 48 Licensed, and a number of undershepherds.” Informant D (2008) puts the total figure of the harvest force at 170.

4.6.1.3. Eastern District

This is the district that has a larger number of undershepherds than any other district in the PAOG (Z). Makukula (2005) reports: “There are 39 undershepherds, 6 ordained and 9 licensed.” About 100 are expected to join the number of the undershepherds because they are currently undergoing training.” The reason why there are a large number of undershepherds is due to the fact that the district has taken advantage of the part-time programme of the Trans Africa Theological College’s department of extension studies (DES), to train as many people in their District as possible.

According to Makukula (2005), this came about because of the growing number of churches that needed trained personnel. There are currently 170 churches and 400 branch churches. Many of the leaders who had the desire to go to TTC for theological training could not do so because of financial constraints.

4.6.1.4. Southern, Northern and Luapula Districts

These districts have a smallest number of the harvest force, hence my grouping them together. Sakala (2007:3) tabulates: “Southern district has 18 credentialed and 29 undershepherds. Northern and Luapula districts have 29 ordained and 19 licensed ministers with only one undershepherd.” The reason why the number of undershepherds is small, especially in the Northern and Luapula districts is that the DES program was introduced late. Nonde (2005) anticipates that by the end of 2009, there would be at least 50 undershepherds graduating and ready to take most rural churches that have need for trained pastoral personnel.

When all the figures in the districts are put together, the total number of the available Christian human mission resources is 450. I believe that the number could even be slightly higher due to the fact that by the time the research was conducted, some people were awaiting graduation.

4.7. Available financial resources

I indicated in Chapter 2.3 that it is not easy to get the full picture of the financial resources of a church, and the PAOG (Z) is no exception. This is due to a number of reasons, as discussed already. However, this does not mean that efforts cannot be made to obtain the financial data that could be used to gauge whether the church has the financial resources or not. The arrangement of the PAOG (Z) in terms of finances is such that when the money is collected in the local assemblies, 10% of that income is supposed to be remitted to the district.

The Pastors, or whoever is in charge of particular churches, are also supposed to remit 10% from the allowances that they receive. The districts also collect finances for various activities ranging from Ordination and Baptismal certificates, Credentials, etc. The districts are also allotted fixed amounts that they have to pay to the Pentecostal Assemblies of God (Zambia) headquarters [PAOG (Z) (HQ)]. Bigger and economically sound districts are apportioned larger amounts. All these transactions are effected every month.

In view of the above, the issue of the financial resources that the PAOG (Z) has can be best analyzed by using the data that the districts and the headquarters have. The rationale behind this is that it is very difficult to obtain the financial records of every PAOG (Z) congregation because of the reasons already stipulated in Chapter 2.3. Due to the non-remittance of the money by some individual churches and pastors, the figures that I have are not a complete reflection of the financial resources of the PAOG (Z).

I will just look at figures for one district and that of the PAOG (Z) HQ. I believe these will provide a picture of the church's resources, a factor that is cardinal in helping us to analyze how the PAOG (Z) has responded to the unequal distribution of Christian mission resources in the world.

4.7.1 The Copperbelt district

Since this is the largest district and the hub of the country's economy, with several large churches, it has been given the responsibility to remit a large amount of its financial resources to the PAOG (Z) HQ. Although the money from the various churches and the pastors is received every month, the financial report is done quarterly. Banda, F (2008) gives the first quarterly report of 2008 as follows:

Month	Income (ZMK)
January	84,300,208.02
February	75,632,342.27
March	90,215,697.27
Total	174,278,020.29

Since the report is given quarterly, the total projected income for the year 2008 (multiplied by 4) could amount to ZMK 697,112,081.16. This is assuming that the district would collect the same amount of money each quarter; although I believe that the figures could either be less or more, depending on the activities during the year. The aspect of expenditure will be examined later when I look at the distribution of these Christian mission resources.

4.7.2. PAOG (Z) Headquarters

As stated already, the PAOG (Z) HQ is mainly funded by the six districts, through their remittance of various funds. It may also get funds from other sources, depending on the projects it is embarking upon. One practical example is the initiative that the PAOG (Z) has taken to get involved in countering the HIV/AIDS pandemic. It gets funds for this project from the Church Health Association of Zambia (CHAZ).

Ngwira (2005) gives the following breakdown of the general funds (2004 financial year);

Total income from various sources	ZMK 1,230,220,106.00
Total expenditure	ZMK 1,213, 812,794.00
Cash at Bank	ZMK 32,419,452.00

The financial resources available for the PAOG (Z) are quite enormous as seen from the above income raised by one district (Copperbelt) and the PAOG (Z) HQ. As it shall be seen later in this chapter (section 4.9.2), 1/3 of the total income for PAOG (Z) HQ was spent on mission related activities. But it remains to be seen in the same section as to whether there was unequal distribution of these resources or not.

4.8. Distribution of Christian mission resources

It is one thing for the church to have the human and financial resources and another thing to distribute these resources to various places. This is the challenge that the Church in general

and the PAOG (Z) in particular faces as it positions itself to reach the unreached with the gospel of Jesus Christ.

4.8.1 Distribution of human mission resources

As indicated above, the statistics of the harvest force of the PAOG (Z) is about 450. Before analyzing this group of trained workers, it is important to point out that the figure of human resources for mission could be much larger, if we included all the church members who have committed themselves to reaching out to the unreached, without qualifying for the official “tag” of “harvest force” according to the PAOG (Z) standard. They may not have undergone the prescribed training, but due to their commitment and the conviction that they have in themselves, they have chosen to do the work of the Lord.

When I was working as a medical professional at one of the rural medical facilities in Zambia in 1989-1991, and being already a Christian that time, I chose to begin reaching out to the unreached with the gospel during my spare time. Some of the people responded positively by believing in Jesus Christ and pledging to follow his teachings. Because these people needed to be discipled, I started a church in my house and when the number swelled to the level that we could no longer fit into the house, we moved to a nearby school, using one of the classrooms for several church programmes. Even though I had not yet undergone any formal theological training at that time, I would consider myself to have been one of the “harvest force” members. There are many such Christians, both inside and outside Zambia, who are members of the PAOG (Z) and are doing the work of reaching the unreached with the gospel, but are not recognized or known by the church (PAOG (Z)).

The preliminary information obtained from the sources of the data (human resources) shows that all of them are working in various places in Zambia, especially in urban centers. The PAOG (Z) has had difficulties in the deployment of its harvest force, particularly those who graduate with Bachelor of Theology (BTh) degrees. This is because some of them feel that they can only serve in urban centers, not in rural areas.

Muwowo (2008) confirmed this during an interview, by referring to one pastor who recently graduated from TTC and refused to take up the challenge of serving in a certain rural community in the Midlands district. This was due to the fact that the pastor believed that the

BTh qualification entitled him to an urban church. This could be one reason why some pastors rather wait in an urban area until there is an opening for them to work in the church there. Mtonga (in PAOG (Z) 2008:5) reports that 5 pastors are awaiting placements in the urban areas.

Some of them have been on this waiting list for more than a year. I believe that even in other districts there are some pastors who are waiting to be deployed in the harvest field. In the PAOG (Z), both the members that have completed the prescribed pastoral training course and pastors from non-PAOG (Z) churches are given an opportunity to apply to be given a church to pastor. Until they are given a church, they will be on what is called the waiting list. In that waiting period most of them just attend PAOG (Z) churches as members, although some are given small responsibilities, like conducting Bible studies in the church, etc., with little or no remuneration.

There have been debates in the PAOG (Z) about whether pastors should be allowed to be on the waiting list when there are congregations without pastors in rural areas, and while the Bible tells us that the labourers are few and the harvest is plenty (Matthew 9:37). Some members see no logic in the whole arrangement. Informant E (2008) notes:

Most of the PAOG (Z) churches are not ready to have more than one pastor because of the issue of paying stipend to them; even when they are well able to do that. It all hinges on the structure of the PAOG (Z), where there is little or nothing that can be done to either deploy these pastors or instruct the churches to absorb them. In the end, these pastors end up to be on the waiting list until the door opens for them to go.

However, other factors that have led to this state of affairs will be further analyzed in Chapter 5. The DHFM has its own role in the deployment and sponsorship of the harvest force. It is responsible for the work of reaching out to the unreached, both within and outside the country. However, it has limited the number of the harvest force which it can sponsor. Table below (Figure 4) shows the Christian human resources that the department has in its records for 2008. These statistics shows that there is only one person who is working outside the country, namely in the Democratic Republic of Congo (DRC).

However, Chibale (2008) revealed during an interview that the DHFM has managed to send another missionary outside Zambia, in this case to the Republic of Namibia. This puts the number of missionaries working outside the country under the auspices of the DHFM at two.

The missionary in the DRC has been mainly sponsored by the PAOC. In fact, 90% of the support is from PAOC, while PAOG (Z) contributes only 10%. The one who has been sent to Namibia is wholly sponsored by the local church of Maranatha PAOG (Z), Kitwe. The DHFM has acted mainly as a facilitator, meeting some expenses relating to logistical arrangements.

Figure 9. Table showing the number of the harvest force deployed by the DHFM in 2006-2007. Source: (Chibale 2008)

COUNTRY/PROVINCE/DISTRICT	TOWN/CITY	TARGET PEOPLE GROUP, TRIBE, OR LANGUAGE	ETHNIC GROUP AMONG WHOM THEY ARE WORKING
Zambia, Eastern	Chipata	Chewa, Ngoni, Tumbuka, and Kunda	
Zambia, Luapula	Chiengi	Bwile	Bwile
Zambia, Luapula	Milenge	Ushi	Ushi
Zambia, Southern	Zimba	Tonga	Tonga
Zambia, Luapula	Mkushi	Lala	Lala
Democratic Republic of Congo, Katanga	Lubumbashi	Various	Multi-ethnic

As already indicated, this table shows that there is little that has been done by the DHFM to try and reach out to the unreached in other countries, except for the DRC. Informant G (2008) calls this department, i.e. DHFM as the department of home and foreign missions to the DRC

Nonetheless, since all the other areas shown above are in places where the PAOG(Z) districts are in charge, I believe that if the work was left in the hands of the districts, the resources that have been used could be rechanneled for reaching the unreached in at least one other country, in addition to the DRC and Namibia.

4.8.2 *Distribution of financial mission resources*

This is the most difficult part that the Church worldwide has to deal with, as already examined in Chapter 2. I also alluded to the fact that although the mandate of the Church is to engage in world evangelization and other forms of missions, it seems that most of its

financial resources are not channeled to the promotion of missions. The PAOG (Z) has also been caught up in this predicament. The PAOG (Z) has a policy regarding the disbursement of funds for the work of missions at the national level. It has established what is called the financial plan for the church. The PAOG (Z) Constitution (2007:29) stipulates:

Having analyzed the financial position of the PAOG (Z) and having discussed the scriptural position of the grace of Christian giving as found in 2 Corinthians 8:9 and particularly 9:6-8 and 8:21, we recommend that the PAOG(Z) financial plan be established by the building up of the General Fund.

This fund is made up of the various contributions. This includes the Pastors and PAOG (Z)'s churches contribution of the 10%, etc. 20% of the General Fund is allocated to the Home Missions Fund (HMF). The work of missions in the PAOG (Z) is done at various points: local churches, districts and the DHFM. Each of these has financial resources available for use, either through allocation or offering from the members of the local churches. The use of these funds is in most cases determined by the leadership at those departmental levels. Since it is difficult to get information on the usage of funds, or copies of the financial reports of the local PAOG (Z) congregations, I will use the available records from the districts and the national missions department.

Ngwira (2005) reports: "About ZMK 460m came to missions department and expenditure came to about ZMK 420m. Most of the money came from the PAOC and the bulk of it was spent on Congo D.R. mission work." This means that one third of the total income of the PAOG (Z) (General Fund) was used for mission related activities. Ngwira (2005) estimated the total amount in the Fund at ZMK 1,230,220,106.00. This excludes the information from the local congregations and the districts.

In fact, Chileshe (2008) revealed during an interview that 85% of mission related activities is supposed to be done by the local churches and only 15% by the DHFM. The Copperbelt district, just like all other districts, is involved in reaching out to the unreached with the gospel through sponsoring of pioneer churches and other forms of missions. According to the 1st quarter financial report of the Copperbelt district, Banda F (2008) shows that ZMK 33,170,000.00 was disbursed for the use of mission-related activities. This includes ZMK 12,000,000.00 allocated to TTC for the training of pastors. The total income for the period under review was ZMK 174,278,020.00. This represents a total percentage of 20%.

The percentage of funds allocated for mission-related activities in other districts is more or less the same. By this I mean that large amounts of finances are allocated to non-mission activities. Informant F (2008) revealed during an interview that 25% of the total income for the Northern district is allocated to the mission activities of planting churches and sponsoring pioneer Pastors. Large amounts of finances are spent on non mission expenses like sitting allowances and honoraria, to name but a few. Sitting allowance is the money paid to either the Council of Bishops or the district executive members whenever they meet for business meetings for the affairs of the PAOG (Z). The meaning of honorarium, in this particular context, is the money paid – monthly or whenever deemed necessary – to the same officers in appreciation for the work they are doing for the PAOG (Z).

4.9. Causes of the unequal distribution of Christian mission resources

In Chapter 3, I described and analyzed the general causes of the unequal distribution of mission resources in the world. At this juncture, I want to specifically examine the causes of this problem in the PAOG (Z). Part of the reason is to see whether there is a similar pattern of causes or not. This is important for the sake of a common approach to the same issue. I believe that when comparisons are made in terms of the causes of the unequal distribution of mission resources at the global and local church levels, it could help in the formulation of different contextual missiologies that could address this problem.

4.9.1 Global causes of unequal distribution that are not found locally in the PAOG (Z)

Interestingly, it appears that some of the causes of this at the level of the global Church, as discussed in Chapter 3, are not the same as at the local level (PAOG (Z)). This will become clear in what follows.

4.9.1.1. Political factors?

This has not been one of the causes of the unequal distribution of mission resources in the PAOG (Z), at least for now. This is because the political situation in the country is very accommodating to the gospel, due to the fact that there is freedom of worship as enshrined in the Zambian Constitution, coupled with the declaration of the country as a Christian nation. However, although this (political) factor may not be clearly seen at the local level, i.e. when the PAOG (Z) is doing its work of reaching the unreached with the gospel within Zambia, it is very likely that when the church decides especially through SEGOLIMI (4.4), to take the gospel to Islamic nations like Iran, Saudi Arabia etc, that this factor will come into play.

4.9.1.2. Theological factors

In my interviews I did not encounter any PAOG (Z) member holding the theological views that salvation may be attained outside of Jesus Christ (pluralism) or through Christ but without knowing him (inclusivism). The PAOG (Z) strongly believes that salvation can only be obtained through believing in the Lord Jesus Christ as only Saviour of the world. This is clearly stipulated in its Statement of Faith, as shall be seen in Chapter 5.4. Scripture passages like John 3:16 and Acts 4:12 are strongly emphasized, and it appears that there is no compromise on this standpoint. Since such views are not found in the PAOG (Z), they do not play a role to cause the unequal distribution of mission resources locally. Such views may be found in Zambia in the Catholic Church and in churches influenced by ecumenical or African theologies. Such churches seem to leave more room for the belief that people can be saved in and through other religious traditions.

4.9.2. Local causes of unequal distribution in the PAOG (Z) that are not found globally

Several reasons have been proposed to explain the discrepancies in the way the Christian mission resources are distributed in the PAOG (Z). Although one global cause of the unequal distribution of mission resources, namely the socio-economic factor, also plays a role in the PAOG (Z), I did discover some causes that I could not find in the literature that I consulted. The most fascinating ones concern church structure and mission policy. I will look at the most significant of these.

4.9.2.1. Lack of missions policy for local congregations and districts

This may sound strange, especially for a big church like the PAOG (Z), but there is a lack of policy guidance for what should happen on the ground. Although the local congregations and the districts are encouraged to reach out to the unreached through evangelization and other forms of missions, there is no proper guideline from the Council of Bishops on what percentage of the total funds collected should be committed to the work of missions. Informant G (2008) reveals: “There is no mission policy to guide the district on how much percentage should be used for missions. This is the reason why so much money is spent on sitting allowances and honorariums and little in the work of reaching the unreached with the gospel.”

Previously the districts were remitting certain funds to the PAOG (Z) HQ and the headquarters would then allocate back to the district some funds for the use of mission-related activities. In fact, it was allocating the same amount of funds to the districts regardless whether the districts were large or small. However, this has changed:

The districts are no longer required to remit funds to the PAOG (Z) HQ apart from the fixed amount of funds that they are supposed to send every month. They are allowed to keep those funds and use them the way they feel is appropriate. The big districts have more funds at their disposal compared to the smaller ones. This has created the discrepancy and disadvantaged smaller districts which are not doing so well, financially speaking. I will propose at the next General Conference that there should be policy guidelines regarding mission funds and that we should revert to the previous arrangement whereby districts were given the same percentage of funds (Sakala 2008).

Most churches and mission organizations that are mission oriented have mission policies that guide them. It is therefore strange that such a large church could operate without proper guidelines. Due to the foregoing factor, it is important that the interviewee (Sakala 2008) above pursues the matter further so that a proper policy can be put in place. This will in turn help the PAOG (Z) to bridge the gap of the unequal distribution of Christian mission resources.

4.9.2.2 Church structure: The autonomy system

The structure of the PAOG (Z) has probably contributed more to the unequal distribution of mission resources than the other perceived causes. In the PAOG (Z) governance system each local congregation is self-supporting, self-governing, and self-propagating. According to the PAOG (Z) Constitution (2007:1), one of its objectives is to “establish self-supporting, self-governing and self-propagating assemblies, which believe, obey and propagate the full gospel message.”

The above system that the PAOG (Z) has adopted is called “the autonomy system”. In this system, each congregation is required to operate on its own, managing its own affairs, but is answerable to the PAOG (Z) HQ through the districts. Each congregation, through the local leadership, decides on how they use their Christian mission resources, without much interference or control from other PAOG (Z) churches, districts or the PAOG (Z) HQ. As long as the pastor pays the 10%, the local church remits the 10% and meets any other obligations that the district or the PAOG (Z) HQ requires; the local church is free to go about its ministries without interference. It could be questioned whether this system is the most

appropriate and effective form of church governance for fostering a mission-minded and mission-involved church. Mwamba (2008) critiques this system:

Autonomy system is not the best structure. This is a capitalist and frustrating system which even the Americans themselves have realized that they cannot do much about it. I propose that there should be a paradigm shift whereby the PAOG (Z) embraces a total or semi-central system. Socialism and communism has allowed people to share the “cake.” For example, Japan, China and South Korea have practiced this system which has worked well especially for the disadvantaged ones. PAOG (Z) should put up a policy which should compel churches that are doing fine in terms of Christian mission resources to be helping those that are struggling. The capability of reaching out to the unreached effectively depends on the capacity of individual churches. The bigger the income of the church, the more missions programs it would be able to undertake.

Malaika (2008) adds:

Autonomy has been a strain. It has not achieved for the PAOG (Z) what was supposed to have been achieved. PAOG (Z) is capable of sending and supporting missionaries outside the country and even the local pastors, who give themselves to wanting to work in the remotest and poorest parts of the country where they cannot be sustained by the people there, but because of the autonomy system, things have not worked so well.

Chibale (2008) supports this view: “In the area of ministers and church workers, we have no problem recruiting them. But we face a problem with financial resources. Our fellowship (PAOG (Z) is autonomous and most of the finances are concentrated at the local churches. It is not easy to tap these resources for corporate missions programs.” Informant H (2008) remarks: “Possessiveness comes in and eventually the pastor is not ready to move or leave room for another one to take over.”

On the other hand, others do regard this system as the best structure. They believe that it gives an opportunity for the pastors or the leadership of a local congregation to work extra hard, knowing that, first and foremost, they are answerable to God; and secondly, it is up to them to do what it would take to reach out to the unreached with the gospel. The church could even take up certain initiatives like fund-raising ventures, asking for help from some mission organizations (including other PAOG (Z) congregations), so as to achieve its mission mandate. Chileshe (2008) explains:

Autonomy has helped the PAOG (Z). Several churches have been able to make positive strides in fulfilling their missions’ mandates. Autonomy is not being independent in the real sense. It is about accountability. It is a misinterpretation by some individuals. Big churches are being encouraged to help others, particularly the smaller ones and this has been going on.

Informant I (2008) further adds: “Autonomy makes churches to stand on their own. It makes people to participate fully because there is a sense of belongingness.”

4.10. PAOG (Z) views on unequal distribution of Christian mission resources

When I raised the issue of the unequal distribution of mission resources the world among members and leaders of the PAOG (Z), it was received with mixed feelings, giving rise to two different responses. One school of thought supports this assertion while the other denies that there is such a thing as unequal distribution.

4.10.1. In favour of the autonomy system

Informant J (2007) states:

I want to attest to the fact that there is an unequal distribution of Christian mission resources in the PAOG (Z). This has been brought about by the autonomy system that we are using. We have too many pastors that are failing to go to rural areas because there is lack of adequate support.... This has created a situation whereby some pastors would rather be on the waiting list for those earmarked for postings to vacant churches.

Tembo (2008) agrees:

If the autonomy was a good system, we could not have a situation where 50 branch churches in one of the rural places in Zambia be managed by untrained personnel while we have several pastors that have already completed theological training but cannot take up such assignments due to lack of support.

The congregations that are strategically placed, e.g. those that are in big cities and are in good economical environments, eventually do well in terms of their financial base. They are the ones that attract many pastors, whereas the rural places tend to suffer. Ordinary Christians, including the clergymen and clergywomen, have had a tendency of avoiding rural places in preference for urban ones. As already alluded to above, this has been due to lack of support. Hocking (1932:97-98) writing from a rather different context, more than 70 years ago, concurs:

The strain of financing a “tiny isolated church” has always been a serious one. It has been sundered from the life of the larger community of the region. It has been almost impossible to find a Pastor who could go to the small country church and there has been a tendency for them to give up and retire from the field after a brief experience of the difficult struggle.

Sakala (2008) reasons: “On the basis of some districts having more finances than the others, there is unequal distribution of Christian mission resources.”

4.10.2. Those against the autonomy system

Nonetheless, there is another school of thought, which believes that there is no such a thing as unequal distribution of Christian mission resources. Malaika (2008), for example, says:

There is just lack of patriotism on the part of the harvest force. When people have committed themselves to wanting to serve the Lord Jesus Christ, they should be ready to go wherever their services are required without fear of lack of support or not. They should trust God and obey because it is Him who provides the finances. This unequal distribution is more perceived than real because God can never have a short supply of people that He may want to use to reach the unreached with the gospel. If people shun certain places, God will be able to raise others to reach the unreached.

There are several others that share the same views as the above informant. They claim that the harvest force has lost the reason for its existence. Christians are more concerned with their welfare than with those unreached by the gospel. Kangwa (2008) asserts: “I think that what matters nowadays in the PAOG (Z) is not about so much of reaching the unreached, but about being comfortable in life. It is about livelihood rather than servant hood.”

4.11 Conclusion

The PAOG (Z) is an interesting church, which may be representative of several other churches in the world, in its involvement (or lack thereof) in world evangelization. The mandate that the Church worldwide has to reach out to the unreached with the gospel is not an easy one, given the many developments that have characterized the world today. The system that the church uses has had some negative effects on bridging the gap of unequal distribution of Christian mission resources in the world. The observations made by various informants need to be examined and addressed by the Council of Bishops of the PAOG(Z) for the sake of helping to bridge this gap of unequal distribution of mission resources.

At the PAOG (Z) HQ and the district levels the church has not done much to enhance participation in world missions, especially reaching the unreached outside the boundaries of Zambia. The fact that there is only one PAOG (Z) missionary working outside Zambia and being supported by the DHFM is not encouraging news. This is because the church has been in existence for half a century and with the financial resources and harvest force that it has, one would have expected that a significant part of these Christian resources would have been

used in other parts of the world to reach the unreached with the gospel. However, the trends evident at PAOG (Z) local church level are significantly different from the above. I will look at the examples of some local PAOG (Z) churches in the next chapter. The key factor is the strength of the church and the commitment of its leadership to do world evangelization. The churches that have adequate financial and human resources, and are committed to reaching the unreached with the gospel, endeavor to do so. Some of them have taken it upon themselves to send and support their own members to reach out to the unreached, both within and outside Zambia.

Even some PAOG (Z) churches with meager Christian mission resources have shown commitment to the cause of reaching the unreached. “Where there is a will there is a way.” Those who have chosen the path of commitment and determination have been able to achieve much and have helped to bridge the gap of unequal distribution of Christian mission resources in the world, as we shall see in the next chapter. On the other hand, those who have been focusing so much on their inadequacy to reach the unreached and those who have priorities other than that of the gospel mandate have continued to lag behind in this endeavour.

CHAPTER FIVE

THEOLOGICAL REFLECTION ON THE WORLD MISSION INITIATIVES OF THE PAOG (Z)

Introduction

In this chapter I respond theologically to the issues that have emerged during the course of my research. Since the focus of this study has been on the PAOG (Z), I will mainly look at the matters relating to this church. Nonetheless, I may, during the course of my response, refer to the Church in general when I want to clarify a point. I will use the praxis cycle as the theological method to help me analyze the research findings.

5.1 The PAOG (Z)'s involvement or insertion in society

Holland and Henriot (1989:9-10) indicates that “insertion locates the geography of our pastoral responses in the lived experience of individuals and communities.” Insertion is about personal identity of an individual or group and, in this particular case, it is about the identity of the PAOG (Z) in the community where it is doing its mission. Kritzing (2002:153,157) explains the meaning of “insertion” as follows:

Where are we inserted into social reality? How are we involved in our community? Where do we fit into the existing roles of gender, class, culture and “race” operating in society? Who am I? Among whom do I insert myself in the society? Whose needs and whose proposals determine my agenda? The answers we give to these questions do not merely have implications for our practice of mission; they are the first steps, the very foundation, of our mission praxis.

As indicated in the preceding chapter, the PAOG (Z) is one of the largest Pentecostal churches in Zambia. It is a church with a mixed blend of members cutting across the society. Its mission has cut across racial, gender and cultural barriers because of the way it has spread throughout the country. At first, and during its early years, it was known to be a church of young people because it attracted mainly the young people of the society. However, as time went on, it has succeeded in attracting all the categories of people in the communities in which it is operating. In the cities, depending on where the congregation is located, it draws its membership from young and old, rich and poor, male and female, including some of the opinion leaders of the society like members of parliament.

5.2 Spirituality

The PAOG (Z), like most Pentecostal and charismatic churches, considers itself to have a good understanding of the will of God for humanity. Its spirituality is expressed in the slogan “Blood-washed, Holy Spirit-filled, and Water-baptized.” By “Blood-washed” the PAOG (Z) means that the blood of Jesus Christ shed on the cross of Calvary is able to cleanse everyone who comes to him, confessing the sins they committed. This is based on Scripture passages like 1 John 1: 7-9: “If we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his son, purifies us from all sin. If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.” By “Spirit-filled” the PAOG (Z) affirms the infilling of the Holy Spirit for believers who accepted the Lordship of Jesus Christ in their lives, after believing in the gospel message. Its Constitution (2007:1) states: “Members of the PAOG (Z) believe: ... that the Baptism of the Holy Spirit with the outward evidence of speaking in tongues according to Acts 2 is given to believing prayer.” By “Water-baptised” the PAOG (Z) believes in the fulfillment of the sacrament of baptism which should follow after one has believed in the Lord Jesus Christ in accordance with scriptures like Acts 2:38.

The Holy Spirit is the one who helps the PAOG (Z) Christians to discern the will of God for the many challenges they face from time to time, including those that come with trying to reach the unreached with the message of salvation. The subject of the Holy Spirit is emphasized to such an extent in the PAOG (Z) that one cannot be expected to do much in the area of world evangelization without the guidance and power of the Holy Spirit. One cannot talk about spirituality in the Church in general, and the PAOG (Z) in particular, without mentioning the Holy Spirit. Kritzinger (2002:171) attests:

One cannot deal with spirituality without being reminded that everything depends on the guidance of the Holy Spirit, promised to the community of believers. For a spirituality to be authentically missionary, the gentle power of the Holy Spirit has to give the Christian community the discernment and empowerment it needs for its task.

However, the Holy Spirit isn't experienced in the same way by all Christians. Then there is an aspect of music and dance which are a characteristic of most churches in the world. In the PAOG (Z), just like in most of the churches in Africa, these play a very important role in helping fulfill its gospel mandate. Kritzinger (2002:169) writes:

Music-and-dance is an indispensable feature of Christianity, at least in Africa. It expresses the spontaneous joy of believers and succeeds in involving visitors and “outsiders” in a way that preaching or discussion could never do. Exuberant African

worship communicates in a non-aggressive way the fact that everyone is welcome and nobody is condemned. Drawing on traditional values of African culture, it reinforces in a Christian idiom the gracious invitation extended to all people. Whether people respond or not, they are made to feel welcome and they are valued as people.

Songs are mainly choruses as opposed to the hymns that were brought by the missionaries from the affluent North during the time that the gospel was brought to the continent of Africa. These choruses are mainly vernacular in nature and are usually accompanied by dancing. Some of the types of dance is no different from what one finds in some drinking places, except that these are driven by lyrics from the Bible. All in all, the singing and dance is the one that distinguishes the Pentecostals from other church groupings, especially in the way they are conducted.

In a country where there are multiple churches and different religions, the spirituality of the PAOG (Z) has not been well received by all sections of the society, especially the non-Pentecostal or charismatic churches. All this hinges on the emphasis that the PAOG (Z) places on the assurance of salvation by grace when one believes in the Lord Jesus Christ.

However, the PAOG (Z) spirituality has, to a larger extent, influenced positive relationships in the communities that their local churches exist because it has been generally accepted. This has resulted in the (PAOG (Z)'s engagement in many developmental activities already alluded to in this study. Furthermore, it is this spirituality that caused some members to be intercultural missionaries to other countries. A good example as revealed by Chibale (2008) is the deployment of two PAOG (Z) missionaries to the Democratic Republic of Congo (DRC) and Namibia. These missionaries have been 'Blood washed, Spirit filled and water baptized' and then launched out for intercultural witness. This spirituality gives boldness to the members that enables them to go out and evangelize to the unreached without fear.

The PAOG (Z) draws its strength from scriptures like Acts 2:8-13 where the disciples of Jesus, Peter and John, are seen to be bold when they were filled by the Holy Spirit. Before that they were filled with fear but this changed the moment they were filled with the Holy Spirit. This spirituality characterizes the life and work of the PAOG (Z).

5.3 Context analysis

How does the PAOG (Z) view the context of Zambia and the world? How does it analyze what is right and what is wrong within it? How do these perceptions move it to make specific ministry responses to the challenges it has identified?

The declaration of Zambia as a “Christian nation” in 1991 by the then republican president, Frederick Chiluba, has had a positive influence on the Zambian Church’s involvement in world missions. Several Evangelical Mission Initiated churches have made a lot of progress in terms of sending its citizens to go and evangelize and plant churches in other countries. The Capital Christian Ministries International, whose vision is to evangelize and plant churches in every Capital City of Africa and beyond, has churches in South Africa (Centurion, Pretoria) and in Malawi (Lilongwe), among several other places (www.capitalchristian.net). The Bread of Life Church International also has several churches outside the country, including South Africa and United States of America (USA) (www.breadoflifeinternational.org).

The PAOG (Z) appears to mainly have a vision for the people of Zambia rather than those outside the boundaries of the country. This is particularly so because of the way it has been doing its mission for the past fifty years. It has made efforts to reach the unreached in Zambia with the gospel. The statistics that there are currently 1400 PAOG (Z) congregations in Zambia speaks volumes for the success that it has achieved. But why has it limited its activities to Zambia, even though many of its members are able to speak the languages of people living in neighbouring states? I believe this nation-based sense of identity and worldview was brought about by the factor of nationalism.

The functioning of most countries in Africa brought about by colonialism and creating artificial boundaries between “nation states”, which divided centuries-old ethnic and language communities, has fundamentally changed the nature of the African continent. It has created national consciousness and competition between neighboring states that has also deeply affected the functioning of the Christian church. Boahen (1989:95-96) writes;

The creation of the states has proved to be more of a liability than an asset to the present independent African nations. Had the boundaries of these states been laid down in accordance with any well defined, rational criteria and in full cognizance of the ethnocultural, geographical, and ecological realities of Africa, the outcome would

have been wholesome. Unfortunately, many of these boundaries were arbitrarily drawn on African maps in the chancelleries of the imperial powers in Europe. The result has been that most of these states are artificial creations, and this artificiality has created very serious problems, many of which have still not been solved. Because of the artificiality of these boundaries, each independent African state is made up of a whole host of different ethnocultural groups and nations having different ethnocultural groups and nations having different historical traditions and cultures and speaking different languages.... Not only did these artificial boundaries create multi-ethnic states, but worse still, they often run across preexisting nations, ethnicities, states, kingdoms, and empires creating interstate boundary disputes.

It seems the PAOG (Z) has been caught up by this factor of the aftermath of colonialism. That is one of the reasons why the effort to try and export the PAOG (Z) denomination through SEGOLIMI has met with resistance in other SADC countries (see Chapter 4.4). However, it should be noted that the purpose of worldwide witness is not to export denominations. This is one of the key failures of Western missionaries in the 19-20th centuries. Mission is witness and service and must surely cooperate with churches in other countries, not enter into competition with them by exporting denominations

The PAOG (Z)'s analysis of the world is that it contains people who are saved and people who are lost: both the reached and the unreached. It has a broad view of the unreached peoples, mainly those who have not had a chance to hear the gospel message of salvation in Jesus Christ. It looks at Zambia containing the saved and the lost, and believes that the lost need to be given the gospel, so that they too may be saved. Most of the church services and programmes have been tailor-made to reach these unreached peoples. It has also identified another category of unreached peoples. These are the neglected in the society, like the street children, sex workers, the orphaned and vulnerable children, Aids patients, etc.

Programmes that specifically address the issues surrounding the above categories of people have been initiated by various congregations, including the PAOG (Z) HQ. The PAOG (Z) looks at these categories of people as those who need the love of Jesus Christ in a special way. They have adopted what is called a holistic ministry, whereby the church aims at not only meeting the spiritual aspect of their lives by way of preaching the gospel message, but also meeting their physical needs, like providing food, clothes, etc. Others are empowered with different developmental skills like tailoring, to enable them to contribute meaningfully to the communities in which they live. A good example is Operation Paseli, a project that the Northmead Assembly of God administers to the sex workers of certain localities in Lusaka,

by way of giving them tailoring skills after evangelizing them

(www.northmeadassembly.org).

The PAOG (Z) has not only been involved in the preaching of the gospel, but also in social issues that have hit our society, as we shall see later in this chapter. The issues around HIV and AIDS, for example; cannot be ignored because they affect the very membership of the church. The PAOG (Z) has shown its seriousness regarding these matters by establishing a separate department its headquarters, called the ‘HIV-AIDS Desk’, to underscore the importance of the church’s concern for these social challenges.

At the local congregational level, several PAOG (Z) churches have taken it upon themselves to participate in the society through various interventions. For example, Tembo (2008) indicated during an interview that the Petauke PAOG (Z) church (in a rural area in the Eastern district) has “mercy ministries” where the church identifies the disadvantaged in society and helps them with food and other physical needs. The church is also involved in hospital and prison ministries through preaching the gospel and donating items like food stuffs, clothes and other items. Another PAOG (Z) church that has identified itself with the needs of the community is the Northmead Assembly of God. It is located in the heart of Lusaka, the capital city of Zambia. According to its website, www.northmeadassembly.org, this church is involved in a number of activities relating to world evangelization or world missions.

It has a weekly television broadcast called “Liberating Truth” on Zambia National Broadcasting Corporation Television (ZNBC-TV). The same program is also broadcast on Channel Swazi, to all 12 Southern African Development Communities (SADC) countries, as well as parts of Europe and Saudi Arabia. The church also has a project called the “Lazarus Project” which assists street children and female care givers in Zambia, and Operation Paseli, an outreach to and rehabilitation of commercial sex workers. It is also involved in a very ambitious HIV and Aids programme called, “Journey in Hope.” The aim of all these interventions is to reach out to the unreached with the gospel, as the theme of the church for 2009 states; “Possessing the Land by ‘Re-Shaping Your Identity and Destiny in Christ’: Reaching Unreached Peoples and Nations.”

5.4 Theological reflection of the PAOG (Z)

In order to adequately analyze the theological reflection of the PAOG (Z), one needs to start with the Statement of Faith in its Constitution:

Members of the PAOG (Z) believe:

1. The Bible to be the inspired and only infallible and authoritative Word of God and only rule for Christian faith and conduct.
2. That there is one God, eternally existence in three persons: God the Father, God the Son and God the Holy Spirit.
3. In the deity of our Lord Jesus Christ, in His virgin birth, in his sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal future return to this earth in power and glory to rule over the nations.
4. That the only means of salvation is through repentance toward God and faith in the Lord Jesus Christ and that this results in regeneration by the Holy Spirit.
5. That the redemptive work of Jesus Christ on the cross provides healing of the human body in answer to believing prayer.
6. That the Baptism of the Holy Spirit with the outward evidence of speaking in tongues according to Acts 2 is given to the believing prayer.
7. In the sanctifying power of the Holy Spirit by who's indwelling the Christian is enabled to live a holy life.
8. In the resurrection of both the saved and the lost; the one to everlasting life, and the other to everlasting damnation (PAOG (Z) 2007:1).

Implicit in this Statement of Faith, there is the emphasis on the plan of God for the salvation of humanity. The PAOG (Z)'s central occupation is to preach this message of salvation so that people could be availed an opportunity to experience this salvation that God has prepared.

Although the Church in general has the same mandate of evangelizing the world, others have been seen to have an emphatic and vigorous approach to this task, focusing on what they believe and what they view as their most important task. For the PAOG (Z), it appears that its greatest concern is for the lost who need to be given the opportunity to believe in Jesus Christ so that they could have everlasting life.

Even when the PAOG (Z) does its mission among different people, especially the second category of the unreached (as stated above), through developmental projects and the like, it does not make such interventions an end in itself. The aim is to make these projects a means to the end: These projects are intended to point people to Jesus Christ, who gives people the true meaning of life when they believe in him. When we examine the statement of faith of the PAOG (Z), it does not explicitly talk about the aspect that it should be involved in social issues as such. That is the reason why the emphasis has been on preaching the gospel and very much concerned with the salvation of the soul. However, this should not be the sole aim of the mission of the church, but rather the holistic approach as explained already. Mugambi (1989:8-9) rightly says:

It would be unfortunate distortion of the teaching of Jesus to reduce the proclamation of the Gospel merely to preaching about the future 'Kingdom of God' in heaven, and to be concerned only with the salvation of the soul. It is clear, in both deeds and words, that Jesus was concerned with the inauguration of a new era in the totality of human experience, at both the individual and social levels. It would be a mistake also, to reduce the Gospel merely to the works of social service, without affirming the theological basis of Christian action. The theological and the social dimensions of mission must be maintained in complimentary relation if the biblical basis for evangelization is to determine our understanding of Christian discipleship today.

I have indicated earlier that the PAOG (Z) has been seen to have a holistic approach to the preaching of the gospel, so that it is able to meet both the physical and spiritual needs of the people that are preached to.

5.4.1 The PAOG (Z) understanding of Mathew 28:18-20

At this juncture, I will go back to one of theological factors that I mentioned in Chapter 3 as a cause of the unequal distribution of mission resources, namely the PAOG (Z)'s view of Matthew 28:18-20. It is clear from the way the PAOG (Z) has been doing its mission so far that the aspect of disciple making has taken a lot of prominence. One of the aims of the PAOG (Z), as stipulated in its Constitution (PAOG (Z) 2007:1), is "to preach the gospel, provide sound Christian teaching for all members and adherents and to establish self-supporting, self-governing and self-propagating assemblies, which believe, obey and propagate the full gospel message."

The PAOG (Z)'s fifty years of ministry in Zambia bears testimony to the way it has understood Matthew 28:18-20 and the matter of world evangelization. I have indicated in this study that some scholars (like McGavran 1988) have focused on the positive results of

harvesting souls, as opposed to the stance of those who are more concerned with the act of evangelism itself. The PAOG (Z) appears to have been more focused on yielding positive results of winning souls for the Lord Jesus Christ, rather than the mere announcing of the gospel message. It has done so, mainly by observing the core aspect of Mathew 28:18-20, namely discipleship. This has been its main goal, which has led to the multiplication of its churches countrywide in Zambia. Arias and Johnson (1992:18-20) observe:

The most obvious feature of the Matthean version of the last commission is the method of for mission: "Make disciples of all nations, baptizing them... teaching them." For the Gospel of Matthew, mission is discipleship. The center of the last commission is "go therefore and make disciples." In a contextual reading of Matthew, it is evident that the whole gospel is didactic in character and intention, and that the last commission comes as the climax of the didactic model. So if we are serious about taking Matthew 28:16-20 as the paradigm for mission today, our evangelization should concentrate on what we call Christian education! Mission for Matthew, was catechetical mission. Disciples are not born, they are made, and it takes a whole life time, with no graduation in sight! Of course, much of the contemporary "evangelism," through professional and transnational organization or through "televangelism," which exists without involvement in and the support of the community of disciples, may be found wanting on the same score, despite their millions of consumers. For consumers of religion is a far cry from disciples in the Kingdom. Evangelism without discipleship is not evangelism in the New Testament sense, according to the "Great Commission."

Over the past half century, the PAOG (Z) has labored to disciple its members, some of whom have been involved in the establishments of other PAOG (Z) congregations in many places of the country. Although some of the PAOG (Z) congregations, like Northmead Assembly, have been involved in contemporary evangelism like "televangelism," efforts have been made to try and keep in touch with the people that respond positively to the gospel so that they could be discipled as well. Specific Christians have been put in charge of such programmes, keeping records of the contact addresses and phone numbers of the people that indicate that they have believed in the gospel message of Jesus Christ. Informant K (2008) observes during an interview:

People who respond positively to the gospel through different forms of evangelism need to be followed up so that they could be discipled. Otherwise, it would be a wasteful of energy and resources to just leave them like that. This is due to the fact that there is a greater chance that they could return back to their former ways if not properly taught to observe all the things according to Matthew 28:20.

The PAOG (Z) has endeavoured to make disciple-making the backbone of its mission, knowing that discipleship is the central theme of the Gospel of Matthew, as Bosch (1991:73)

attests; “The theme of discipleship is central to Matthew’s gospel and to Matthew’s understanding of the church and mission.”

5.4.2 The PAOG (Z)’s total autonomy system of its local churches

The PAOG (Z) operates under the system of congregational autonomy, as indicated earlier on. All the different governance systems of churches in the world have their advantages and disadvantages. However, some systems adopted by the churches have had negative effects in as far as the fulfilling of the gospel mandate is concerned. It seems that, although there have been some strides in the bridging of the gap of the unreached with the gospel by the PAOG (Z), the congregational autonomy system under which it has been operating has, to some extent, affected the church negatively as regards world missions. World evangelization is not a task of one individual or an individual church, but it is rather a collective responsibility. By this I mean that every Christian is supposed to get involved, and in most cases it requires the mobilization of resources wherever they can be found and whenever the need arises. Mugambi (1989:12-14) writes:

It is worthwhile and important to add that evangelization is also, and necessarily, a corporate responsibility. The Church is the community which derives its identity from its commitment to Jesus Christ. The individual Christian lives his faith within the Church and identifies himself as a Christian in the context of the Church which predates his own temporal life. The Church continues the work of evangelization after the individual has died. The Church, understood as the community whose identity is anchored, in the commitment of its members to Jesus Christ, has the corporate obligation to continually implement the demands of Christian discipleship.

The individual Christian derives stimulation, encouragement, support and prayer for evangelization from the community of faith to which they belong. The book of Acts of the Apostles in the New Testament is a moving record of the work of evangelization, written by someone who was himself involved in, and committed to, the work of proclaiming the Gospel in obedience to the demands of discipleship. But we need to emphasize that evangelization, understood in the biblical perspective, is both an individual and a corporate commitment, which all Christians are instructed by Jesus Christ to pursue.

The congregational autonomy system used by the PAOG (Z) has to some extent curtailed some individual churches that would want to effectively participate in reaching the unreached in the rest of the world with the gospel. By this I mean that some PAOG (Z) churches that have had the programmes of reaching the unreached have not been able to do so, due to lack of mission resources, especially financial resources. Chibale (2008) reveals through a questionnaire; “our fellowship [PAOG (Z)] is autonomous and most of the finances are

concentrated at the local churches. It is not easy to tap these resources for corporate missions programs.”

The congregational autonomy system, in most cases, lacks the corporate touch that the Church’s mission is supposed to have. It is more about individual churches rather than a corporate responsibility. The churches that have more mission resources, and a clear commitment to do the work of God, excel in their mission activities. On the other hand, those churches that do not have much of these resources may be limited in the scope of their missionary endeavors. The autonomy system in the PAOG (Z) does not oblige individual churches to support those churches that are struggling in terms of mission resources. It also does not encourage individual churches to collaborate in tackling larger projects, for example outside of Zambia. It is a situation of “each church for itself”, which limits the participation of the PAOG (Z) in world evangelization. There is an understanding that individual churches should not so much bother other churches, but should aim to stand on their own because after all, God has promised to be with them to the close of the age as Matthew 28: 20 states.

The New Testament church already faced the problems of congregational ‘autonomy’ and tried to address some of the challenges that this system tends to bring to the Church. It tried to bridge the gap of unequal distribution of mission resources among the churches themselves, firstly as a sign of love and concern for those that lack. Secondly, so that other churches would not feel inadequate to effectively discharge the task of reaching the unreached with the gospel of Jesus Christ. In 2 Corinthians 8:1-15, the apostle Paul specifically talks about and encourages the churches to be generous towards the Jerusalem church. The Macedonian churches were able to give to other churches even under extreme conditions where resources were concerned. They were in dire need of those resources themselves, but because of their love and obedience to the word of God, they were able to respond positively to this appeal by the apostle Paul. For example, 2 Corinthians (8:13-15) states:

Our desire is not that others might not be relieved while you are hard pressed, but that there might be equality. At the present time your plenty will supply what they need, so that in turn, their plenty will supply what you need. Then there will be equality, as it is written; ‘He who gathered much did not have too much and he who gathered little did not have too little.’

Nickle (1966:18) comments on this:

The emphasis that the Macedonians gave so willingly out of their poverty, the reference to Christ's humiliation as 'becoming poor' (v, 9), as well as verse 13ff, indicate that Paul was seeking to counteract one of the excuses used by the Corinthians to avoid contributing, i.e. that their sending a substantial contribution to Jerusalem would leave them economically vulnerable.

One thing is certain about Paul's appeal to the churches at that particular time. I believe the issue of unequal distribution of Christian mission resources was at play. I have already stated that the PAOG (Z) has a system of congregational autonomy and that by the nature of this structure, the individual congregations are not under obligation, at least by the church's Constitution, to help other PAOG (Z) churches or to join them in cooperative mission's ventures. Although some large churches have been helping smaller ones, in some cases, the magnitude of this assistance cannot be said to be very significant, given the number of churches that are lagging behind in the area of world evangelization. Mwamba (2008) observes during an interview: "The DHFM should be very serious about this issue. There should be a paradigm shift in the adoption of the system. Because of the many experiences that we have had with the system, we should adopt a system where the PAOG (Z) HQ is clearly involved in the Christian mission resources of the local churches, especially the financial resources.

If the work of reaching the unreached with the gospel is going to be taken to another level in the PAOG (Z), especially breaking ground outside its country's boundaries, then the model of Paul's collection project should be taken into serious consideration. Generally speaking, Paul's appeal to the Corinthian and other churches over the issue of helping the Jerusalem church was about creating an environment whereby there was some equal distribution of the resources that God had blessed them with. Some scholars have looked at Paul's collection project as having theological significance in terms of the issue of an unequal distribution of Christian mission resources, and the reaching out to the unreached with the gospel. Nickle (1966:142) says:

Levels of significance have been distinguished in the collection project which Paul organized among his Gentile communities for the relief of the Jerusalem church: (1) an act of Christian charity among fellow believers motivated by the love of Christ; and (2) an act expressing the solidarity of the Christian fellowship by presenting irrefutable evidence that God was calling the Gentiles to faith.

The subject of Christian unity is something that might not need much debate in the PAOG (Z), even in the midst of a system of congregational autonomy, because this is preached in

most of its churches. The problem has been with the question of solidarity, especially in reaching the ‘gentiles’ who were the “non-Christians” of New Testament times. In the current period these are the “unreached” that this research has been alluding to. To reach the unreached with the gospel anywhere, whether in one’s own country or elsewhere, concerted collective efforts need to be pursued so that the gospel mandate can be fulfilled. Such collective action in the PAOG (Z) has been somehow hampered by the congregational autonomy system.

This system of governance has made some of the pastors that have been placed in particular local congregations to be more concerned with the issue of maximizing the consumption of the financial resources, not necessarily for the direct usage of promoting the reaching of the unreached with the gospel, but for the other expenses that are sometimes far beyond this. In fact, a look at how some of them manage the financial resources of their local churches speaks volumes of how they have drifted away from the promoting of programmes that could facilitate the reaching of the unreached with the gospel.

Informant L (2002) states during a lecture: “ninety percent of the financial resources collected from church are used for my upkeep. This include pastor’s stipend, educational allowance for my children, house rentals, water and telephone bills, etc. The remaining percentage is for the church’s rentals and electricity bills, etc.” It cannot be denied that the pastors need to be taken care of by the churches for them to function normally, but there is a need to strike a balance so that we do not end up in a situation where all the finances of the local church are used for sustaining the office of the pastor, leaving little or none for the actual work of reaching the unreached who might be in far places.

5.4.3 The PAOG (Z)’s view of geographical, social and economical conditions

The issue of reaching the unreached with the gospel calls for concerted efforts from every church, especially those that have the desire and willingness to do so. Many Christians throughout the church history have been seen to pursue the cause of reaching out to the unreached, even when it meant that their lives were in danger. I have already pointed out in Chapter 3 how some of the Christians have ended up risking and sometimes losing their lives because of wanting to reach the unreached with the gospel. In several other churches in general, and in the PAOG (Z) in particular, we have had Christians who have been failing to go to certain places because of the hardships that are normally associated with such places.

As much as the reasons put forward are sometimes genuine, what is clear is that such an attitude does not help much in bridging the gap between the reached and the unreached. The unreached need to be presented with the gospel, whether there is risk involved or not. From the survey conducted through questionnaires and interviews, it was discovered that there are pastors in the PAOG (Z) who have been on the waiting list to be posted into the harvest field.

Informant M (2008) declares; “I cannot go to the rural area where there are no proper amenities for my family and me. I also want to enjoy the modern technologies that the people in towns enjoy. I’m not prepared to suffer and waste away in the remote places of the country.” It appears that pastoral ministry is slowly becoming a profession rather than a service and calling. Graduates from theological colleges look at what qualifications they have and how many years they have been at particular colleges. Some of them feel that their qualifications are too much for certain places, especially rural areas. They want to have the same type of life that people with other qualifications lead, just because they have spent the same number of years in academic studies.

Informant N (2003), one of the graduates from TTC, declares; “I cannot let my degree to go and rot in the rural area. The qualification that I have needs to be used in an urban setting.” This informant subsequently refused to go where one of the districts had opened a door for ministry. This informant is supported by others who feel that their livelihood is of more important than the actual service of ministry. Mott (1908:90-91) wrote a hundred years ago:

The financial demands on the minister are greater in proportion to income than upon any other member of the community. He is expected to maintain a high level of respectability in his household, in his personal appearance, and in practices involving expenditure. He cannot live as some of his parishioners. He and his family are more in the public eye than most of them. He and his wife must come well dressed into homes; otherwise he will not wield influence in some of the most important families. He has many appeals for hospitality and charity, and as a rule, he is the first person solicited by benevolent enterprises and destitute individuals. He must keep fresh and up to date for the sake of his work and influence. This requires money for books, periodicals, reviews, attendance upon conferences, and occasional journals. He may be pious without these things, but he will not hold his position as leader, nor command the confidence of the thinking men of his congregation. As an educated man, he rightly regards the education of his children as an absolute necessity. He must make provision for the old age. How can the minister on the average salary meet as he should these demands, the reasonableness of which must be admitted by all who have a true conception of the work and position of a Christian minister?

Generally speaking, the PAOG (Z) has had difficulties in finding people to go to certain remote places because of some of the reasons cited above. We cannot deny that a minister of the gospel needs comfort and assurance of the many things stated above. However, if we make the above into absolute benchmarks for the ministers of the gospel, where do we place Scripture passages like Matthew 10:7-10 and Matthew 28: 20b, where we see Jesus promising to be with his disciples and teaching them to be dependent upon God? As long as this attitude remains in the hearts of those whom God has entrusted to help reach the unreached with the gospel, the subject in discussion will continue to haunt the church of Jesus Christ for a long time to come. Chibale (2008) indicates through a questionnaire:

We attempted to reach a Bushmen people group that migrated into Zambia (Luapula district) from the Democratic Republic of Congo (DRC). But, being nomads and food gatherers and hunters, we failed to keep up with their movements. We hope to find workers (the harvest force) who would be prepared to live among them and move with them wherever they would go until we are able to disciple and raise evangelists and spiritual leaders among them who would in turn minister to their own people and reach out to other Bushmen people groups.

There are not many who will sacrifice their lives to the extent of living in the bush, without having a fixed or permanent home. This is contrary to what is written in Bible:

When Jesus saw the crowd around him, he gave orders to cross to the other side of the lake. Then a teacher of the law came to him and said, "Teacher, I will follow you wherever you go." Jesus replied, "Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head." (Matthew 8:20)

However, efforts are being made by one of the PAOG (Z) churches in the Luapula district to reach out to them. The reason why such people groups have been shunned is because of the economic status of such places. Since there is no long-term support that comes from the PAOG (Z)'s district headquarters or the DHFM, some pastors have declined to take up appointments for fear of hardships.

However, the apostle Paul looks at this from a different perspective, as a stepping-stone towards reaching the unreached with the gospel. The troubles and hardships that Christians go through cannot be compared to the joy that the Scriptures talk about:

For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So we fix our eyes on not on what is seen, but on what is unseen. For what is seen is eternal. We put no stumbling block in anyone's path, so that our ministry will not be discredited. Rather, as servants of God we commend ourselves in every way: in great endurance; in trouble, in hardships and distresses; in beatings,

imprisonments and riots; in hard work' sleepless nights and hunger etc. (from 2 Corinthians 4:8-18 and 6:2-10).

5.5 Practical or pastoral planning

I will conclude my use of the praxis cycle to analyze PAOG (Z) missions by looking at the practical planning that the PAOG (Z) has done, as it positions itself in trying to bridge the gap between reached and unreached. Holland and Henriot (1989:9-10) writes: "Pastoral planning is about planning for action in a particular situation so as to bring about new experiences analyzed and reflected upon."

The PAOG (Z) has been involved in this mission praxis for more than half a century now. Its involvement has not only been felt within the realms of Zambia, but in other parts of the world as well. Based on the preliminary data obtained from Chibale (2007), the church is doing mission work amongst the Congolese people in the Democratic Republic of Congo (DRC).

5.5.1 The establishment of SEGOLIMI

The establishment of SEGOLIMI has been as a result of the PAOG (Z)'s effort of wanting to reach the unreached with the gospel in other parts of the world. Several reasons have been advanced as to why the PAOG (Z) has not been able to reach out to the unreached in other parts of the world for the last half century. Malaika (2008) had indicated during an interview that due to the fact that in most countries, especially the SADC countries, there were already Pentecostal Assemblies churches, it was difficult for the PAOG (Z) to establish churches in those countries. It appears that the reason for the establishment of SEGOLIMI has been to plant churches in places where there is no PAOG (Z). This had been the strategy of the early missionaries when brought the gospel message to Africa, i.e. of exporting denominations. Kane (1991:162) explains: "The missionaries exported denominations along with the gospel. In the beginning they said they would not do that, but they soon forgot their good intentions. Before they were finished, they reproduced every major denomination and many of the minor ones in the West."

History tells us that this strategy, though successful in some cases, met with stiff opposition because people viewed this as a way of colonizing them. Besides that, the attitude that they

had towards the religions that they encountered as they endeavored to promote their denominations is the one which caused them to face hostilities. Kane (1991:163) notes:

The missionaries failed to encourage indigenization of Christianity. It never entered their minds that Christianity could retain its essential core while at the same time being expressed in non-western forms. They erected buildings complete with spire, bell and cross. They introduced hymns with western words and western tunes. Drums and dances, so dear to the African soul, were taboo. Instead they used musical instruments imported from the west.

The objective of the establishment of SEGOLIMI has been viewed as a way of exporting the PAOG (Z) by some countries where efforts have been made to reach the unreached with the gospel in those very countries. Nevertheless, the plan to reach out to the unreached through this body is a positive step in the right direction.

5.5.2 Adjustment of the PAOG (Z) structure

In its quest to becoming more relevant and even getting involved in world missions in a broader perspective, the PAOG (Z) has begun streamlining its governance structure to meet the current challenges. Significant to this adjustment is the inclusion and expansion of the duties of some of the Council of Bishops members. For example, the structure allows for two Assistant Chief Bishops and Assistant District Bishops for each district with the following job descriptions:

There shall be two Assistant Chief Bishops to be elected in light of the anticipated church growth. Duties of the first Assistant Chief Bishop include, providing oversight of social programs, poverty reduction and disasters, partnership building and resource mobilization, provide pastoral care and counseling to ministers of the gospel, etc. Duties of the second Assistant Chief Bishop includes, proving oversight in education and health initiatives, supervising institutions and departments, facilitating advancement through infrastructure development etc. (Chileshe in PAOG(Z) 2008:1-2).

From the above, it is clear that the PAOG (Z)'s theology of mission is being streamlined and amplified. This is due to the fact the church is trying to position itself to participate at a different level not only in world evangelization but also in what others call world missions. The leadership of PAOG (Z) has realized that they need to show clearly that the church needs to be involved in other forms of missions, not just concentrating on the ministry of the Word of God through evangelization. Although, as indicated earlier, the issue of the PAOG (Z) participating in social and other related issues is not clearly stipulated in its Constitution, this structural streamlining is indicative of an endorsement of this important factor in mission.

5.5.3 Purchase of the new PAOG (Z) HQ

Until now, the PAOG (Z) has not had what it could call a proper headquarters. One would expect such a large church to have proper offices, which befit its name and alleged achievements. However, the opposite is the case at the moment. The offices of its headquarters are housed in a small restructured house with two rooms: one for the Chief Bishop and the other for the HIV and AIDS-related activities. The other office bearers, including the General Secretary and the Treasurer, do not have specific offices where they can discharge the duties assigned to them by the PAOG (Z).

In view of the foregoing, the PAOG (Z) has embarked on a very ambitious project to buy a property to be used as its headquarters. Banda, J (2008) explains during one of the meetings of the Copperbelt District:

We have embarked on a project of purchasing of property in the prime area of Lusaka at a cost of US \$3m. Every Bishop, licensed and ordained pastor, local churches and some ordinary members that would be identified to have the ability to contribute have been given specific amounts of funds that they are supposed to contribute towards the same.

A video of the property has been circulated to every local PAOG (Z) congregation throughout the country to keep them informed. The video clip shows a large and beautiful property with all the features of a modern building, ranging from a swimming pool, conference facilities, rooms for accommodation, etc. The PAOG (Z) intends to be leasing out certain sections of the building for conferences, and general accommodation, including functions like weddings, kitchen parties, etc. It is hoped that part of the funds raised from such activities would be channeled towards the work of world missions, especially reaching out to the unreached with the gospel.

Since Sakala (2008) indicated to me that SEGOLIMI offices would be included in the PAOG (Z) HQ, it is also hoped that funds for the functioning of SEGOLIMI would mainly be sourced from the PAOG(Z) HQ business-related activities. The response to this project has been positive and it is hoped that it will soon come to fruition so that the PAOG (Z) may really position itself to face the challenges of reaching the unreached with the gospel and many other forms of mission.

5.5.4 Establishment of the Village of Hope (VOH)

The PAOG (Z), in collaboration with the PAOC, has been running a project where the orphaned and vulnerable children are being taken care of at an orphanage in Kitwe called Village of Hope (VOH). Some of the children are “single orphans”, meaning that one parent has died, whilst others are “double orphans”. Other categories of children that are accommodated in the VOH have been taken from the streets where it is not known whether their parents are dead or alive. These were once street children. Some of the children, especially those that are pupils at the VOH School have both their parents, but they cannot afford to pay for their education anywhere, including at government schools. It is one of the thriving projects of the PAOG (Z). I have been associated with the VOH for the past six years, working as a Clinical Officer (Medical person) at the VOH clinic, giving medical treatment to the children, the workers and their families. Chitente (2008) reveals during an interview that the vision of the VOH, as stated in its mission statement, is:

To bring hope for today and tomorrow to children in need by providing in a Christian environment, with the support of the local church, a loving, safe and secure, education and health care that they may ultimately become independent contributing members of society.

This is the theology behind the establishment of the VOH. It encompasses a school, which runs from pre-school to grade twelve, and Hope Training Institute (HTI), which caters for the pupils who complete grade twelve. HTI also caters for those who fail to go beyond grade nine, even after attempting to sit for the grade nine exams more than two times. These are imparted with life skills before they are released to join the communities. These skills include bicycle repairing, basic carpentry work, how to run a small business, etc. There are currently 150 resident and 800 children from the surrounding communities who come to school at the VOH Community School. The project offers free education to all the pupils, including provision of various school requisites like books, shoes, pens, pencils, etc. VOH also pays the examination fees for the entire group of pupils in grade nine and twelve to the Examination Council of Zambia.

VOH also has a feeding programme, where all the pupils are given a high protein diet of porridge from Mondays to Fridays. This is to help children from families or communities who do not get three healthy meals a day. In fact, most of them rarely have breakfast, due to the economic status of the communities they come from. Most of their parents have either

died or cannot afford to provide for them adequately because they are unemployed. The Word of God is preached twice in a designated chapel service, where every child is expected to attend. Some children have believed in the Lord Jesus Christ and become Christians. The PAOG (Z) plans to open another similar project in the remote area of the Midlands District. This is about 60km from Lusaka in a small town called Chongwe. Much groundwork has already been done to facilitate the commencement of such a project. Sergio (2008) reveals during an interview:

We have begun clearing the site so that we begin to erect some buildings. The local PAOG (Z) congregation in the area (Chongwe) has been helping us do the clearing of the site. The challenge we have in this project is that we have to design a different approach with regards to the running of the school and the orphanage. This is because the community here is very much different from that of Kitwe. I will be having a meeting with the Ministry of Education and the Ministry of Community Development and Social Welfare so that we could have an acceptable plan for the community.

The objectives of this project – and various similar projects that the PAOG (Z) intends to establish in the near future – are, first and foremost, to reach out to some of the neglected groups of people in the society with the gospel message of salvation in Jesus Christ. Since these projects are Christian-oriented where reaching the unreached with the gospel is projected, there is every chance of them continuing to impact many lives in the communities where they are operating. To conclude this section, I agree with Escobar: (2003:148): “The gospel is to be preached to all human creatures first and foremost because of obedience to the call of the Lord Jesus Christ, and not as a kind of subservient vehicle at the service of developmental schemes”.

5.6 Conclusion

The driving force behind the PAOG (Z)’s involvement in reaching the unreached with the gospel has been its Pentecostal spirituality and its theological interpretation of the Church’s calling to preach the gospel and make disciples. The shape of their mission is also influenced by their analysis of the Zambian context, identifying the “unreached” that need to hear the gospel and the suffering people who need care and help. Although the emphasis has been to preach the gospel so that people could make informed decisions, the PAOG (Z) has also been involved in social issues. The reason behind its involvement in the social issues has been to try and meet both the physical and spiritual needs of the people.

However, it appears that its church structure coupled with the refusal of some of its harvest force to position themselves in certain geographical locations has obstructed the optimizing of the harvest force by the PAOG (Z) to participate in God's missionary mandate. It appears that the establishment of SEGOLIMI and the streamlining of the church structure, for example, have not helped matters much. This is because similar structures have been in existence like the DHFM, which has had very little support. It remains to be seen whether the SEGOLIMI and the addition of executive members to the PAOG(Z) structure is going to enhance the church's involvement in world missions, thus helping to bridge the gap between the reached and the unreached with the gospel.

CHAPTER SIX

THEOLOGICAL RESPONSE

Having looked at the approach of the PAOG (Z) to the issue of reaching the unreached and the unequal distribution of Christian mission resources, from different perspectives, in the previous chapters, I now make my own missiological response to the issues raised, to bring this study to its conclusion.

6.1 Introduction (my own “insertion”)

At the beginning of this chapter I need to introduce myself more fully than I did in Chapter 1. Then I wrote mainly about what motivated me to undertake this study. I have been a member of the PAOG (Z) since 1988, which was three years after I became a Christian. Since that time, I have served in different leadership positions in a number of PAOG (Z) local congregations. In 1990, whilst working as a Clinical Officer at a Government Health facility in Mpulungu (Northern District), I pioneered and pastored a PAOG (Z) congregation for more than a year. In 1998, I resigned from the work that I was doing as a Clinical Officer in the Ministry of Health and went to the Trans-Africa Theological College (TTC) for theological training. I graduated in 2002 with a Bachelor of Theology degree (BTh).

From that time, I have served in two different PAOG(Z) congregations as a pastor, one in an urban area (Kitwe, Copperbelt District) from 1999-2002 (whilst a student at TTC) and the other in Pemba (Southern District) from 2002-2005. I give this information to indicate that I am well acquainted with the matters of reaching the unreached, the unequal distribution of Christian mission resources, and the governance structures of the PAOG (Z). It was the encounters that I had during my years of pastoral ministry and theological training in the PAOG (Z) that prompted me to undertake this study.

6.2 Why should the “unreached” be “reached”?

I have been personally concerned with the plight of the unreached with the gospel. When I look at many congregations in Zambia, both of the PAOG (Z) and of other churches, the picture that strikes me in many places is of several new congregations being opened in areas where there are already many existing churches.

The result of this is that many school classrooms in urban areas are filled with worshipping congregations. Although the establishment of churches is in itself a positive sign, because it entails that efforts are being made to preach the gospel, a critical analysis of this scenario reveals that a more and more unequal distribution of Christian mission resources in Zambia is being created. This is because there is a concentration of mission resources in places where people have heard the gospel many times, at the expense of areas where people have not yet heard the gospel message. In Zambia, many people regularly move from one church to the next, and new churches that are being established draw their membership from other existing churches. Some of these “transfer growth” members are people who were put under discipline in their former churches and found solace in joining a newly established congregation where nobody knows them, and where they can even take up a leadership position. There are very few new Christians who are being won to the Lord with the establishment of these new urban churches. Informant O (2008) attests: “There is not much evangelism and growth that we could talk about in these mushrooming churches because most of the members in those churches are already Christians who are from the already established ones.” For this reason, Mulonga (2008) calls them “recycled Christians”.

The PAOG (Z) also faces this challenge. The new Churches being established have no buildings of their own and are using government school classrooms. Some of them are renting buildings owned by private schools. Most of the members joining these churches are either from nearby PAOG (Z) congregations or members of from nearby non-PAOG (Z) churches. The result of all this is a situation where there is saturation of PAOG (Z) in urban Zambia. The only places where new churches can meaningfully be opened are in rural areas, where not many pastors are ready to take up the challenge. And yet, it is in rural areas where most of the remaining unreached peoples in Zambia are found. Generally, to my mind, the urban areas have been adequately evangelized, at least by the PAOG (Z), although there are still some that need to be reached. These include people from other religions (like Muslims, Hindus, Buddhists), and some neglected groups (see Chapter 5.5.4), and some elite members of society.

The unreached need to be reached, wherever they are to be found. If they are not reached with the gospel message, then they would be lost forever. Personally, I look at the world as consisting of the saved and the lost. These saved or lost could be poor, rich or otherwise and they need to be presented with the gospel message of salvation in Jesus Christ. I take an

“exclusivist” position that without believing in Jesus Christ, people will be lost because he is the only mediator through whom people can obtain salvation. Fackre, Nash and Sanders (1995:10) support this view:

Several biblical texts are commonly cited in support of this conclusion. The Book of Hebrews, for instance, speaks of Jesus’ being not an ordinary prophet but God’s very Son who reveals precisely what it means to be God (Heb 1:1-3). In the Gospel of John, Jesus says that whoever sees him sees the Father (John 14:9). Hence Jesus is viewed as the one who truly and fully reveals God. Moreover, Jesus is claimed to be the particular Savior of the world. It is not through Buddha, or Muhammad or other figures that God has worked decisively to save humanity, but through Jesus of Nazareth. The Book of Acts proclaims that there is no other name that Jesus by which humans are saved (Acts 4:12), and Jesus said that no person comes to the Father except through him (John 14:6). In light of these verses, Christians affirm the uniqueness of the revelation and redemption found in Jesus.

There are ongoing debates concerning the subject of salvation, as examined in Chapter 3, with scholars supporting divergent views. My view is that salvation is found in Jesus Christ alone and that “general revelation” (as suggested in passages like Romans 1:18-20) should not be viewed as an adequate way of salvation or as an end in itself, but as pointing to Jesus Christ. The creation that we see all over the world testifies to the fact that there is one who created it – the living God proclaimed in Scripture. This creation tells us about the existence of God and people who do not want to honor or acknowledge him are without excuse. But the aspect of *knowing about God* must be complemented by *knowing God*, through believing in his Son Jesus Christ, who is the only way to receiving the salvation that the Bible talks about. As a result of this theological position on salvation, I am committed to doing whatever I can to reach the unreached in Zambia and across the world with the gospel of Jesus Christ.

6.3 My response to PAOG (Z) mission praxis

Having been a member of the PAOG (Z) for about two decades, and having examined its mission praxis in the previous chapter, I want to respond to some of the issues revealed during the research.

6.3.1 The SEGOLIMI project

The objectives of establishing SEGOLIMI are good on paper. However, the reason behind its formation speaks volumes of the PAOG (Z) theology of missions. One of the reasons why this was established was that the PAOG (Z) could not manage to register its presence in most countries, because there were already Pentecostal churches in those countries. This means

that, probably, for the past two or more decades, the leadership of the PAOG (Z) has been trying to reach the unreached of these nations without much success because they were going there in the name of PAOG (Z).

It is clear that the priority of the SEGOLIMI project, going by the reasons referred to in 4.4 by Malaika (2008), was to establish PAOG (Z) churches in other countries, rather than to necessarily reach out to the unreached. While the strategy of establishing churches is good, because it is from such churches that most of the unreached could be reached with the gospel, I believe this should not be the only option.

I think that according to Matthew 28:18-20, discipleship is paramount in the Great Commission and that those who end up making decisions to believe in Jesus Christ need to be discipled so that they may continue in their new-found faith. This is a justification for the need to plant as many churches as possible. Nonetheless, if the aspect of planting churches proves to be difficult, then there is no need to fold one's hands as if the unreached cannot be reached through other means than that of planting churches. When I first believed in Jesus Christ in 1985, I became part of an interdenominational group of Christians who would gather regularly to share experiences and pray together. This was in Lusaka, the capital city of our country. This group had a membership of about 30 and it was growing steadily. All the members of that group had their own congregations to which they belonged. In July 1986, we organized a gospel evangelistic outreach in Chongwe town (Midlands's district), 60km from Lusaka. Five of us were involved in this programme and we camped in the same place for five days. We mainly did door-to-door evangelism and presented the gospel message to the people who welcomed us in their homes. We also reached out to those in market places, etc. We did not go there to establish a church but to reach out to the unreached with the gospel. Those who believed in Jesus Christ were advised to continue in their churches and those who had never belonged to any church – including those whom we felt needed more guidance – were handed over to already established churches. I am convinced that this kind of approach can and should still be followed today.

Reaching the unreached is not essentially about exporting denominations, but most importantly about giving people an opportunity to hear the gospel message of salvation in Jesus Christ. The first missionaries who came to Africa had difficulties in being fully accepted because they were bringing their denominations with them (cf Kane 1991). They went to the extent of labeling other churches that they encountered on the “mission field” as

evil. They brought in new songs and musical instruments, etc., doing away with the drums that were so dear to the people they met. The PAOG (Z) should not have used the excuse that there are already Pentecostal Assemblies' churches in other countries. They should rather have come up with a strategy of partnering with churches already existing in those countries, in order to reach the unreached with the gospel. I believe this is the most important thing to do, rather than only thinking of how well they could export the PAOG (Z) to other countries.

SEGOLIMI may not be the best answer to this, because the DHFM could have long engaged in foreign missions, without the tag of "foreign missions" and without necessarily venturing into it on a large scale. There is a danger that SEGOLIMI may end up as a "white elephant" project, which may not even be effected because of the perceived lack of support from the majority of the PAOG (Z)'s leadership. This has been based on the results of the votes of the General Conference that took place in March 2008, to which I have referred in Chapter 4. (Section 4.4). It has also been based on the debates that have been going on among the members in various PAOG (Z) congregations. Some still believe that the DHFM needs to be streamlined and empowered financially so that it could effectively discharge this particular concern for world missions.

Informant O (2008) believes that SEGOLIMI is a duplication of departments and thinks that it is not necessary. I share the view that such a duplication of departments and structures may just further delay the PAOG (Z)'s involvement in world missions at a broader level. There are so many unreached people groups, as I have indicated in Chapter 2, that it the Church's involvement in reaching out to them should not be delayed by bureaucratic delays. Therefore, PAOG (Z) cannot continue waiting for SEGOLIMI to start functioning, when there is already a structure (DHFM) in place that can spearhead the reaching of the unreached in other countries. This is also strategically wise, since some other countries in the SADC region have shown resistance to the SEGOLIMI, which may prove to be a liability in future.

6.3.2 The case of autonomy

This is very crucial and has had a lot of effects on the issue of the unequal distribution of Christian mission resources and PAOG (Z)'s participation in world missions. It is fact that there are different forms of church governments and that the PAOG (Z) is operating on the autonomy system which falls under the congregational system of government. Wiley (1943:120) highlights:

In general we may say that there are five leading types of organization, or forms of church government, held by professed Christians. These are concerned primarily, with the rightful authority of the visible church. (1) The Roman Catholic Church holds that the supreme and final authority is with the pope and is, therefore, a papacy. (2) At the other extreme, the Congregational Churches hold that the authority is vested in the separate congregations, and hence known as independents. Between these extremes are the mediating positions. (3) The Episcopal hold that the authority is vested in a superior order of the ministry; (4) The Presbyterians hold that it rests with the ministry and the laity jointly; and (5) the Methodists hold that it is vested mainly in the elders of the church.

As indicated above, the PAOG (Z) operates under the Congregational type of church government. To enable me make a comprehensive missiological response to this, I would examine further this type of church government to which the PAOG (Z) subscribes. This will help us to see whether this system adopted by the church can be modified further so as to enhance its participation in world missions. Erickson (1985:1078) writes:

Congregational church government stresses the role of individual Christian and makes the local congregation the seat of authority. Two concepts are basic to the congregational scheme: autonomy and democracy. By autonomy we mean that the local church is independent and self governing. There is no power which can dictate courses of action of to the local church. By democracy we mean that every member of the local congregation has a voice in its affairs. It is the individual members of the congregations who possess and exercise authority. A secondary sense of the principle of democracy in the congregational system is that decisions within interchurch associations are made on a representative basis. The principle of autonomy means that each local church is self-governing. Each congregation calls its own pastor and determines its own budget. It is not bound to follow that advice, and its decisions do not require outside ratification or approval.

The sense of autonomy in the PAOG (Z)'s governance system is not as strict as that described by Erickson (1985) above. It has been softened for the sake of unity among its different congregations. There is a realization of the need for unity of purpose among some local PAOG (Z) and non-PAOG (Z) congregations. This is due to the fact that we Christians all belong to the Family of God regardless of our different denominational affiliations. As indicated in chapter 4.9.2.2, some congregations have been helping the weaker ones in terms of those that do have the finances to reach out to the unreached with the gospel of Jesus Christ. For example; Informant J (2008) reports during an interview that Northmead Assembly (PAOG (Z), which is financially sound, had assisted the pastor of a PAOG (Z) congregation in Chipepo and also donated some finances to another PAOG (Z) congregation ('Not By Might Assembly' Mazabuka), all of which are in the Southern District.

There has also been some collaboration with other non-PAOG (Z) congregations to foster world missions. Chileshe (2008) revealed during an interview that the Assemblies of God (South Africa) has been working with a local PAOG (Z) congregation in a town called Mongu (Southern District); to reach the unreached with the gospel in that area. To this effect, another Village of Hope (VOH) has been opened in the same area (Mongu) and the Directors are from the Assemblies of God (South Africa).

Although the emphasis is on the authority of the local congregation, this is not an absolutely autonomous congregation, as it were. By this I mean that the structure of the PAOG (Z), whereby the District Executive Committees of each district (4.2) and the Council of Bishops are the ultimate overseers and authority over all these congregations shows how flexible this autonomy has been. For example, the District Executive committees and the Council of Bishops can decide any course of action that they deem necessary regarding any congregation of (PAOG (Z) and its leadership, if a breach of the constitution has been noticed. It can also decide which pastor should lead a particular congregation. Furthermore, some decisions taken by local congregations may require ratification by either the District Executive committees or the Council of Bishops.

However, the missing component has been the exercising of this authority to the extent of dictating how the resources, especially the finances, of these local congregations ought to be used. This has been a bone of contention among some members, including pastors, of the PAOG (Z).

There is no perfect governance system, either in the governance of a country or of a church. Authority structures are “man-made” and culturally influenced. The children of Israel at one time were under theocratic rule, where God himself was totally in charge of them. This is seen especially in the Book of Judges, when Israel occupied the Promised Land after the exodus from Egypt. However, it is seen later on that Israel rejected this kind of kingship and preferred their own kind of arrangement (1 Samuel 8:1-21). The NIV study Bible (1973:322 and 382) comments:

After Israel was established in the Promised Land through the ministry of Joshua, her pilgrimage ended. Many of the covenant promises God had given the patriarchs in Canaan and to the fathers in the desert had now been fulfilled. The Lord’s land, where Israel was to enter into rest, lay under her feet; it remained only for her to occupy it, to displace the Canaanites and to cleanse it of paganism. The time has come for Israel to

be a Kingdom of God in the form of an established commonwealth on earth. Throughout Judges the fundamental issue is the lordship of God in Israel, i.e., Israel's acknowledgement of and total loyalty to his rule. His kingship over Israel had been uniquely established by the covenant at Sinai (Exodus 19-24), which was later renewed by Moses on the plains of Moab (Deuteronomy 29) and by Joshua at Shechem (Joshua 24). The elders cite Samuel's age and the misconduct of his sons as justification for their request for a king. It soon becomes apparent, however, that the more basic reason for their request was a desire to be like the surrounding nations- to have a human king as a symbol of national power and unity who would lead them in battle and guarantee their security.

A system of congregational autonomy, just like any other system formulated by human beings, has both a good and a bad side. In the PAOG (Z), as already indicated, this system has not had the blessing of some Christians, especially those pastoring churches in economically challenged places. I believe that this system has worked well in the PAOG (Z) because it has given a sense of security to pastors. This is because they have the assurance of remaining in a congregation as long as they wish, without being removed, unless something serious happens in the process of their ministry.

However, there must be ways of mitigating congregational autonomy in order to overcome these weaknesses. PAOG (Z)'s autonomy is not like that found among Baptists or the Church of Christ. According to one Baptist website ([http:// www.baptistdistinctives.org/text_only13.html](http://www.baptistdistinctives.org/text_only13.html)): "The word "autonomous" comes from two Greek words that mean 'self' and 'law.' Autonomous means; self-governing or self-directing. Thus an autonomous church governs itself without any outside human direction or control."

PAOG (Z) has structures at District and PAOG (Z) HQ levels that oversee all 1400 congregations across the country. Although the PAOG (Z) Constitution gives these structures authority to administer and guide the churches on policy matters, it seems that these structures can only go to a certain extent in terms of providing leadership. The churches cannot be dictated to on how to manage their resources, especially their finances. What the district and the PAOG (Z) HQ's structures are mostly interested in is that these churches fulfill the requirement of giving the 10% of their total monthly income, and meeting other financial obligations as determined by these structures from time to time, e.g., contributing to the purchase of the PAOG (Z) HQ. These structures cannot instruct a church to give financial assistance to a congregation that may be struggling and wanting support to fulfill the Great Commission mandate. It is left to the discretion of individual churches to decide whether to

help or not. I have already indicated that some churches have been seen to help other churches.

In view of the above, I believe that if this scenario does not change, the PAOG (Z) will find itself having the kind of autonomy that the Baptists and Congregationalists have, which allows each local assembly to govern itself without any outside direction or human control. I'm not condemning such a system of autonomy, because it has its strengths, but one also loses something fundamental in terms of the Church as Body of Christ, in its ministry to society.

About five years ago, some Council of Bishops members and the other concerned members of the PAOG (Z), circulated the idea that the PAOG (Z) HQ should become an affiliation body like the Evangelical Fellowship of Zambia (EFZ), to which all the PAOG (Z) churches and probably other Pentecostal churches could be affiliated. The motivation behind that proposal was to take PAOG (Z)'s autonomy to another level, whereby all PAOG (Z) churches would be seen to be totally independent with little or no interference from outside.

I consider the issue of autonomy to be critical in the fulfillment of the gospel mandate especially by the PAOG (Z). From my observation, it appears that this has not been discussed at the General Conference level for the past two decades. Probably, at that level, the subject of autonomy in the PAOG (Z) could be exhaustively addressed. I am convinced that there is a way in which this autonomy system could be managed that does not continue to hamper the PAOG (Z)'s participation in world mission.

6.4 PAOG (Z) and the Kingdom of God

When analyzing the PAOG (Z)'s involvement in the fulfillment of the Great Commission, it is necessary to look at this important biblical theme of the Kingdom (reign) of God, to see how the PAOG (Z) has interpreted it, not only theoretically, but also practically. But before I look at the issue of the Kingdom of God, I start by examining the definition of this theme. There has been a lot of debates on the meaning of the Kingdom of God theme by various sectors of the church's fraternity. I will not go into all these debates, but instead I will just concentrate on the PAOG (Z)'s position. Douglas (1978:567-568) reports:

The phrase: 'Kingdom of God,' does not occur in the Old Testament or in Jewish literature, but its source is to be found there. The idea of God reigning is prominent

especially in the Psalms. In the New Testament, the Kingdom of God plays a very important part, particularly in the synoptic gospels of which it is the central theme. The Greek word *basileia*, like its English translation, suggests too strongly a “realm” rather than a “reign.”

Elwell (1984:608) adds:

The Kingdom of God is also a realm over which a reign is exercised. The Kingdom of God means primarily the rule of God, the divine kingly authority. In the New Testament, the Kingdom of God is the divine authority and rule given by the Father to the Son (Luke 22:29). The object of the divine rule is the redemption of men and their deliverance from the power of evil. (1 Corinthians 15:26-28). Christ’s reign means the destruction of all hostile powers, the last of which is death. The Kingdom of God is the reign of God in Christ destroying all that is hostile to God. The Kingdom of God is the redemptive rule of God in Christ defeating Satan and powers of evil and delivering men from the sway of evil. It brings to men ‘righteousness and peace and joy in the Holy Spirit (Rom 14:17).

The subject of the Kingdom of God is broad and it does not only refer to the salvation of individuals through their belief in Jesus Christ. It covers different aspects of life in different contexts. This theme has broadened the understanding of Christian missions:

The Kingdom of God concept broadens missiological reflection beyond a predominantly individualized and vertical understanding of salvation to a holistic view of the interaction of church and world. It also breaks the impasse between evangelism and social action that has plagued Protestant evangelicals (Glasser, Van Engen, Gilliland and Redford 2003:12).

I believe that, although the PAOG (Z) has to a greater degree confined the meaning of the Kingdom of God to the activities leading to the salvation of mankind through evangelism, it has in recent times embraced a more holistic understanding of this concept. I share the views of those scholars who believe that the Kingdom of God is not only about preaching the gospel, so that people may hear about salvation in Jesus Christ, but it is also about all the other aspects that affect people’s lives. However, I consider the Church’s involvement in other forms of mission, though equally important, and sometimes indispensable, as secondary. The primary dimension of the kingdom is the preaching of the gospel, so that everyone is given an opportunity to hear the message of salvation in Jesus. In this respect I agree with a scholar like McGavran that preaching of the gospel is the heart of Christian mission: “The primary purpose of the Church is to tell everyone everywhere of God’s provision for salvation and to enroll in the ark of salvation – the Church of Jesus Christ-as many as believe” (in Pittman, Habito and Muck 1996:224-225). However, I also believe that the church’s mission is more than just reaching the unreached through preaching the gospel.

Many Christians, including Pentecostals, who have in the past been known not to have associated themselves with social and developmental issues, have in recent times become actively involved in issues affecting society as a whole. Part of the reason is that the reality on the ground (poverty, injustices etc) and theological reorientation on social issues have necessitated such a paradigm shift. The church in Zambia is losing some of its membership to the Muslims because of the strategy that the Muslims have taken (alms giving). This has been a wake up call for those that have not been concerned with social issues. PAOG (Z) has not been an exception. The Kingdom of God is about getting concerned and acting on the issues that affect people in the society:

Many Christians, however, recognize the need to provide in mission for the material welfare of other human beings who are in need, i.e. for the hungry, thirsty, the stranger, the naked, the sick, and the imprisoned. As even McGavran, who emphasizes the eternal salvation of souls, puts it, “Christians believe and the scriptures teach that it is God’s purpose in salvation that the whole individual be benefited. A strong and argued goal is peace and justice. Mortimer Arias, for example, talking about missions in Latin America, says that “there is a converging thrust to recover the whole gospel, for the whole person, and for the whole of Latin American Society.” For Arias and others, the whole of society means not just the religious part, but the political and economic parts. Politics and economics are too often characterized by injustice and evil. It is part of the church’s mission to address these injustices and evils, helping the oppressed to confront and forgive their oppressors, while helping the oppressors to repent of their sins and to work actively toward reconciliation and reciprocity (Pittman et al. 1996: 216).

The PAOG (Z) has come to understand the Kingdom of God theme to mean that the church needs to get involved not only in the preaching of the Word of God, but in the issues that affect the very people whom the church ministers to. Although individual PAOG (Z) churches have become involved in social issues, as already seen in this research, there has also been involvement at the level of the Council of Bishops and other high ranking officials in the PAOG (Z). To underscore the importance of this resolve, an Assistant Chief Bishop was appointed and subsequently accepted to head the National AIDS Council (NAC) of the Republic of Zambia. This is the Council that coordinates all HIV and AIDS related activities in the country. The same Assistant Chief Bishop once served as the chairperson of World Vision (Zambia), a Christian organization that sponsors and engages in different developmental programmes in various parts of the world, including Zambia.

Zambia is in the process of writing a new constitution, which should take effect by the year 2011. Currently the PAOG (Z) has more than four members who are sitting in various

committees of the constitution-writing body called the National Constitution Conference (NCC). In fact, the Chief Bishop and the Assistant Chief Bishop are chairpersons of two committees of the NCC. This constitution-making process is very important for Zambia, because the constitution is where all issues affecting the people of the country are addressed. If the church gets involved in making the laws that govern the country, then we have an assurance that issues of injustice, human rights, poverty alleviation, and other forms of infringements will be adequately addressed. The Church is called to speak and act on behalf of the poor, the oppressed, and the suffering. Steuernagel (2008:62) points out:

The mission of the Church must be holistic, focusing on the shalom.⁴ God provides for his human creation as well as for his whole creation. A shalom that is whole, affecting and embracing all of human life and all human beings. A shalom that reaches out to feelings, intuitions, thoughts and actions. Reaches out to singing, crying, laughing, and hoping. Reaches out to food and health, hopelessness and seeds of hope. It's shalom for everyone, to be experienced everywhere. It's the gift of shalom given by the God of love and to everyone.

I believe that by directly participating in the constitution making process; the PAOG (Z) is seen to be promoting 'shalom' by a way of speaking on behalf of the poor, oppressed, and many other people in the society. I believe as well that by participating directly in various organizations like the NAC, World Vision, NCC, etc, the PAOG (Z) is interpreting the Kingdom of God as not being just about preaching the gospel, but getting involved in all the issues affecting people's lives.

6.5 Conclusion

The subject of the unequal distribution of Christian mission resources in the world is a wide one. It has gone through a number of debates. Generally there have been two schools of thought: one school opposing this notion and another supporting it. As has become clear in this study, I belong to the school that supports this notion. I believe that there is an unequal distribution of Christian mission resources across the world. This is part of the reason why we still have so many unreached people groups that have not been given the opportunity to respond to the gospel of Jesus Christ.

⁴ Punton, (1982: 314-315) defines Shalom as, "wholeness, completeness, full health, comprehensive well-being. He also stresses its collectiveness and societal dimension as well as affirming in which hands it rests and finds full meaning.

6.5.1 Summary of findings

The general picture of the whole matter of the unequal distribution of Christian mission resources is that despite all the debates, one thing is certain: the Church worldwide has adequate human and financial resources to enable it reach out to the many unreached people groups that have not yet been reached with the gospel message. I believe that, whether certain places are “hard ground” in terms of response to the gospel or not, the whole subject hinges on the calling of the church to be witnesses of Christ to the ends of the earth. If all the members of the household of God need to be fed and cared for, then an unequal distribution of resources will always remain a problem facing the church of Christ. Withholding or channeling these resources to the same places where people have already had many chances to hear the gospel is not acting in love or justice, because the unreached will continue to be denied the opportunity to hear the gospel.

The PAOG (Z) has abundant Christian mission resources available to fulfill its mission mandate. It has made tremendous efforts in trying to bridge the gap between reached and unreached. The number of churches that it has established throughout the country is evidence of this. However, most of these resources, especially the financial ones, are in the hands of a few individuals or churches. This has reduced some of players in this race of reaching the unreached with the gospel to mere spectators. By this I mean that, due to the fact that some of them may want to participate effectively and avail themselves to this noble cause, they have failed to do so because of financial constraints. Even the DHFM has not been able to achieve much because of these financial constraints.

The PAOG (Z)’s structure of autonomy for local churches and the lack of a clear policy to guide the churches on what they are supposed to contribute towards the reaching of the unreached with the gospel has created a situation of unequal distribution: Firstly, within the PAOG (Z) itself, and secondly by confining these resources locally, it has prevented PAOG (Z) from making a bigger impact in world missions, especially cross-border and international missions.

I propose that these issues be revisited and discussed in the decision-making bodies of the PAOG (Z), so that a creative arrangement can be found to mobilize the harvest force and the churches that have thus far been disadvantaged in terms of lacking resources to participate

fully in reaching the unreached. The DHFM has been in existence since the inception of the PAOG (Z) and I believe that introducing another department may not be the solution for the church's failure to reach out to the unreached in other nations. SEGOLIMI is not the answer to all this. It is like going 50 years back. Instead, the DHFM should be streamlined and given the serious attention that it deserves, so that it can live up to its name. Currently, the SEGOLIMI issue is on suspension until the process of purchasing the PAOG (Z) HQ's property is finalized. Does it mean that the work of reaching the unreached in other countries has to wait until SEGOLIMI comes into effect? I am convinced that the DHFM has been mandated to do that work. What is needed is a focused policy that will see the DHFM function effectively.

6.5.2 Areas for future research

During the course of this research, I came to learn that there are individual PAOG (Z) congregations that have been using their own initiatives to reach out to the unreached outside the country. The DHFM only puts the record of the PAOG (Z)'s missionaries outside the country at two. I believe that there are more than two. I would like a research be done so as to ascertain exactly how many PAOG (Z) missionaries are working outside the country. There has not been proper coordination of mission-related activities between the local churches, the districts, PAOG (Z) HQ and the DHFM.

It seems that each of these departments is operating on their own in terms of reaching out to the unreached with the gospel. I propose that research should be done why this has been so. It is very difficult to find records at the PAOG (Z) HQ regarding mission-related activities. I suppose that each local church (PAOG (Z)) keeps its own records (if at all there are such records) and there is no obligation whatsoever to submit these to the District, DHFM or the PAOG (Z) HQ. It would be interesting if research were done to this effect.

The PAOG (Z) has a staggering number of 1400 churches throughout the country. I propose that research be done to look at the membership levels of each of these churches. This is because there has been an observation that some of these churches have very insignificant number of members, despite their existence for more than two decades. Research should be done to see whether it is worthwhile for these churches to continue in those forms or allow them to be merged with progressive and viable ones.

Research should also be done to determine the impact, if any, that the PAOG (Z)'s developmental and social programmes have had in the communities that it serves. This is particularly so because of the various reports from some PAOG (Z) local congregations that they have been involved in such programmes. It would be good to know how many of these 1400 churches are involved in the social and developmental programmes.

It would be interesting as well that a study should be undertaken of other churches in Zambia to determine how they have responded to the unequal distribution of Christian mission resources and to ascertain their views on its causes. It would be interesting to know how many missionaries the country currently has. This information, I believe can add value to the statistics that are currently at play.

6.5.3 *Final word*

As stated in the introduction of chapter 2, the subject of the unequal distribution of Christian mission resources in the world is not about statistics *per se*, but about people. These people are mainly those who have not yet been reached with the gospel message of Jesus Christ.

The Church has been tasked to proclaim this gospel message to the unreached so that the Kingdom of God can be established. The Church's proclamation of this gospel message and the Kingdom of God theme are inseparable. Gnanakan (2008:4) supports this view: "Here lies an important aspect of the proclamation of the good news – the inseparability of Jesus' person from the Kingdom that he preached. One significant thing is that Church, mission and Kingdom of God go hand in hand. It is theologically impossible to separate these three theological themes.

Therefore, whether the Church sees itself as being involved in 'world evangelization' or 'world missions' – i.e. that other forms of mission like social transformation of communities are also included– one thing is certain: both these 'schools of thought' work towards the establishment of the Kingdom of God. Mission is about the Kingdom of God. Church is also about the Kingdom of God. Matthey (1980:170) observes; "Mission in the perspective of God's reign includes putting poor, neglected, and despised people on their feet again as having recovered before God and people their full humanity." Lochman (1986:67) continues:

Now, as then, it should make all the difference to society if there is within it a group of human beings who, focusing their minds on the reality of God's reign and praying

for its coming, advocate the cause of the poor, serve those on the periphery, raise up the oppressed and brokenhearted and above all, “proclaim the year of Lord’s favor.”

What I believe is that in the Church’s endeavour to use the available Christian mission resources, it should make an effort to avail these resources to as many people as possible, regardless of where they live, the circumstances in which they live, etc. If that happens, not a single group of people in the world could point accusing fingers at those who were privileged to have the good news of the Kingdom, for not having availed them an opportunity to taste the coming of God’s reign. Whether there is group of Christians who choose to promote the Kingdom of God through either proclamation of the gospel only or concentrate on the meeting the social needs of the people, the fact remains that if this is not well checked, the issue of unequal distribution of Christian mission resources will continue to be a problem of the Church for years to come.

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LIST OF APPENDIXES

Appendix 1



2008-03-27

TO WHOM IT MAY CONCERN

Pastor EF Phiri is a well known and respected minister in the Pentecostal Assemblies of God (Zambia) and is doing research towards a Masters degree in Missiology at the University of South Africa (Unisa), which is based in Pretoria. His research is on the distribution of mission resources in various contexts and the role of African churches in addressing that situation. It is an extremely interesting and important research topic, which can help the PAOG(Z) and other African churches to become more informed and involved in worldwide evangelism and service.

As the supervisor of this research project, I wish to invite and encourage everyone concerned to cooperate with him and to give him the kind of information that will help him to understand the present situation and to present a creative way forward.

Yours sincerely

A handwritten signature in black ink, appearing to read "J. Kritzing".

Prof JNJ Kritzing
Missiology section
Department of Christian Spirituality, Church History and Missiology



University of South Africa
Pretoria South, Muckleneuk, Edgemoor, City of Tshwane
PO Box 392 UN SA 0003 South Africa
Telephone: +27 12 429 3111 - Facsimile: +27 12 429 4190
www.unisa.ac.za

Appendix 2

QUESTIONNAIRE

This questionnaire is part of a Master's (MTh) research program in Missiology at the University of South Africa. Please fill in as much information as you can and return it within two weeks. The information you put in this questionnaire will be treated with complete confidentiality. When I refer to the results of this questionnaire in my dissertation, your name will not be mentioned, unless you give express permission for that in the statement below.

Permission: I, _____ (Full names), hereby give permission that my name may be referred to in the dissertation.

A. PERSONAL PARTICULARS

1. Name: _____
2. Postal address: _____

3. Province: _____
4. Telephone/Cell: _____
5. Email address _____
6. Name of the church you belong to: _____
7. What position do you hold in this church? _____

B. INFORMATION ABOUT CHURCH WORKERS/LEADERS.

8. How many active ministers are there in your church? (Indicate those on temporary leave as well)

YEAR	COUPLES	UNMARRIED MEN	UNMARRIED WOMEN	TOTAL
This year (2008)				
Last year (2007)				

- When counting totals, please count each couple as two.

9. What is the most common language spoken in the community where your church exists? What percentages of the people speak that language?%

Which other languages are spoken in your area? (Indicate estimated percentages).

Language _____ Percentage _____
Language _____ Percentage _____
Language _____ Percentage _____
Language _____ Percentage _____
Language _____ Percentage _____

What are the home languages of the members of your local assembly? (Indicate estimated percentages).

Language _____ Percentage _____
 Language _____ Percentage _____
 Language _____ Percentage _____
 Language _____ Percentage _____
 Language _____ Percentage _____

*Add another sheet of paper if necessary.

10 How many of these ministers preach and do pastoral care in a language other than the one commonly spoken in the community where they grew up?

11. How many of these ministers are from:

Zambia: _____

Canada: _____

Another country (nation): _____

C. PARTNERSHIP INFORMATION

12. Do any of your ministers' work in a partnership arranged with *ANOTHER* church, mission agency, board or other organization?

If yes, please complete the following:

NUMBER [OF MINISTERS FROM YOUR CHURCH]	NUMBER OF MINISTERS FROM PARTNER CHURCH OR ORGANISATION	% OF TOTAL COSTS GIVEN BY PARTNER CHURCH/MISSION ORGANIZATION	ETHNIC GROUP OR LANGUAGE GROUP AMONG WHOM THEY ARE WORKING

13. Does your assembly send or support ministers, pastors or/and missionaries who are working in pioneer situations?

Yes () No ()

If yes, please give details

13.1. How many are they?

13.2. Where are they working? Fill in one line (row) for each minister in the table below.

COUNTRY	PROVINCE/DISTRICT	TOWN/CITY	TARGET PEOPLE, ETHNIC GROUP	NUMBERS OF MINISTERS

(Attach additional paper, if needed)

13.3 How long have they been working there? _____

13.4. Are they members of your assembly? _____

13.5. To whom do they report about their work?

13.6. Did they receive missionary or theological training for their work? _____

14. Do the Ministers sent or supported by your church engage in the following forms of mission? Fill in only the sections that are relevant to your church.

Types of programs

Details (When project was started, where it is located, objectives, target groups, sources of finances, etc.)

14.1. Feeding schemes

14.2. HIV/AIDS programs

14.3. Job creation (and related) projects

14.4. Other (Give details)

(Add additional paper, if necessary)

D. GENERAL QUESTIONS (In each of these questions, give brief answers in the space provided. Add additional paper if necessary)

15. Should Christians take the gospel to all the people in the world? () Yes () No

16. Are there certain countries or groups of people, both in Zambia and in other parts of the world, who are being neglected in the distribution of mission resources? (i.e. missionaries, funds, prayer etc)?

17. What are the factors that have contributed to this?

18. What could be done to address each of these factors that you have mentioned?

19. Has the PAOG (Z) in general, and your assembly in particular, participated meaningfully in world missions? Give reasons for your answers.

20. Do you have a mission's committee/ team at your local assembly?

21. What percentage of your church's income is allocated to its missions committee?

Please return this questionnaire within two weeks to:

Pastor Elisha. F Phiri
P.O. Box 1737
Sun City
Rustenburg
0316
Republic of South Africa

Appendix 3

QUESTIONNAIRE I

This questionnaire is part of the Master's (MTh) research program in Missiology at the University of South Africa. Please fill in as much information as you can and return it within two weeks. The information you put in this questionnaire will be treated with complete confidentiality. When I refer to the results of this questionnaire in my dissertation, your name will not be mentioned, unless you give express permission for that in the statement below.

Permission: I, _____ (Full names), do hereby give express permission that my name may be referred to in the dissertation.

A. PERSONAL PARTICULARS

1. Name: _____

2. Postal Address:

3. Telephone/Cell:

4. Email address:

5. Name of the church you belong to:

6. What position do you hold at church?

B. INFORMATION ABOUT CHURCH WORKERS/LEADERS

7. How many active ministers are there in your church? (Indicate those on temporary leave as well)

YEAR	COUPLES	UNMARRIED MEN	UNMARRIED WOMEN	TOTAL
This year (2008)				

Last year (2007)				
---------------------	--	--	--	--

When counting totals, please count each couple as two in a situation whereby both of them are part of the ministerial staff in the church they are serving.

8. How many of these preach and do pastoral care in a language other than the one commonly used in the community where they were brought up? _____
9. How many of these ministers are from:
 Zambia: _____
 Canada: _____
 Another country: _____

C. PARTNERSHIP INFORMATION

10. Do any of your ministers' work in a partnership arranged with **ANOTHER** church, mission agency, board or other organization?
 If yes, please complete the following;

NUMBER OF MINISTERS FROM YOUR CHURCH	NUMBER OF MINISTERS FROM PARTNER CHURCH OR ORGANIZATION	% OF TOTAL COSTS GIVEN BY PARTNER CHURCH/MISSION ORGANIZATION	ETHNIC GROUP OR LANGUAGE GROUP AMONG WHOM THEY ARE WORKING

11. Does your assembly send or support ministers', pastors or/and missionaries who are working in pioneer situations? If it does, please give details below.
 11.1. How many are they? _____
 11.2. Where are they working? Fill in one line for each minister below.

COUNTRY	PROVINCE/DISTRICT	TOWN/CITY	TARGET, PEOPLE ETHNIC GROUP	NUMBER OF MINISTERS

(Attach additional paper, if necessary)

D. INFORMATION ON THE ACTIVITIES OF THE CHURCH

12. Does your church or the ministers you send or support engage in the following projects? (Please add additional paper).

Types of programs

Details (When the project was started, where it is

located, objectives, target groups,
sources of finances, etc

12.1. Feeding schemes

12.2. HIV/AIDS programs

12.3. Developmental (and related) projects

12.4. Other (give details)

12.5. Do you regard such projects as part of Christian mission/ why?

E. GENERAL QUESTIONS (Please add additional paper and answer briefly)

13. Matthew 28: 19-20 and John 20:21 are some of the several scriptures that Christians have used you engage in world mission or evangelization. What do you understand by these scriptures yourself with regards to world missions?

14. Recently, (February 2008), in Algeria and in one of the provinces, Christians were accused of converting Moslems to Christianity. Consequently, the local provincial leadership had ordered that all the churches in the province should be closed forthwith. This appears to the trend in most countries where Islam is dominant whereby Christianity has been receiving a lot of hostilities. Such has led to a perceived neglect of people in those particular countries who are supposed to be reached with the gospel of Jesus Christ. ***What are other factors that have led to certain countries or people groups in being neglected in the distribution of Christian mission resources in the world? (Missionaries, finances, prayer, etc***

15. What can and what has your church done to address each of the factors that you have mentioned?

16. Is it necessary for a local church to have a department that is specifically responsible for the evangelistic or mission activities of the local assembly? Why? If it is essential, have such a committee at your church)

17. What percentage of the total church's income is allocated to this department?

Appendix 4

QUESTIONNAIRE II

This questionnaire is part of the Master's (MTh) research program in Missiology at the University of South Africa. Please fill in as much information as you can and return it within two weeks. The information you put in this questionnaire will be treated with complete confidentiality. When I refer to the results of this questionnaire in my dissertation, your name will not be mentioned, unless you give express permission for that in the statement below.

Permission: I, _____ (Full names),
do hereby give express permission that my name may be referred to in the dissertation.

A. PERSONAL PARTICULARS

1. Name: _____
2. Postal Address:

3. District: _____
4. Telephone/Cell: _____
5. Email address: _____
6. What position do you hold in the district?

B. INFORMATION ABOUT THE MINISTERS/LEADERSHIP

7. How many active Bishops, Revs, Pastors and missionaries are there in your district?
(Indicate those on temporary leave as well)

YEAR	COUPLES	UNMARRIED MEN	UNMARRIED WOMEN	TOTAL
This year (2008)				
Last year (2007)				

When counting totals, please count each couple as two in a situation whereby both of them are part of the ministerial staff in the church they are serving.

8. How many inactive ministers are there in the district? (These are those that have not yet been placed vis-à-vis; those on the waiting list) Indicate in the table below.

YEAR	COUPLES	UNMARRIED	UNMARRIED	TOTAL

		MEN	WOMEN	
2008				
2007				

9. How many of these ministers are working in pioneer situations where they are establishing new churches?

10. How many of these ministers are from:

Zambia: _____

Canada: _____

Another country: _____

11. Where are they working? Fill in one line for each minister below.

COUNTRY	PROVINCE/DISTRICT	TOWN/CITY	TARGET, PEOPLE ETHNIC GROUP	NUMBER OF MINISTERS

C. PARTNERSHIP INFORMATION

12. Is there any partnership that has been arranged with **ANOTHER** church, mission agency, board or other organization with your District?

If yes, please complete the following;

MINISTERS WORKING IN PARTNERSHIP

NUMBER OF PARTNER CHURCH/MISSION AGENCY	NUMBER OF MINISTERS FROM YOUR CHURCH	NUMBER OF MINISTERS FROM PARTNER CHURCH OR ORGANIZATION	%FINANCIAL SUPPORT GIVEN BY PARTNER CHURCH/MISSION AGENCY	ETHNIC GROUP AMONG WHOM THEY ARE WORKING

13. Do the ministers that are working in partnership arranged by our District or those that you are supporting engage in the following forms of mission?
(Attach additional paper)

Types of programs**Details** (When the project was started, where it is located, objectives, target groups, sources of finances, etc)

13.1. Feeding schemes

13.2. HIV/AIDS programs

13.3. Developmental (and related) projects

13.4. Other (give details)

13.5. Do you regard such projects as part of Christian mission/ why?

11. GENERAL QUESTIONS (Please add additional paper and answer briefly)

14. Matthew 28: 19-20 and John 20:21 are some of the several scriptures that Christians have used you engage in world mission or evangelization. What do you understand by these scriptures yourself with regards to world missions?

15. Recently, (February 2008), in Algeria and in one of the provinces, Christians were accused of converting Moslems to Christianity. Consequently, the local provincial leadership had ordered that all the churches in the province should be closed forthwith. This appears to the trend in most countries where Islam is dominant whereby Christianity has been receiving a lot of hostilities. Such has led to a perceived neglect of people in those particular countries who are supposed to be reached with the gospel of Jesus Christ. ***What are other factors that have led to certain countries or people groups in being neglected in the distribution of Christian mission resources in the world?(Missionaries, finances, prayer, etc***

16. What can and what has your district done to address each of the factors that you have mentioned?

17. Do you regard to a committee or a minister who is supposed to be responsible for the issues of mission related matters in the District? Why? If it is essential, do you have such a committee in your District?)

18. What percentage of the District's income is allocated to mission related activities/programs?

Appendix 5

QUESTIONNAIRE III

This questionnaire is part of the Master's (MTh) research program in Missiology at the University of South Africa. Please fill in as much information as you can and return it within two weeks. The information you put in this questionnaire will be treated with complete confidentiality. When I refer to the results of this questionnaire in my dissertation, your name will not be mentioned, unless you give express permission for that in the statement below.

Permission: I, _____ (Full names),
do hereby give express permission that my name may be referred to in the dissertation.

A. PERSONAL PARTICULARS

1. Name: _____
2. Postal Address:

3. Telephone/Cell:

4. Email address:

5. What position do you hold at the College?

B. INFORMATION ABOUT THE COLLEGE

6. What is the statement of faith, mission statement or policy of the College?

7. Is the world mission idea included or not in the policy of the College? If it is included, state this idea clearly below.

8. List the mission related courses that the College offers. (Add extra paper)
 - a. _____
 - b. _____

c. _____

C. INFORMATION ABOUT THE LECTURERS

9. How many lecturers are there at the College? _____
(Indicate both those on part time and full time)

10. State the qualifications of each of these lecturers. (You need not to give their names, but indicate the qualifications and the number of those that have a particular qualification).

QUALIFICATION	NUMBER OF LECTURERS
a. _____	_____
b. _____	_____
c. _____	_____

11. How many are these from:
Zambia: _____
Canada: _____
Another country: _____

12. Does the College have a deliberate program whereby some lecturers are expected to teach in other colleges either in Zambia or outside the country? If you have, elaborate briefly, giving examples of some lecturers that have undertaken such a program stating where and when they lectured.

D. GENERAL QUESTIONS (Please add additional paper and answer briefly)

13. Matthew 28: 19-20 and John 20:21 are some of the several scriptures that Christians have used you engage in world mission or evangelization. What do you understand by these scriptures yourself with regards to world missions?

14. Recently, (February 2008), in Algeria and in one of the provinces, Christians were accused of converting Moslems to Christianity. Consequently, the local provincial

leadership had ordered that all the churches in the province should be closed forthwith. This appears to the trend in most countries where Islam is dominant whereby Christianity has been receiving a lot of hostilities. Such has led to a perceived neglect of people in those particular countries who are supposed to be reached with the gospel of Jesus Christ. ***What are other factors that have led to certain countries or people groups in being neglected in the distribution of Christian mission resources in the world?(Missionaries, finances, prayer, etc***

15. What can and what has Trans Africa Theological College done to address each of the factors that you have mentioned?

16. Do you regard it necessary for theological colleges to have branches within their structures that should be responsible for the evangelistic or mission activities at the institutions? Why? If it is essential, do you have such a department at your college?

17. What percentage of the total income of the College is allocated to this department?

18. There is a general perception by a number of scholars that there is unequal distribution of Christian mission resources in the world. (Both the human and the financial resources). Is Trans Africa Theological College adequately catered for in terms of the Christian mission resources that it needs to be effective in its contribution to world missions? Why and how?

Appendix 6

QUESTIONNAIRE IV

This questionnaire is part of the Master's (MTh) research program in Missiology at the University of South Africa. Please fill in as much information as you can and return it within two weeks. The information you put in this questionnaire will be treated with complete confidentiality. When I refer to the results of this questionnaire in my dissertation, your name will not be mentioned, unless you give express permission for that in the statement below.

Permission: I, _____ (Full names),
do hereby give express permission that my name may be referred to in the dissertation.

A. PERSONAL PARTICULARS

1. Name: _____

2. Postal Address:

3. Telephone/Cell:

4. Email address:

5. What position do you hold in the PAOG (Z)?

B. INFORMATION ABOUT PAOG (Z)'S MISSIONS' POLICY

6. What is the missions' policy or vision of the Pentecostal Assemblies of God (Z)?

7. Is the idea of world missions enshrined in this policy or vision? If it is, can you please explain briefly?

8. Explain whether or not you have been achieving this vision and point out the major obstacles that has led you into not achieving this dream.

C. INFORMATION ABOUT MINISTERS/LEADERS

9. How many ministers and church workers are there in the Department of Home and Foreign Missions of the PAOG (Z)? (Fill in the information in the table below).

YEAR	COUPLES	UNMARRIED MEN	UNMARRIED WOMEN	TOTAL
This year (2008)				
Last year (2007)				

When counting totals, please count each couple as two in a situation whereby both of them are part of the ministerial staff in the church they are serving.

10. What are the responsibilities of these ministers//church workers? What are they specifically assigned to do and which area are they in charge of? Specify by filling in the table below.

COUNTRY/PROVINCE/DISTRICT	TOWN/CITY	TARGET PEOPLE GROUP, TRIBE OR LANGUAGE	ETHNIC GROUP AMONG WHOMT THEY ARE WORKING

11. Some scholars strongly believe that there is an unequal distribution of Christian mission resources in the world: ministers, church workers, finances, etc. can you confirm whether you have adequate Christian mission resources in your department; vis-à-vis ministers/church workers/finances, etc., to enable you discharge the mandate that you have been given by PAOG (Z). Explain the adequacies or the inadequacies of these mission resources in your department.

12. Does your department have a deliberate policy whereby ministers are sent outside the country for mission work both o part time, or full time? If you have, how many have you sent for the past ten years and where are they operating from?

MINISTERS WORKING OUTSIDE THE COUNTRY

NAME OF THE MINISTER	COUNTRY	YEAR(STATE YEAR SENT AND HOW LONG)	TYPE OF MISSION (e.g., Pastoral, lecturing medical etc.)	TARGET GROUP, OR LANGUAGE AMONG WHOM THEY ARE WORKING

13. How many ministers are you currently supporting who are working in pioneer situations within the country?

PROVINCE/DISTRICT	TOWN/CITY	TARGET PEOPLE, ETHNIC GROUP	NUMBER OF MINISTERS

D. PARTNERSHIP INFORMATION

14. Is there any partnership that has been arranged with **ANOTHER** church, mission agency, board or other organization with your department? If there is, give a brief explanation of this kind of partnership. You can also highlight the programs that this collaboration has been able to support. (Attach additional paper)

15. Does your department engage in the following forms of mission? Give a brief explanation. (Please add additional paper).

Types of programs

Details (When the project was started, where it is located, objectives, target groups, sources of finances, etc.

15.1. Feeding schemes

15.2. HIV/AIDS programs

15.3. Developmental (and related) projects

15.4. Other (give details)

15.5. Do you regard such projects as part of Christian mission/ why?

E.GENERAL QUESTIONS (Please add additional paper and answer briefly)

16. Matthew 28: 19-20 and John 20:21 are some of the several scriptures that Christians have used you engage in world mission or evangelization. What do you understand by these scriptures yourself with regards to world missions?

17. Recently, (February 2008), in Algeria and in one of the provinces, Christians were accused of converting Moslems to Christianity. Consequently, the local provincial leadership had ordered that all the churches in the province should be closed forthwith. This appears to the trend in most countries where Islam is dominant whereby Christianity has been receiving a lot of hostilities. Such has led to a perceived neglect of people in those particular countries who are supposed to be reached with the gospel of Jesus Christ. ***What are other factors that have led to certain countries or people groups in being neglected in the distribution of Christian mission resources in the world?(Missionaries, finances, prayer, etc***

18. What can and what has your department done to address each of the factors that you have mentioned?

19. What percentage of the total PAOG (Z)'s income is allocated to your department?

All the questionnaires were to be returned within two weeks to

Pastor Elisha F Phiri
P.O.Box 1737
Sun City
Rustenburg
0316
Republic of South Africa.

Appendix 7

Curriculum of Trans-Africa Theological College

YEAR ONE

Church History I
Old Testament Survey
Foundation of Christian education
Systematic Theology I
Spiritual Formation
Study skills
Systematic Theology II
Principles and Strategies of Missions
Music in Ministry
Church History I
New Testament History
Homiletics
Systematic Theology III
Acts
African Church History

YEAR TWO

Pastoral counseling
Hermeneutics
Systematic Theology IV
History of the Pentecostal Movement
New Testament Greek I
Marriage and the Home
New Testament Greek II
Pentateuch
World Religions
Church Administration
Systematic Theology V
Church planting and growth
Romans
New Testament Greek III
Pastoral Theology

YEAR THREE

Synoptic gospels
African Cultural Ethics
Greek Exegesis I
Theology of Missions
Principles and Methods of Teaching
Cross-Cultural Communication
Philosophy of religion
Pastoral Epistles
Old Testament Theology
Greek Exegesis II
Youth Ministries
Healing the sick

General Epistles Revivalism and Evangelism in history
Introduction to Sociology
Greek Exegesis III
New Testament Theology
Teaching Adults
Major Prophets

YEAR FOUR

Johannine Literature
Contemporary Theology
Introduction to Psychology Inner City ministries
Introduction to Media Works
Educational Psychology
Wisdom Literature
History and Philosophy of Christian Education
Introduction to Philosophy
History of Missions
Cultural Anthropology and Contextualization
Life and work of a missionary
Apologetics
Internship program