

ARTICLE

A Missiological Approach to Migration and Mission in the Apostolic Faith Mission International Ministry in the United Kingdom: a Pneumatological Missional Imagination

Solomon Kgatle

Abstract

The intersections of migration and mission have been studied in past, but little has been developed regarding theoretical frameworks for approaching the subject from the discipline of missiology. This calls for the development of a framework that will assist in the missiological approach to migration and mission. The current study reflects on the current missiological approaches to migration and mission to identify the existing gaps such as relevance to Pentecostalism. To fill the gaps, this article brings together three theories of pneumatological imagination, missiological spirit and missional imagination to develop a pneumatological missional imagination. The findings are that a pneumatological missional imagination is relevant for dealing with some of the challenges in migration and mission in Pentecostalism such as an inability to minister relevantly to the host countries, cultural differences, and orientation to the mission of God. These challenges are outlined by using the Apostolic Faith Mission Ministry International in the United Kingdom (AFMIMUK) as a case study. The pneumatological missional imagination is relevant for witnessing to others, speaking foreign languages, and orientation to the mission of God.

Keywords: Missiology, Migration, Mission, Pentecostalism, Pneumatological imagination, Missional imagination, Missiological spirit, Apostolic Faith Mission International Ministry in the United Kingdom (AFMIMUK)

1 Introduction

Mission refers to the assignment given to an individual or communities. However, the theology of mission is the commitment and dedication of individuals and faith communities to understand God's mission and God's intentions for the world (Kirk 1997). Migration is an important aspect of mission in the understanding of the intentions of God for people living in the diaspora. The intersection of migration and mission is one of the important subjects in the study of missions and world Christianity in the disciplines of missiology, history, anthropology, sociology, development studies and international relations. This relationship is important as believers around the world move from one country to another due to socio-economic challenges, political instability and wars. These have caused many Africans to move to the global North in search of a better life. These Africans carry their religious or Christian beliefs along with them when arriving in the host country, thus making the intersection of migration and mission very strong. But most recently, the conflicts between Ukraine and Russia, and Israel and Palestine, have also made some find a home in Africa. These are the dynamics of the intersections of migration and mission. The relationship between migration and mission is what has made the Christian mission transcend the locality where Christianity became the world religion, hence the concept of world Christianity. Robert (2009: 9) points out that "Christianity thrives at the intersection of global or universal and the local or personal". This intersection of global and local contexts in Christian mission is conceptualized as the intersection of migration and mission with implications for the intersection of Pentecost and mission (Boer 1961). This refers to the study of the Christian mission moving from one local area to the other including in the global context as argued by Robert (2009). Furthermore, the study of migration and mission is important as we explore the spread of the gospel in a religiously pluralist and culturally diverse world. In other words, what are the relevant missiological approaches to studying the intersections of migration and mission in this diverse world? What are the relevant missiological approaches in the exploration of the challenges of this relationship between migration and mission? These are some of the research questions that this article seeks to answer by developing a theoretical framework for studying the same.

Pentecostalism is one such Christian tradition where the intersections of migration and mission can be studied. Given the growth of the Pentecostal movement in world Christianity, the intersection of migration and mission becomes an important area of study as we seek to explore the rationale behind the expansion of the movement. Wariboko and Oliverio (2020: 328) relied on the *World Christian Encyclopedia* for the current statistics on the population of Pentecostals in the world which currently counts 644 million Pentecostals/Charismatics worldwide, including all the members of Pentecostalism's 19,300 denominations and fellowships as well as all

charismatic Christians whose primary affiliation is with other churches. This is 8.3 percent of the world population so one in twelve persons today is a Pentecostal or charismatic Christian. Looking at the current global distribution of Pentecostal/charismatic Christians, the Encyclopedia counts 230 million in Africa, 195 million in Latin America, 125 million in Asia, 68 million in North America, 21 million in Europe, and 4.5 million in Australia and Oceania.

The phenomenal growth of the Pentecostal movement is worth exploring in the study of missions and world Christianity. In addition, this study is worth exploring considering the factor of migration in the growth of Pentecostalism. In other words, Pentecostalism as a movement that has spread beyond the local context to the global context in what is known as global Pentecostalism is an important tradition for the exploration of the intersections of migration and mission.

While we recognize the importance of the study of the relationship between migration and mission in Christian mission in general and the Pentecostal movement in particular, there is also a need to develop theoretical frameworks to address the subject missiologically. I developed what I have framed as the pneumatological missional imagination using the theories of pneumatological imagination, missiological spirit and missional imagination. I argue that this approach is relevant in studying the various challenges that are faced by the migrant churches such as witnessing relevantly to the host country, cultural differences, and orientation to the mission of God. These are not peculiar to the Apostolic Faith Mission Ministry International in the United Kingdom but also other African Pentecostal migrant churches. I have divided this article into five main sections. First, I will look at the previous studies on the intersections of migration and mission to identify the gaps in the missiological approaches of the same. The second section is dedicated to the development of the pneumatological missional imagination. In the third section, I introduce the Apostolic Faith Mission Ministry International in the United Kingdom as a case study. In addition, I identify the current challenges faced by migrant churches in many parts of the world. In the last section, I demonstrate how the pneumatological missional imagination is relevant for studying different challenges at the intersections of migration and mission.

2 Research Methodology

A literature review in qualitative research on the intersection of migration and mission is the approach for the study. The study looked at the literature, particularly concerning the missiological approaches or the theoretical frameworks thereof. In the identified theories of pneumatological imagination and missiological spirit, I relied much on the works of Yong (2012, 2015, 2019, 2020). The theoretical frameworks

for migration and mission activity culminated in the theological approach. Therefore, a pneumatological missional imagination becomes the theological approach for a missional imagination in a Pentecostal context. However, in the theoretical framework of missional imagination other works such as Roxburgh and Boren (2009), Beard (2015), and Smith and Niemandt (2022) helped summarize the aspect of the theory. The works of Bevans (2013), Fredericks and Nagy (2016), and Haug (2018) helped explore the previous missiological approaches to the intersections of migration and mission. When identifying the challenges that are faced by migrant churches, I specifically looked at an African Pentecostal church, the Apostolic Faith Mission Ministry International in the United Kingdom (AFMIMUK) using the participation observation method where the researcher attended the services in some of the assemblies in the AFMIMUK. The examples coming from AFMIMUK were important so the challenges of migration and mission are not discussed generally. Therefore the current study does not remain superficial but is enriched by concrete examples coming from the AFMIMUK. Therefore, a case study method was used for the choice of the AFMIMUK. A case study drew on the literature of migrant churches and theoretical missional frameworks for a Pentecostal context. However, no interviews were included in the study but only reflections from the author's observations. The work of Sande (2019a, 2019b) was helpful in the historical developments of the AFMIMUK in the United Kingdom and its link with the Apostolic Faith Mission in Zimbabwe (AFMZ). Data was analysed by using thematic analysis as I explored important themes in the intersections of migration and mission.

3 Missiological Approaches to Migration and Mission

This current study looks at the previous missiological approaches on migration and mission to identify the research gap. One scholar who looked at the different approaches to studying the intersections of migration and mission is Storstein Haug (2018), who highlights four main missiological approaches that have been used in the intersection of migration and mission: historical, empirical, descriptive-analytical, and theological studies. The historical perspective looks at how the theme of migration and mission has developed over the years in missions and world Christianity. Haug (2018: 282) says that the historical approach is also helpful in studying the contemporary developments within the same subject of migration and mission. Therefore, the historical reflection does not only involve the past but also the present in the intersections of migration and mission in missions and world Christianity. The historical approach can navigate the changes that happened in countries that were previously recipients of the gospel and have lately become the givers of the gospels in what others describe as a reverse mission. Bevans (2013: 158) explains: "The migration of peoples within the Global South but perhaps especially from the South to the

Global North is ushering in a new missionary era, both in terms of pastoral practice and theological insights.” These historical shifts are worth exploring in the context of migration and mission. Furthermore, the historical approach helps investigate how the relationship between migration and mission works in different contexts. In using this approach for example we can investigate how migration and mission have evolved in different contexts historically. However, the same historical developments would require proper reflection as migration and mission in the Pentecostal movement are informed by the role of the Holy Spirit in these developments. Therefore, the historical inquisitions in migration and mission need to be balanced for example with how the Holy Spirit has been involved in migration and mission over the years.

Storstein Haug argues that more empirical research is needed to “document and critically examine the whole range of mission practices of churches, organizations, and individuals among migrants” (2018: 288). Dorottya Nagy and Martha Frederiks add that this involves how the relationship between migration and mission affects people at a personal level but also at a communal level (Nagy and Frederiks 2016). This can be done as Nagy does (2016: 38) by bringing the idea of human experiences in the intersections of migration and mission. However, in Pentecostalism, the human experience is informed by the experiences and encounters with the Holy Spirit. Therefore, in doing empirical research on the intersections of migration and mission there is a need to involve the work of the Spirit in such study. The human experiences do not only relate to the human encounters with other human beings in the context of migration but also the encounters with the divine through the Holy Spirit and how such encounters affect the intersections of migration and mission.

In the descriptive and analytical approach, Storstein Haug (2018: 290) points out that “Missiology has been concerned with describing and discussing how Christian faith takes form in different cultures and contexts and elucidating the relation between gospel and context”. In other words, it is within this approach that missiologists can investigate how the intersections of migration and mission have been affecting individuals in communities. This approach is important for example in looking at the challenges of globalization, transnationalism and migration in the intersections of migration and mission in world Christianity. Frederiks (2016: 24) points out for example that theologians and missiologists are faced with the task of contextualizing the gospel amid globalization, transnationalism and migration. Fredericks continues:

This “task” comprises the development of a conceptual and methodological toolbox that enables meaningful reflection on the contextualization processes of the Christian faith, amidst the complex realities that globalization and migration produce, thus attempting to keep the Christian tradition relevant and germane.

This points to the approach of descriptive and analytical approach that a missiological approach cannot just be about descriptions and analysis of the status quo on migration and mission. However, there is a need to also investigate the current challenges posed by globalisation, transnationalism, and migration as posed by Frederiks. The main question is how can this be done in response to Frederik's suggestion almost a decade ago (2016). In this current study, I try to come up with an approach that can respond to current challenges posed by the intersections of migration and mission. Even here the role of the Holy Spirit is pivotal in navigating the challenges of globalization, transnationalism and migration. Therefore, there is a link between the intersections of migration and mission and the role of the Holy Spirit in migration.

The theological approach refers to the theological dispositions on the intersections of migration and mission. In other words, it is within theologizing of migration and mission where theological reflections can be made on migration and mission. Storstein Haug (2018: 286) points out that "Some examples of these migration theologies include immigration theologies that use biblical and other theological resources to criticize ways of thinking and acting that violate human rights". In other words, it is in the theological reflection where the Bible particularly the migration biblical texts becomes useful in studying the intersections of migration and mission. Nagy (2016: 42) states that if "migration is identified as an additional locus theologicus, it needs to be brought in relationship with other loci of the theological assessment through the scriptural reading of a more complex 'reality'." Theologizing migration and mission is also helpful in demonstrating that God is the God of the migrants from Genesis to Revelation. Storstein Haug (2018: 287) continues to say that proper biblical reflections on migration can lead to a deeper understanding of what God has been involved in throughout history in using migration for the propagation of the gospel. The research gap that this current study wants to fill is the approach to migration and mission particularly concerning Pentecostalism or its theology of the Spirit, pneumatology. This current study works with three theories of pneumatological imagination, missiological Spirit, and missional imagination to construct a missiological approach to migration within the Pentecostal movement.

4 Framing a Pneumatological Missional Imagination in Migration and Mission

The pneumatological missional imagination is developed here using three theories of pneumatological imagination, missiological spirit, and missional imagination. In addition, it is developed to make important contributions to historical, empirical, descriptive and theological reflections on migration and mission.

4.1 Pneumatological Imagination

This theory, developed by Yong (2020: 152) is developed on Spirit Engagement, Sensory Engagement and Creation Engagement and can make an important contribution to the theological reflections on migration and mission. The pneumatological imagination is not only based on the encounters between God and human beings through the Holy Spirit but also on the encounters between an individual and other fellow human beings (Yong 2019: 29). This is seen in the Pentecost narrative when those who are baptized in the Holy Spirit did not just speak in other tongues (glossolalia) but also spoke in human languages (xenolalia). The pneumatological imagination does not only make the connections between the divine and the humane but also the connections between human beings. "Pneumatological imagination is a modality of engaging with and then reflecting on the world that is both interpersonal and intersubjective and can be so surely in and through dynamically embodied relations" (Yong (2012: 191). In this way, pneumatological imagination becomes a framework not only for divine encounters but also for religious and interreligious encounters. These encounters are important in the juxtaposition of migration and mission in mission and world Christianity. But most importantly and in the context of this current study, pneumatological imagination is relevant for the encounters between people of different nations in pluralist and diverse nations. This means that the pneumatological imagination is relevant to the study of how strangers can understand each other in the context of migration and mission.

4.2 The Missiological Spirit

The missiological Spirit (developed in Yong 2015) is distinguished from pneumatological imagination as a missiological approach. It is not introduced as another Spirit but as part of the triune God, the Father, the Son and the Spirit. God the Spirit is the missiological Spirit. "Theologically, then, the missiological Spirit is also the spirit of God. More expansively, the Holy Spirit is the Spirit of the Trinitarian or triune God" (Yong 2015: 227). The contribution of the missiological Spirit in migration and mission is that it is the Spirit that empowers the believers to be able to minister to people of other nations. Acts 1.8 states "But you shall receive power when the Holy Spirit has come upon you, and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth". Therefore the missiological Spirit is the force behind the empowerment of believers to move beyond the local area to other nations in the propagation of the gospel. This means that the role of witnessing to other nations cannot happen until the missiological Spirit empowers the believers. This is important in the context of migration and mission, particularly in the understanding of the ability of the Pentecostal movement to move the gospel to other nations.

There are three roles of the missiological Spirit in the intersections of migration and mission. First, the missiological Spirit empowers the believers to be able to engage in mission work as seen in the Pentecost narrative in Lukan-Acts where the early church was involved in missions because of the missiological Spirit. The second role is the empowerment of the missiological Spirit to communicate the gospel to others even if they are of different nations. Lastly, it is the role of the missiological Spirit in turning the believers to become real witnesses of the gospel opening up the possibility of every believer becoming a witness (priesthood of all believers) as opposed to assigning this task only to evangelists and missionaries.

4.3 The Missional Imagination

Lastly, the missional imagination is important in mission and migration in the orientation of the whole church towards the mission of God. The proponents of the missional imagination Roxburgh and Boren (2009: 20) advocate for the church being centred around the mission of God rather than its mission. Smith and Niemandt (2022: 6) explain:

In terms of a missional imagination, the habitus of the missional church opens participants to the reality of the missio Trinitatis. Congregants imagine that mission is now possible within the every day and not just the privilege of the elite. This missional habitus invites participants into the bodily movements and poetics of the Trinitarian God which is radically different from the habitus of a church that is caught in modes of Christendom that distorts the mission by directing it back to the church alone.

Therefore according to Beard (2015: 191), missional imagination can be defined as

...the role of God as the originator and motivator of mission shifting the relationship between the church and mission from the church having a mission to the mission of God having a church. If God is indeed the originator of the mission, and if he expects his people to join him in that mission, then the missional church and missional disciples must be in tune with the Holy Spirit to determine where and how God is working.

This is important in migration and mission to avoid the temptation of focusing on the mission of the church rather than the mission of God. Therefore, a pneumatological missional imagination is grounded on three principles. First, the role of the Holy Spirit in making it possible for believers to encounter people of other nations as it happens on the day of Pentecost. Second, the role of the missiological Spirit in empowering believers to become witnesses and communicate the gospel to others. Lastly, the orientation of the migrant church is the orientation of the mission of God as opposed to focusing on its mission.

Pneumatological missional imagination can be defined as the orientation of the migrant church towards the mission of God through the empowerment of the Holy Spirit in encountering people of other nations. This is important in the context of African Pentecostal migrant churches in the recognition of the Spirit empowerment to reach out to the people of other nations. This means that pneumatological missional imagination is a framework to preach the gospel beyond the people of one's same nation. Pneumatological missional imagination is also a framework developed on the recognition of the empowerment of the Holy Spirit in the disciples' ability to become the witnesses rather than remain members of a particular church. Believers as witnesses is a necessary step towards the utilisation of local church members who are familiar with the cultural aspects in the host country.

The pneumatological missional imagination is a framework designed to orientate the African Pentecostal migrant churches towards the mission of God as Spirit empowered churches rather than the fulfilment of their own mission. Therefore, this framework makes a contribution to missional imagination on spirit empowerment in the orientation of the missional church towards the mission of God.

5 The Case of the Apostolic Faith Mission Ministry International in the United Kingdom

The AFMIMUK is an African Migrant Pentecostal church in England, Wales, and Scotland. It forms part of the Apostolic Faith Mission International (AFMI) with other sister churches in different countries in the world. Several reasons demonstrate that the AFMIMUK is a migrant Pentecostal church. In the first place, the church has its roots in the Apostolic Faith Mission in Zimbabwe (AFMZ). The church was planted among migrants who experienced challenges highlighted in the introduction, including socio-economic challenges and political instability in Zimbabwe (Sande 2019b: 270). However, some had left Zimbabwe to pursue better economic, educational, and even work opportunities. Most of these migrants were already part of the church in Zimbabwe and therefore gathered to form a new church away from home. Therefore, there are different links between the foundation of the AFMIMUK and migration, which is the link between migration and mission. One can point out that this kind of link is continuous since the migration trend from Zimbabwe to the UK has not stopped since it started in the last quarter of the twentieth century. With Brexit, there are even more opportunities for many Zimbabweans to come to the United Kingdom in search of greener pastures. Therefore, this church is relevant as a case to explore the relationship between migration and mission in the twenty-first century.

The roots of the AFMIMUK in the AFMZ can be traced by the members of the AFMZ who arrived in the UK and established this church in 1998 (Samushonga & Sande 2020:17; cf. Sande 2019a: 73). After five years of operation mainly in south-east London, the church was formally registered in 2003. As many migrants from Zimbabwe arrived in the United Kingdom many more branches were started. This connection between the expansion of the AFMIMUK and migration has caused the church to become more faithful to the home church in Zimbabwe. Although administratively the church received its autonomy in 2009, in practice it is still very much part of the AFMZ. The foundation of AFMIMUK, unlike other sister branches of the AFMI in Zimbabwe, Zambia and South Africa cannot be attributed to a specific individual but a group of individuals, thus confirming its status as a migrant church. Nonetheless, some individuals can be credited as being there in 1998 when the church started. These include Rev. Trust Ndlovu, a graduate of the Living Waters Bible College (Sande 2019b: 277). Another important figure in the foundation of the AFMIMUK is Rev. T. I. Murefu, who worked with lay leaders who had preceded him such as Patrick Sena (then National Administrator), Sebastian Nyamande, Josh Chigorimbo (then General Secretary) and several others. In addition, many more individuals contributed to the foundation of this church by hosting spiritual services in their houses as the church did not have buildings in its early inception. This speaks to the AFMIMUK as a migrant church which makes the links between migration and mission very strong.

Currently, the membership of the AFMIMUK is at about 3,500 from its different 36 branches in the four regions. The church has some governing structures that are similar to the sister churches in Zimbabwe, South Africa, Zambia and others. These structures are used for the governance and the regulations of the church in the country. In the national structure, they are led by the National Apostolic Committee, which reports to the National Workers Council and the National Board of Trustees. This structure is similar to the National Office Bearers in South Africa. The AFMIMUK is also governed through a regional structure where the branches are supposed to report on the progress of their churches and missions. The church currently has four regions, namely the Northern Region (with nine assemblies), the Midlands Region (with eleven assemblies), the Central Region (with eight assemblies) and the Southern Region (with eight assemblies). Therefore, in the short time since its inception, the church has been able to establish itself in different parts of England. This is a sign of growth in the context of migration and mission. However, various challenges can impede this growth, necessitating some reflections in the context of the intersections of migration and mission. The same challenges can be contextualized on migration and mission in Pentecostalism by using AFMIMUK as a case study as discussed below.

Some challenges faced by churches like the AFMIMUK include the inability to minister to local people in the host country because of the cultural challenge to the mission. The context of many cities in the United Kingdom is very much multicultural. Therefore, the idea of always wanting to retain the monoculture emanating from the AFMZ in the AFMIMUK does not work. The AFMIMUK is facing a challenge with those who want to maintain the cultural practices that they have brought with them when coming to the United Kingdom. Samushonga and Sande (2020: 28) explain:

The Shona language and culture are predominant in the Zimbabwean population in general. This ethnic segmentation explains why the Shona language has dominated and shaped the practices and expressions of the AFMIMUK. Although many Zimbabweans are proficient in the English language and spend most of their time immersed in the British systems, the study demonstrates that it is not easy to change one's language and reach the same depth (i.e., from Shona to English) when it comes to spiritual practices.

These dynamics are caused by the church's association with the AFMZ. Some members of the AFMIMUK are refusing to let go of their own experiences of their home country. Sanushonga and Sande say that this quest to maintain the cultural practices within the church has led to the failure of the AFMIMUK to reach the local people. I must add that this is not only the failure to reach the local people but also the failure to reach out to other fellow African migrants from Zambia, Nigeria, Ghana, Cameroon etc. Some Zimbabwean migrants prefer attending other migrant churches which are open to other cultures rather than their migrant, monocultural church.

There is also an inability of some of the assemblies of the AFMIMUK to reach out to local people because of the styles used in mission praxis, particularly when it comes to praise and worship (Okyerefo 2014). This can be very frustrating, particularly for young people who are very willing to adapt to new styles of praise and worship. These young people, the second generation of AFMIMUK, unlike the first generation are not so connected to the AFMZ and therefore seek newer styles of praise and worship (Nyanni 2018, 2020). Therefore, the issue of praise and worship affects not only the local people but young African migrants. In Pentecostalism, praise and worship are dedicated to singing songs, dancing, clapping hands and shouting. Praise and worship become the expression of spirituality amongst the congregants, particularly during a Sunday worship service. However, it can be reiterated that in many of the African Pentecostal churches, not just the AFMIMUK, praise and worship are expressed using the African styles more than those of the locality where these churches find themselves. This in a way becomes an impediment in reaching out to local people as some cannot assimilate to the African styles. In addition, the way

the sermon is presented by some of the preachers in churches like AFMIMUK also becomes an impediment to reaching local people. In some cases the service, particularly the preaching of the sermon, would take longer than expected by the locals. In Africa for example, a preacher can preach for two hours non-stop and this is acceptable to the congregants. One cannot do the same in other regions of the world such as the UK. These are some of the challenges of mission praxis that are important to reflect on in the intersections of mission and migration.

Lastly, migrant churches are preoccupied with assisting fellow migrants in obtaining work visas, employment and other needs (Chimbidzikai 2021). This at times makes churches such as AFMIMUK lose focus on the *missio dei* (the mission of God). The reason some of the migrants join churches like the AFMIMUK is the desire to have a sense of belonging and to receive help when in difficult situations. At times this sense of belonging impedes having new members, particularly local people, as they too feel as if they do not belong. In this way, religion is used as a unifying factor for many migrants who are away from home. When a new person comes into churches like the AFMIMUK, it is not easy to become part of the unified group that is formed based on common culture, language and ethnicity, or even formed on the basis of meeting each others' needs as migrants. This takes us back to the reasons why churches like AFMIMUK were formed. Some of the reasons as highlighted by scholars such as Sande (2019a) were to create a support structure for the migrants. Other reasons include maintaining their religious practices as practised from back home. It is for these reasons that some of the migrants are very resistant when it comes to adjusting worship styles to accommodate the local people. Many would rather maintain the status quo for fear of losing their own religious identity and sense of belonging. While it is good for the migrants to have a sense of belonging, this is not necessarily the mission of the church. As discussed above, the mission of the church should be aligned with the mission of God in reaching out to the people in their diversity. This calls for churches such as AFMIMUK to rethink their mission praxis to reach out to the local people in fulfilment of the mission of God.

6 Pneumatological Missional Imagination: a Contribution to Mission and Migration

The framework in this current study is relevant for challenging the current missiological approaches to the study of migration and mission. In addition, it is relevant in dealing with some of the challenges to migration and mission in the Pentecostal tradition. A pneumatological missional imagination is a framework for the empowerment of the Spirit in witnessing to others. Through the empowerment of the Spirit, there is a possibility of being able to minister to people of different ethnicities. This

means that the empowerment of the Spirit is necessary for the packaging of the gospel so that it is relevant to people in their diversity. This means that through the empowerment of the Spirit, as happened in the Pentecost narrative, the failure to reach local people is overcome through Spirit-filled gospel, Spirit-filled songs and Spirit-filled sermons. This means that in the pneumatological missional imagination, the goal is not to push for one's language or even culture but the empowerment of the Spirit. It is through this Spirit empowerment that leads to a possibility for the church in any place in the world to be relevant to the believers. Therefore, this calls for African Pentecostal migrant churches such as AFMIMUK to pursue the empowerment of the Spirit as opposed to affinity or loyalty to the home church in Zimbabwe. The gospel should be allowed to find resonance where it is located, this is only possible through the empowerment of the Spirit.

A pneumatological missional imagination is a framework relevant to the spreading of the gospel to other nations. The popular phrase is "to the ends of the world". This means that the gospel is not limited to reaching out to African migrants or fellow Zimbabweans in the United Kingdom but to the ends of the world. The same Spirit which Amos Yong calls the missiological Spirit empowers the believers to become witnesses. This means that the preaching of the gospel is not only the task of elite evangelists and missionaries but also the task of every believer who is filled by the Spirit. The Spirit-filled believer has the potential to reach out to the people of other nations as it happened on the day of the Pentecost. The spirit-filled believer does not only witness to fellow migrants but to others as well as is inspired by the Spirit to speak other languages. The Spirit goes wherever it wills and therefore cannot be limited to the African migrants as is the case in most assemblies in the AFMIMUK. The role of the Spirit in migration and mission is to spread the gospel beyond locality. This is the reason the Pentecostal movement has become a recognisable force in world Christianity because of its ability to move from one city to the other or even from one country to the other. Similarly, the AFMIMUK through a missional imagination can expand their reach beyond just African migrants as inspired by the missiological Spirit.

Lastly, a pneumatological missional imagination is relevant for the orientation of African Pentecostal migrant churches like the AFMIMUK toward the mission of God. The pneumatological missional imagination is not only based on the Spirit empowerment but is also aligned with the mission of God. This calls for the orientation of the AFMIMUK towards the mission of God as being inspired by the same Holy Spirit. The church does not have its mission but its mission is based on the primary mission of God in the world. Therefore, any migrant church in any part of the world does not fulfill its mission but should align with the mission of God. The pneumatological

missional imagination contributes to the orientation of the church to the mission of God. Therefore we should reimagine churches AFMIMUK as churches beyond the sense of belonging or even helping one another in obtaining work visas or even maintaining the religious practices from the home country. The church should rather be preoccupied with the need to fulfil the mission of God here on earth which is the redemption of the world. God desires that all human beings be reconciled with him, anything else that the church does should align with this main mission in the context of migration and mission. Therefore, while it is not wrong to help people with visas and jobs, these should be done without compromising the mission of God in the world. Therefore, the pneumatological missional imagination is important for the fulfilment of God's vision which as argued here is important for reaching out to believers beyond the African migrants. In essence, a pneumatological missional imagination is not only a theological approach but is also relevant to be integrated into the life and praxis of the faith communities such as the AFMIMUK. It encourages the believers to take up action to reaching out to the people of God in the UK in fulfilment of the mission of God. This framework is relevant not only for the AFMIMUK but also for other migrant churches across the globe.

7 Conclusion

This article was based on the conceptual framework of the intersections of migration and mission. The context is Pentecostal-oriented migrant churches finding their place in the mission of God and the selection of the AFMIMUK. This subject is important to locate within the Pentecostal movement given the current challenges faced by many migrant churches across the world such as the inability to minister relevantly to the host countries, cultural differences, and the orientation towards the mission of God. However, before delving much into the Pentecostal nuances, the article also analysed previous missiological approaches to the study of the intersections of migration and mission with some identified gaps in their relevance to Pentecostalism. The contribution of this article is the development of the Pneumatological missional imagination as a relevant framework to the study of migration and mission. The article brought the theories of pneumatological imagination, missiological spirit, and missional imagination to develop this framework. This framework is important in studying the challenges concerning witnessing to people of other nations, dealing with cultural differences, and orientation to the mission of God as identified in the AFMIMUK. Therefore, a pneumatological missional imagination is relevant as a missiological approach to the intersections of migration and mission in Pentecostalism. Future studies on migration and mission can use the same framework to engage further on the subject.

About the Author

Solomon Kgatle holds a PhD in Theology and is a Professor of Missiology at the College of Human Sciences, UNISA. He is interested in the history, mission, and theology of African Pentecostalism. He has published several peer-reviewed articles and books in the field. He is the founder and president of the Southern African Society of Pentecostal Studies. He is an NRF-rated scholar and appeared in the 2024 Scopus list of the Top 2% of Scientists worldwide. He received visiting scholarships to the University of Birmingham and Oxford University (2020–23). He won several other awards including the Unisa Principal Award for excellence in research (2024). Contact: kgatls@unisa.ac.za

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