

MIDLANDS STATE UNIVERSITY



FACULTY OF ARTS

DEPARTMENT OF RELIGIOUS STUDIES

**SCHISM IN PENTECOSTAL CHURCHES: A CASE OF APOSTOLIC FAITH
MISSION IN ZIMBABWE(2008-2017)**

BY

MUSARIRI JOHN

REG NO: R15357N

**A RESEARCH PROJECT SUBMITTED TO MIDLANDS STATE UNIVERSITY IN
PARTIAL FULFILMENT OF THE REQUIREMENTS OF THE COURSE OF B. A
HONOURS DEGREE IN THEOLOGY AND RELIGIOUS STUDIES**

MIDLANDS STATE UNIVERSITY

GWERU, ZIMBABWE

YEAR 2017

SUPERVISOR: MR M. SIPEYIYE

APPROVAL FORM

The under signed certify that they have supervised and recommended to the Midlands State University for acceptance, a research topic entitled “Schism in Pentecostal Churches. A case of Apostolic Faith Mission (AFM) in Zimbabwe (2008-2017)” submitted by R15357N in partial fulfilment of the requirements of Bachelor Arts Degree in Theology and Religious Studies.

.....

Supervisor

.....

Date

.....

Chairperson/ Subject Co-ordinator

.....

Date

Midlands State University

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NAME OF STUDENT R15357N

TITLE OF DISSERTATION Schism in Pentecostal Churches: A case of AFM in Zimbabwe (2008-2017).

Bachelor of Arts Degree in Theology and Religious Studies

YEAR 2017

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Musariri John

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Date

Acknowledgements

Firstly, I would like to give all the glory to the Almighty God who has led me up to this far. This work is also dedicated to my parents Judah and the late Longina Musariri for encouraging me and providing all kind of support towards my education from a tender age. I also extend gratitude to all Religious Studies lecturers who gave me support throughout my studies.

The success of this work is also a result of support from my wife Blessmore Musariri who kept on encouraging me. I also appreciate my two children Praise and Peace for their patience in waiting for their father as sometimes I spent long hours away from them in pursuit of these studies.

This work would not be complete without mentioning my supervisor Mr M. Sipeyiye for his excellent guidance during this work. I am grateful for his help throughout this academic journey.

Abstract

This research emphasises on the causes of schisms in Pentecostal Churches with particular reference to AFM in Zimbabwe church from 2008-2017. This is as a result of continuous emergence of Pentecostal churches through splits from AFM and other old Pentecostal churches. There is also a rapid increase in Pentecostal churches for the past decade. Despite challenges it faced, AFM continued to grow in areas such as numerical, spiritual, infrastructural, political and technological. There are a lot of causes of these schisms which include economic challenges, doctrinal differences, spiritual gifts, leadership and management, technology and others. They affect the churches both negatively and positively. Schisms cause destruction of relationships, retardation in church growth, destruction of the church's reputation, destruction in people's faith and others. On the other hand, they help to expand the kingdom of God. Whenever necessary the churches are encouraged to maintain unity.

Abbreviations

AFM	Apostolic Faith Mission
AIC	African Indigenous Churches
UFIC	United Family International Church
ZAOGA	Zimbabwe Assemblies of God Africa
ZCC	Zion Christian Church

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CHAPTER ONE

INTRODUCING THE STUDY

1.1 Background of the study

Today there are thousands of denominations and churches in existence that call themselves Christians. McGee (2012) says that Pentecostals and Charismatics are those movements that rose after the reformation of sixteenth century. Hollenweger (1997) defines Pentecostalism as a religious movement within Christianity that believe in the direct personal experience with God through the baptism of the Holy Spirit evidenced by speaking in new tongues together with other gifts of the Holy Spirit. He also says that Pentecostal churches are those churches in this baptism and operation of other gifts such as faith, divine healing, prophecy and exorcism of demons. Although Pentecostals trace their origin to the event of the apostles of Jesus in Acts chapter two, modern day Pentecostal movement has its roots in the late nineteenth century and early twentieth century. Anderson (1992) asserts that Pentecostalism is a Christian movement traced back to the Holiness movement in the Methodist church. The movement started at Charles Parham's Bible college in Topeka around 1901 where Parham's student, Agnes Ozman, started speaking in new tongues and later flourished at Azusa street revival established by William Seymour which ran from 1906 to 1909.

Pentecostalism also failed to remain a single denomination since its existence at Azusa street in the twentieth century. People were coming to receive the fire of Azusa revival from many directions of the world and went separately to spread the Pentecostal fire. It is from this background that we can trace the history of Apostolic Faith Mission in Zimbabwe to Azusa revival of 1906 started by a black American William J Seymour. It is clear that the church of Seymour never remained single throughout the world but resulted into many denominations leading us to a question, "why are there divisions in Pentecostal churches?" John Graham Lake, Tom Hezelmalch and Lehman were the missionaries linked to Azusa who brought Apostolic Faith Mission into South Africa in 1908. That is to say, AFM is a breakaway of Azusa street church. The church continues to grow in Zimbabwe and is still called by the

same name and remains with similar characteristics. However, when AFM was established in Zimbabwe there are a lot of splits where other groups were forming new denominations carrying different names. According to Maxwell (2006), these include Zion Christian Church (ZCC), ZAOGA of Ezekiel Guti who left AFM to Assemblies of God before starting his own ministry, Johane Masowe and Maranke also have links to AFM, Mugodhi, Awake ministries, United Family International ministries, Heart Felt International Ministries, Apostolic Flame Ministries and others that are smaller than these separated later. The reasons why we have many denominations dividing from one church are those to be discovered by this research.

According to Dayton (1987) the schism in the church is not a contemporary phenomenon. Its history is traced even to the Old Testament church where the nation of Israel regarded as the old church was affected by divisions forming the Southern and the Northern kingdom. Coming to New Testament the church never got united as Jesus the owner of the church according to a Christian view was always at conflict with the church leaders such as the Pharisees, Sadducees and other sects. This trend continues even after Jesus' death. We read of apostle Paul addressing the divisions that have occurred in the church at Corinth. Christian believers were creating groups among themselves with some associating themselves to Apollos, some with Cephas and some with Paul. This occurred during the first Pentecostal phase of the Christian church. The same continued to happen even as evidenced by the great schism and the other divisions in the Roman Catholic church. Pentecostalism was not spared from this circumstance. Since its beginning at Azusa until now, continuous conflicts and splits are still witnessed in Pentecostal churches as represented by Apostolic Faith Mission in Zimbabwe in this study.

It is important to note that though there are many Pentecostal churches that have connection to Azusa revival, not all of them were a result of conflicts. Some were those who appreciated the Azusa experience and utilized it in spreading the gospel of Christ. On the other hand, tensions resulted within this Pentecostal body. Synan (1971) argues that the first disagreement was between the Pentecostal fathers, that is, Parham and Seymour. He explains that Parham's visit to Seymour's Azusa street Los Angeles services in October 1906 made him dismayed when he found scenes of ecstatic praying and frenzied dancing. He was also displeased by the mixing of the races at services. The two dissociated and not long after the

revival, the Pentecostals split along racial lines into two major denominations. One that was black called the Church of God in Christ and one white which is the Assemblies of God with which the Tabernacle in Atlanta affiliated in the 1940s. No black ministers were ordained in the Assemblies of God. Later in 1965 in Assemblies of God they passed a resolution of discouraging discriminatory practices. Due to discriminatory laws and tradition it was difficult for white people to surrender power to the blacks even in the church.

In addition, later in 1912 Parham labeled the Azusa mission a counterfeit Pentecost. The kind of worship according to him was called animal spiritism. McRoberts (1988) asserts that as the Azusa street revival began to wane and the pressure from social, cultural and political events of the time increased, doctrinal differences also surfaced more and more within the Pentecostal movement. A number of pastors and leaders around 1913 separated themselves from the Church of God in Christ. Pentecostal Church of God in Chicago Illinois emerged from the Assemblies of God in 1919. This was because Assemblies of God was strict against issues such as divorce and remarriage. Hollenweger (1997) says that Charles Price Jones and Charles Harrison Mason were both pastors in the Church of God in Christ a Pentecostal church in California. Though Jones was a leader of the church, Mason was more dominant and popular. Their harmonious working relationship ended in 1907 due to leadership struggle. Mason left the church after excommunication and many followed him. In 1909 there was fight over the name Church of God of Christ.

Coming to Pentecostalism's spread to South Africa, Burger and Nel (2008) assert that there were a lot of conflicts and schism in Apostolic Faith Mission of South Africa with many denominations separate from it being established. Some tensions were even between the leaders in the same church, that is John G Lake and Thomas Hezmalhalch. This began after Hezmalhalch was elected as first president and Lake as his vice. The discord was because Lake was more prominent, stronger leader with dynamic personality and sensational ministry although he was younger than Tom. Burger and Nel (2008) argue that if Lake was elected the president division problems were going to be avoided. Political tension continued between them and Lake was accused of adultery relationships with women after the death of his wife but after investigations, Lake was exonerated. People came with various rumors and complains against Lake and the allegations were proved to be false. Lake was also accused of

abusing funds because he had access to money donated by Pentecostals in the United States of America and elsewhere and the church elected a treasurer and a secretary (Morton 2012).

According to Johns (2007), the Zionist movement arrived in South Africa in 1904 by Daniel Bryant. Initially the church did not flourish due to Dowie's disgracing in America. The coming of former Zionist G Lake led to the most former Zionists embracing the newly formed AFM that also had Dowie's ideas of faith healing. On the return of Lake and Hezmalhalch to America, Le Roux was elected as the president and Daniel Nkonyane as the deputy. Nkonyane, in absence Roux who spent most of the time in Johannesburg remained in Wakkerstroom and changed a number of AFM doctrines. He emphasized the African traditional worship including ancestral worship in the Christian church. He also insisted on Dowie's religious forms and dress code including robes, staff and other paraphernalia used in his congregation. A schism resulted in 1910 due to Nkonyane's defiance with AFM and local authorities and led to his expulsion from Wakkerstroom. He moved to Charlestom, Natal and built first South African Zion Church. Shembe formed Nazareth Baptist church from AFM in 1911 when the Ethiopian Church he preached joined AFM. The Pentecostal Mission of Cooper, according to Du Plessis (1984), was changed to Full Gospel Church in 1921. Afterwards, Lion also formed a Zion Apostolic Faith Mission (ZAFM) after he was expelled from AFM in 1923 because of his doctrinal innovations including sexual confession and was later jailed for rape. Pentecostalism was originally influenced by Westerners as a result some locals thought of independence, thus causing the existence of other Pentecostal groups, some called the modern Pentecostal movements.

Johns (2007) also says that Engenas Lekganyane who formed the Zion Christian Church in South Africa in the early 1920s was once a leader in Lion's Church in Transvaal. Schisms and succession disputes during twentieth century caused a lot of different congregations from AFM and Zionist movements of which the largest was Zion Christian Church (ZCC). Later on, the AFM was taken to Zimbabwe around 1915 firstly by Zacharia Manamela, though there was no clearly documented history of the church's entry into the country. Since its birth in Zimbabwe, there has been a lot of conflicts within it and some have resulted in splits from time to time. The divisions of Apostolic Faith Mission in Zimbabwe (AFMZ) that resulted in formation of other denominations will be used as a representation of other Pentecostal churches.

1.2 Statement of the problem

Despite the fact that some literature has been written in relation to the schisms in Pentecostal churches, splits are still occurring in Pentecostal churches. These continuous schisms have influenced this research. With particular reference to AFM in Zimbabwe, divisions are persistently occurring. Schisms are a global concern and hinders meaningful development. It is a visible problem that is affecting almost every organization. They lead to retrogression and breakdown of established institutions including churches. This research intends to find out the nature of the causes of the schisms in relation to the contemporary environment. It is also intending to discover why for the past decade there has been proliferation of new Pentecostal churches at a faster rate than before as they split from each other.

1.3 Aim

The aim of this research is to find out the nature of the contemporary causes of schisms in Pentecostal churches with particular reference to AFM in Zimbabwe.

1.4 Objectives

This study seeks to:

- trace the birth and growth of AFM in Zimbabwe,
- examine contemporary problems behind the schisms in AFM in Zimbabwe,
- evaluate the effects of the schisms in AFM in Zimbabwe.

1.5 Justification

Continuous divisions in Pentecostal churches despite other writings that tried to bring solutions to this problem have influenced this research. Although there were schisms in the past, the rate seems to be on an increase for the past decade as witnessed by the mushrooming of new Pentecostal denominations especially in towns. Since the world is not stagnant but keeps on changing, it is necessary to find out whether the contemporary environment is

influencing the splits in a different way to the past. As a minister of religion in a Pentecostal church, the research may add value to my ministry. It may equip me with skills for effective leadership in the church so that these problems may be avoided wherever necessary.

The study also gives a significant contribution in academic fields with regard to conflict resolution and proper management of organizations. It also adds some information to the already existing literature about the schisms in Pentecostal churches. The factors that were causing schisms as presented in the past literature may be of different nature to those in the contemporary church environment. This dissertation may also be used as a source of reference by future scholars on similar subject. Church organizations are helped to have proper conflict resolution and management systems. The government of Zimbabwe can also benefit from this study in their efforts to build peace and harmonious relations in the society. This is because, if the church is at peace it will pass the same to the families and the society at large.

1.6 Scope

The study is limited to Apostolic Faith Mission in Zimbabwe church mainly from year 2008 to 2017 but not only emphasizing on a single assembly because the governance of AFM runs from the assemblies to the provinces and from the provinces to national level. This is because of the centralized system of governance in the church. If a church split occurs from a certain assembly or a province, it is also an issue of AFM at national level. The Apostolic Faith Mission in Zimbabwe is used as an example of what happens in other Pentecostal churches with similar characteristics. Little is well documented about the splits of AFM in Zimbabwe.

1.7 Limitation of the Study

This study is covering the schisms of AFM in Zimbabwe as a whole, hence a large covering which may affect the effectiveness of the results. Resources and time hinders the researcher as all parts of the country may not be reached. Biased views are expected from the interviewees because there is involvement of many churches that appear to be in opposition. Some people may not be free to share their views due to fear of church leaders and other members. The methodology used may also fail to produce absolute results. As a member and minister of the AFM church, there might be a temptation of taking sides as an interested party but I will try to avoid it through the use of phenomenological method of interpretation. On the other hand, it is also an advantage because I am already exposed to information concerning the schisms as an insider.

1.8 Methodology

1.8.1 Qualitative Approach

In this research, the researcher is going to use qualitative methodology. Fetterman (1989) defines qualitative research as an interview whose purpose is to gather descriptions of the life world of the interviewee, with respect to the interpretation of the meaning of the described phenomenon. Therefore, it is the most appropriate methodology in this research to discover the causes of schisms in AFM through interpretation of how people view it. Qualitative research is also about exploring issues, understanding the phenomenon associated with the issue and being able to answer questions. This methodology has also its advantages and disadvantages.

Advantages:

- The ability to go more in-depth into the human emotions.
- It leads to the deeper uncovering of experiences that people have because it focuses on why things may be the way they are.
- The researcher is able to guide the discussion in real time rather than be limited to specific questions. The direction of the research can be quickly modified.

- The experiences of humans are more complex and powerful than quantitative data. Qualitative research is concerned on human experiences and is more compelling in its findings.
- The data that is collected comes from few cases and cannot be universal to a greater population.

Disadvantages:

- The data collected cannot be used to make assumptions beyond the current group of participants because the data is specific to that current group of participants.
- It does not easily allow the collection of statistical data.
- The researcher's skill is the deciding factor on the success of the research. Influence of personal biases of the researcher may affect the research. The presence of the researcher during data collection can affect interviewees' responses.
- Analyzing the data is more time consuming due to the volume.
- The scientific community is less inclined to accept the results as they would for quantitative research.

1.8.2 Data Collection

1.8.2.1 Participant Observation

Observations will also be used during the study. Altshud and Witkin (2000) posit that observations are used by individuals to gather firsthand information on programmes, processes and behaviours being studied. Data is collected on a wide range of behaviours and capture a great variety of interactions and to openly explore the evaluation topic. Participatory observation is going to be done through attending church services and meetings as a member of AFM and a pastor in that church. However, I will try to avoid bias in interpretations as a member of AFM. It also allows the evaluator to learn about issues the participants or staff maybe unaware of or that they are unwilling or unable to discuss candidly in an interview. Its advantages are that, it provides direct information about behavior of individuals and groups, permit the evaluator to enter into and understand the context, provide good opportunities for identifying unanticipated outcomes and exist in natural, unstructured and flexible setting. Its challenges are of being expensive and time consuming,

need well trained observers, may affect behavior of participants, selective perception of observer may distort data.

1.8.2.2 Personal Interviews

In this kind of research, interviews are also useful. Altshud and Witkin (2000) stress that interviews use assumptions that participant's perspectives are meaningful, knowable and can be made explicit that their perspective may affect the success of the project. In this case, the researcher would seek answers to a set of questions. Questionnaires are going to be used. This method of collecting data is going to be used to gather information from the church leaders and members. This would be done randomly to both church leaders and their members through closed and open-ended questions. In open ended questions people are allowed to answer in flowing narrative form. Interviews are very useful because they can be used at any of the evaluation process. It can help give answers to all research questions. They usually yield richest data, details, raw insights, permit face to face contact with respondents. Another advantage is that it provides opportunity to explore topics in depth. It also allows the interviewer to explain or help clarify questions and it also increases the likelihood of useful responses. The interviewer is also flexible in administering interview to particular individuals or in particular circumstances. On the other hand, the method has disadvantages. It is expensive and time consuming, need well qualified and trained interviewers. Information can also be distorted through recall error, sensitive perceptions and desire to please interviewer. The volume of information may also be very large and maybe difficult to transcribe and reduce data. Flexibility in it can result in inconsistencies across interviews.

1.8.2.3 Phenomenological Approach

Phenomenology of religion plays a key role in researches into new and contentious religious phenomena. Therefore, it is going to be used in this research for data interpretation. Phenomenological approach uses two main principles that are *Epoche* and *Eidetic* intuition. *Epoche* comes from the Greek term "*epecho*" which means "I hold back". A scholar suspends any preconceived ideas. It results in a research with limited bias. *Eidetic* intuition is searching for or seeing into the essentials of religious phenomena. It involves the description

of relationships and processes of phenomena found in religion. In this study, it helps avoid the use of preconceived ideas which may be biased in the interpretation of collected data.

1.8.2.4 Document Analysis

The use of document analysis is very useful in this kind of study therefore it is going to be used. A document is defined as any written or recorded material not prepared for the purposes of evaluation or at the request of the inquirer. Lincoln and Guba (1985) posit that existing records provide insights into a setting or group of people. In this research the document that is going to be used is the AFM constitution.

The other method that is going to be used in this study is an inquiry of the existing literature relevant to the subject being studied. Libraries will be visited so as to get a wide coverage of information from books, other dissertations and internet. The Critical Discourse Analysis is going to be used also. It provides both theoretical and methodological impetus for the study. It also includes the study of the language in use and focuses on the relationship between the language and the society which is interdependent. Language shapes social views and in turn the social ideology and its structures influence the structures of the language used by the society, for example in newspapers, WhatsApp and Facebook. This also involves social interactions which create social ideas and images of the church. There is no way this subject can be dealt with without including Scriptural analysis as it is of religious nature. Therefore, literal method of interpretation is going to be used for interpreting Biblical texts. The scriptures are being looked at their face value.

1.9 Literature Review

Krathwohl (1988) defines literature review as a text of a scholarly paper which include current knowledge including substantive findings, as well as theoretical and methodological contributions to a particular topic. It takes a form of critical discussion showing insight and awareness of differing arguments, theories and approaches. An analysis of relevant published work linked at all times to researchers' own purpose and rationale is needed. Literature review helps to compare and contrast different authors' views, group authors who give similar conclusions, highlight gaps in research, show how the study relates to previous studies, avoid duplication, provides a solid background to back one's investigation, identify methods used in previous research of the topic and many others.

The church has been plagued by divisions throughout its history. In the early church, there are many divisions over the identity of Jesus. In the eleventh century, the Eastern Orthodox church broke off from the Catholic Church. In the sixteenth century, the Reformation occurred. The last two centuries are characterized by an increasing number of divisions in the church and new Christian denominations emerged. Synan (1971) says that the word schism is a Greek word meaning to split, to tear or divisions in the organization. In Christianity, these are splits in the church or a religious body. Within Christianity, schism is an event of two groups of Christians ceasing to be in communion with each other, so that whereas they formerly could worship together they decide they must worship separately because of disagreements between them.

Adeyemo (2006) argues that some of the causes of the establishment of Pentecostal churches are greedy for money and power. This is why some of the sermons on financial breakthrough are being crafted. He also says that freedom of worship is another factor that facilitated the establishment of Pentecostal churches. Since there are no restrictions in most churches and governments, it becomes easy for anyone who is willing to start a church. Pentecostal churches were established and developed through means such as the crusades, conferences, conventions, revival and even use of Christian literature. On the other hand, Adeyemo's view that the establishment of Pentecostal churches is because of greedy for money cannot be absolutely substantiated because it is one of the commissioned work of believers by Jesus Christ to spread the gospel and making disciples. Those who may have been pursuing this divine mandate may, during the course, abuse this great commission for personal benefit but not all fall into this trap. This is going to help the researcher to investigate on the economic status to see if they are still contributing to the rapid increase of new churches.

Adeyemo (2006) asserts that schisms in Pentecostal churches are also as a result of differences in doctrines and other teachings. Although the Bible is the same, the outcome of different interpretations by readers is also evident and these have created tensions in churches. He also says that salvation through Christ unites the church but, the body of Christ that claim to be saved is divided. Some of the factors that are dividing the church include baptism, healing symbols, dress codes, rituals, ordination of women, some believe all believers should speak in tongues and others oppose it. On baptism some believe on

emersion, some in baptism immediately after conversion and some believe in later baptism. This view is going to help the researcher to find out if there are any doctrinal differences contributing to the splits, if they are there, are they of the same nature in this contemporary environment.

Burger (2002) argues that on healing symbols, some use holy water, anointing oil, handkerchiefs and others that are not allowed by the mother churches. As a result, they may end up being excommunicated for wrong practices or leaving the mother church so as to have freedom. Burger (2002) also says that power given to church leaders may be too much such that they end up abusing it. Some end up treating the church as their personal property, doing everything they want. Church boards will be relegated as a result of autocratic leadership styles that benefit the leader. As a result, those dissatisfied are forced to quit. Also lack of trust in leaders who may be involved in evil practices may cause other members to leave the church and start another. He also adds that policy aspects cause splits. When justice is to be exercised for a wrong doer some policies though agreed by the church may not be a demonstration of justice. Some do not recognize human rights as per contemporary context. Biases may also be seen during prosecution of those accused. Some may result in refusing prosecution or the judgment and opt to start another church. Since Pentecostal churches are rooted in spirituality, some leaders may end up abusing their offices and making false declaration in the name of the spirit (divine revelation) to suit their interests. Some of them may be even contrary to the scriptures.

Chacha (2007) adds that competition is another cause of the divisions among Pentecostal churches. Within the same church, some claim to have power to perform miracles, some may be influential than others in other areas like preaching. This lead to believers move to other churches for deliverance and the leaders may feel threatened by those below them who are more influential. Tensions normally appear and may end up in splits. Those below who claim to have superior gifts may end up failing to submit to those above them. Those who split brand their churches with attractive names that create curiosity to the people.

Keiman (1994) argues that lack of education and theological training causes divisions in churches. This leads to leadership failure within the church. This result in failure to handle challenges in their church. Due to lack of knowledge and insight even the lay people in the church are seen establishing their churches. Some still lack spiritual maturity. Lack of

education may also affect the administrative part of the church. Some end up taking posts they are not qualified in or called to undertake. He also says that refusal to hand over power in the churches even after elections is happening in other Pentecostal churches. It results in the existence of different camps claiming legitimate leadership. False accusations are made as a way of decampaining and to some extent revealing some previous immoral activities for contesters to become illegitimate for election, that is if they are seen to have more influence.

Keiman (1994) argues that schisms cause negative effects to the believers and can lead to closure of some churches. Some of the churches that are started end up being closed. It means believers under that church may be left scattered and some may not be free to return to their mother churches. Conflicts bring hopelessness and despair. Some end up losing their faith and others wondering from church to church. Mistrust between leaders and followers may be created and some again start their own groups. There will be continuous divisions in the church. Also, those desperate can be financially abused. On the other hand, conflicts and schism may also be useful to the church. They help in the expansion of the church and increase in membership. In cases of false doctrines in the church it is helpful to leave so as to save the soul than to perish in false teachings. In conclusion, the study will be under various offices. It will also identify gaps of knowledge and need to fill them. Recommendations are of exercising good leadership, transparent administration, true theological teaching to ensure peace and stability in the church.

The reviewed literature has provided the causes of the schisms in Pentecostal churches in the past. However, due to the changes in the world there are new factors that may arise according to the contemporary environment. The difference of this research from that of reviewed scholars is that particular emphasis is put in studying the nature of the causes of splits in relation to the current world rather than in the previous times. These reviewed scholars are also to be used as I progress with the research to make a comparison between the past and present nature of the causes of schisms. This is because some of the causes that were affecting the church in the past are also in this contemporary environment still affecting it.

1.10 Conclusion

The background of this study has been traced from the rebirth of Pentecostalism in the early 1900s. Qualitative research methodology has been chosen as the most appropriate in this nature of research working together with data collection and evaluation methods such as participant observation, personal interviews done randomly, questionnaires, existing literature, document analysis, critical discourse analysis and phenomenological approach. Despite the continuous schisms in Pentecostal churches, Pentecostal churches remained the fastest growing over the world. The spread of AFM to Zimbabwe is a sign of the expansion of this movement. Existing literature has given us some of the causes of schisms but this research is looking forward to discover whether these causes are still in existence in the same nature. In the next chapter, the researcher is going to look on the history of AFM and its growth and how different factors contributed to its growth.

CHAPTER TWO

THE BIRTH AND GROWTH OF AFM IN ZIMBABWE

2.1 Birth of AFM in Zimbabwe

Togarasei (2016) asserts that despite the fact that AFM is the oldest and still the largest Pentecostal church in Zimbabwe, there is little that has been written on the history of AFM. However, there is now an improvement since a number of scholars are writing about this history. Togarasei (2016) says that a number of reasons caused this. Firstly, the church stayed for a long time without gaining recognition by the government. Secondly, the church was led by the people who are less educated and did not keep proper records. Little that was written about the church is probably kept in record in Johannesburg where the church was operating from until the 1940s. Thirdly, the church did not engage in social services like education, and medical attention. Hwata (2005) also says that the history of AFM is from the information of the archival sources in form of government records and oral tradition by old members of the church.

The spread of AFM in Zimbabwe was through the migrant workers who had gone to South Africa and became connected to Pentecostal movement of John G Lake. On their return, they brought the Pentecostal experience and witnessed it in Zimbabwe. Togarasei (2016) alleges that there is a general consensus that Zacharia Manamela laid the foundation of the church in the country. According to Murefu (2015), the work of AFM in Zimbabwe is said to have begun in 1915 in Gwanda through the preaching of Zacharia Manamela a convert of the AFM of South Africa. Togarasei (2016) argues that, during the time when Manamela was working in Matebeleland, it is also believed that the work was also on in some parts of the country by returning migrant workers. Although Manamela's visit was unofficial, his work was recognized by church officials in Johannesburg who sent G, J. Booysen from Louis Trichard to register the church in Zimbabwe in 1917. Booysen was replaced by Kgobe who is well known in faith healing services which caused him to receive criticism by the government authorities and this resulted in the church being denied official registration.

Madziyire and Risinamhodzi (2015) asserts that despite the lack of recognition, the church continued to pursue its work. In 1919, the church bought a farm in Gobatema, South of

Gwanda, 30 kilometers from Gwanda town planning it to be their base from which the church operated. The secretary general of the church W. F. Dugmore came to Gobatema in 1917 to replace Kgobe after his death. Kgobe was buried in Ntepe. Dugmore was assisted by locals to establish a missionary station in Gwanda. According to Togarasei (2016), four years after the arrival of Manamela, AFM was introduced in Kadoma by Luttig who was successful in the area. Madziyire (2015) says that Luttig was working with a famous Methodist preacher named John Wesley Dingiswayo which led to a controversy and resulted in Luttig being relieved of his duties by AFM Headquarters in Johannesburg. He was replaced by a local resident T. H. M. Bates who worked until he was replaced by another missionary called S. Harris in 1926. Togarasei (2016) says that Hallencreutz (1999) asserts that Luttig together with some Pentecostal preachers, M. Bodenhorst and W. Dingesaku, introduced AFM in Harare although much of the work in Harare was done by Enock Gwanzura. Pentecostal features of the church such as glossolalia and divine healing led to its denial of registration.

Togarasei (2016) posits that an overseer of the AFM Johannesburg, Bosman settled in Gobatema in 1920 to work on the church's recognition but the efforts were fruitless. Kruger who was operating in Harare did the same when he was operating in Harare following South Africa's decision to make Southern Rhodesia (Zimbabwe) a mission field independent from South Africa. Maxwell (2006) asserts that still the church failed to get recognition. Some of the accusations for failure of recognition was lack of clearly organized and coordinated work. The faith healing and speaking in tongues also caused uneasiness among people who were used to mainline formal worship. Although the formal coordination was improved by Kruger, it did not yield results because Pentecostal preachers continued denting the public image of the church. Hwata (2005) argues that AFM's glossolalia and faith healing and traditional spiritual possession and witchcraft eradication practices made local chiefs and native commissioners to be suspicious of the type of Christianity preached by AFM missionaries. As a result, official recognition by the government that was achieved by Kruger in 1931 was withdrawn in 1934. Despite lack of recognition, Pentecostalism continued to dominate in a rate that shook and disturb mainline churches. Eventually the church under the leadership of Enock Gwanzura was given official recognition in 1943. Madziyire (2015) asserts that the Gwanzura brothers played a significant role in the growth of AFM in Zimbabwe. They were originally based in Kadoma. While in Kadoma, Chiumbu and Paulos Karemba started ministering. They met with Gwanzura brothers when they went into their shoe repairing shop to have Chiumbu's shoes repaired. The Gwanzura brothers were Johani, Zacharia and

Samson. The trio were Methodist believers and after being preached to they were converted to AFM. Enock Gwanzura who was more educated went to Gwanda missionary base to assist Swanepoel. Johani Gwanzura was deployed to Masvingo province. Samson Gwanzura was deployed to Mashonaland in Glendale area. In 1983 Rev Gashwend officially handed over AFM to Langton Kupara to mark the complete transformation of AFM South Africa into AFM in Zimbabwe. The church continued to rapidly grow all over the country until now. Rev Jeffries Mvenge became the next AFM president taking over from Langton Kupara and was succeeded by Steven Mutemererwa. Mutemererwa was succeeded by Enos Manyika and Aspher Madziyire tookover up to date according to Madziyire (2015). Togarasei (2016) asserts that many scholars agree that Pentecostalism of Zimbabwean Christianity through AFM gave birth to a number of African Initiated Churches (AICs) and other new Pentecostal Movements.

2.2The growth of Apostolic Faith Mission in Zimbabwe

The Apostolic Faith Mission in Zimbabwe (AFM) is one of the fastest growing and the biggest Pentecostal church in Zimbabwe. One of the major achievements is its survival in the country for over 100years. In April 2015, the church held centennial celebration at its Rufaro national conference center as it is the year it reached 100years after its establishment in the country in 1915. There are a number of factors that influenced its growth. The majority of factors that helped the church to grow appear to be the same that influenced the schisms at a later stage of growth. The growth of AFM can be measured using the following factors. These are Economic, Spiritual, Numerical, Political, Technological and others. Either the success or failure in these areas result in the splits. Reasons for schisms revolve around the mentioned factors that are used to measure its growth.

2.2.1Economic Growth

Hwata (2005) asserts that in the early days of AFM's establishment in Zimbabwe, an emphasis was put in saving souls than on financial matters. Some financial assistance was coming with the missionaries from AFM of South Africa. After independence, the missionaries returned and there arose a need to seriously raise funds locally to fund the

spread of the gospel. On the other hand, finances were not an issue and most church workers were not salaried. They believed in God for their daily provisions as they spread the Gospel. As time went on an issue of salaries came. Pastors were then paid thirty shillings after every three months. The money that was raised in Zimbabwe was credited to mission department in South Africa because the church was not yet registered. Hwata (2005) posits that the doctrine of divine prosperity had never featured during this time. It was later agreed that pastors were to be given offerings collected from Holy Communion services because their salaries were coming after three months. There were not much other expenses because AFM in most areas began in rural areas. As it spread to urban areas there was need to improve on financial issues. Unlike in rural areas they were not meeting costs like rentals, transportation, electricity and water bills and purchase of land to build churches. In rural areas church services were held under trees and in houses. In addition, since the missionaries had withdrawn there was need to locally raise funds for evangelism since crusades is the most activity that influenced church growth.

Later on, an emphasis was put in AFM on payment of tithes. Every member was expected to pay a tenth of his or her income to the church. It acted as a requirement for entry into leadership. Apart from tithes, offerings were used as means of raising funds to sustain work in the church. Unlike in the past, Hwata (2005) says that fundraisings were introduced at Rufaro conferences to assist in the development of Rufaro conference center, Manhinga orphanage, schools and the bible college. In the early 2000s, Rufaro national conferences that were previously characterized by preaching of the gospel, worshipping and praying began to change. Some services were now used to raise money. This is when the prosperity Gospel in the church began and it continued until now. Another development came where the pastors were put on monthly pay roll using the money raised from tithes and offerings since the church had no foreign donations. Madziyire (2015) who is the current AFM president says that 80% of total tithes received at an assembly remain at the local assembly to meet the salaries of the pastor, pay other bills such as electricity, water and rates and also for other mission duties such as supporting the orphans, poor and widows. The remaining 20% is submitted to the province for other use like the administrative matters of the province and sustaining the centralizing assemblies that may be failing to meet their financial dues. The province will submit 10% to the national office which will then submit 10% of it to AFM international.

Tithes, offerings and fundraisings have made AFM to improve in its financial status. Regular teachings were given concerning giving. Prosperity Gospel became popular in the church with promise for divine provision in return for giving. Interviews show that there was an improvement in the inflow of money that helped the church to buy church stands and to build them as well as expanding the church through evangelism. It also improved the welfare of the pastors. During the economic crisis of 2006 going forward, the cash inflow decreased. Many church activities that needed money were affected. This is where the quarterly appreciation services for the pastors were strengthened. These are the services where the assembly church members bring together their gifts and be given as appreciation to the pastor to subsidize for the welfare of the pastor. In terms of salaries, a local assembly board agree on the level to pay their pastor according to their ability with the approval from the province and national office. The Overseer, who is the leader of the province, is now being appreciated at provincial conferences and the same also happens to the president. The economic crisis and the dollarization in 2010 gave rise to the prosperity gospel where people were promised the miraculous riches. This is a period when a number of pastors such as Emmanuel Makandiwa, Tavonga Vutabwashe, Oliver Chipunza, Sternford Kanjasi to mention but a few left AFM to start their own ministries. Observations show that the majority of those who left were from Harare provinces. Due to the differences in the levels of income throughout the assemblies, this resulted in differences in the welfare of pastors who serve the same church. Unequal distribution of resources continued to be one of the factors to cause conflicts in the church and even splits as I am going to explain in the next chapter.

2.2.2 Infrastructural Growth

It is a result of the above means of raising money in AFM in Zimbabwe that facilitated the spread of this church in almost every part of the country without foreign donations. In urban areas the church has established the assemblies in almost every suburb. According to Murefu (2015), the church acquired many stands and some have already built them. Hwata (2005) says that in 1948 on 1 January AFM established a boarding school at Gobatema mission catering for 210 students. Almost every province out of the 32 provinces according to church boundaries has acquired stands and some such as Harare East province has already built a provincial conference center. Murefu (2015) says that church buildings which are completed are around 300 and over 100 church buildings are still under construction. The church has built the Manhinga orphanage, Living Waters Theological Seminary Tynwald Campus,

whilst Bread of Life campus has acquired a stand in Gwanda and the Azusa Campus in Bulawayo is waiting to get a stand as well. Another significant infrastructural development is Rufaro National Conference Center in Gutu, Masvingo, where church members gather for services from all over Zimbabwe. Hwata (2005) says that Rufaro mission was purchased in 1947 from Bestel from church contributions where each contributed 2shillings and 6 pence. In 2015, the AFM International Conference was held at this conference center. Murefu (2015) presents that though the church has not done much as expected in terms of mission duties, it has built eleven primary schools as well as six secondary schools. It has not yet done anything in building hospitals and universities.

Table 2.1 Schools established and run by the Apostolic Faith Mission in Zimbabwe (Murefu 2015).

Province	Name of School
Harare (Dzivarasekwa)	Living Waters Secondary School
Harare West	Nyasha Primary School (not yet complete)
Manicaland Central	Dzvairo Primary School (not yet complete)
Manicaland North	Inyati Primary School Inyati Secondary School Nehumba Primary School Woodlands Primary School (Rusape) Chitungwiza Primary School (Rusape) Chitungwiza Secondary School (Rusape) Yorkshire Primary School (Rusape) Yorkshire Secondary School (Rusape) Wenhamo Primary School (Rusape) Manhinga Primary School
Manicaland South	Tsanzaguru Primary School Kaswa Secondary School
Mashonaland West	Rutendo Primary School (Chirundu)
Masvingo	Rufaro High School (Chartsworth)
Midlands North	Chikanga Primary School

2.2.3 Spiritual Growth

Maxwell (2006) argues that the practice of spiritual gifts and emphasis on the activities of the Holy Spirit in Pentecostals, especially divine healing is another strong factor that attracts people. People are generally attracted by extraordinary things they see in church which are not present in mainline churches. Such things include prayer with speaking in tongues, healing and deliverance services, prophecy and others. When visitors to AFM saw these things, they became convinced and were encouraged to stay on. Maxwell (2006) says that the new AFM movement challenged the established denominations to evaluate their attitude towards spiritual gifts. The Gospel that was preached was pneuma-centric. In AFM every member is expected to receive the baptism of Holy Spirit with initial evidence of speaking with new tongues. It also acts as a requirement for someone to enter into church leadership. Emphasis was put on the operation of the spiritual gifts as in 1 Corinthians 12. In their services as one was speaking in tongues, the other began to interpret those tongues to give God's message to the church.

Machingura (2011) stresses that prayer and fasting are held as key activities in the church. Anointing to perform miracles is believed to be received through prayer and fasting. If any problem arose its solution was in prayer. It might be sickness, drought, unemployment, barrenness and others. Maxwell (2006) asserts that it was because of this reason that AFM did not invest money in building hospitals. They did not doubt God to miraculously heal the sick. In past if a church member visited the hospital, the first time he or she came to the service he or she was supposed to confess. Seeking medical treatment from hospitals and traditional healers was deemed sinful. Especially in rural areas people with various kinds of sicknesses could gather at the home of a prophet or church leader where they received prayers until they recover. Even pregnant mothers were helped to deliver by local women in the church who were believed to have a special gift in the area. Gifted women in the church include those like prophetess Kerina Murape.

Church services are organized throughout the week to enhance spiritual growth. Every Monday was set aside as a day of fasting and prayer, praying for the whole week activities. The concept was also taken by Langton Kupara as a church leader for people to separate every ten days of the beginning of the year to pray for their life for the rest of the year. The concept was also adopted by other Pentecostal churches and are popularly called ten days. Some are now even exceeding ten days depending on the revelation of the pastor from time to time. Prayers and fasting are also known to be carried in mountains if there is enough time where people can spend days without eating and drinking anything. Ladies services were scheduled for Thursdays. A change was adopted especially in towns where these services are now conducted on Saturday when employed women are off from work. Youth services are traditionally conducted on Saturday afternoon. The youth department was utilized on evangelism where they could hold services and preach on open places in towns using tower lights for lighting.

In addition, to improve the spirituality of the church, conferences are very key in this regard. They are held from assembly, provincial, national and international level. Each department is given a chance to hold a conference it will be leading. At provincial level the conferences are held quarterly. Traditionally at national level, the (WISMO) Widows and Single Mothers' Conference is held in February while the youth has its own at the beginning of April. Ladies department has its own at the end of April to the beginning of May. Lastly the elders hold theirs in August. In an interview, Elder Nhorido says that during their services, hymns were the majority of the songs to be played in the past but the church has taken a shift to go to choruses while playing musical instruments like keyboard. In the past these instruments were forbidden because they were linked to secular activities as they were also played in pubs. The playing of these instruments and choruses where some are in English attracted many youths to the church.

There is another phenomenon that arose in Pentecostal churches where church members stand as a way of supporting the word during preaching. This came as a result of motivational preaching. Another one is when the anointing is measured by the falling of the person who is prayed for by others. Many in the church who wish to demonstrate the power expect people to be falling when being prayed for. Exorcism of demons is also a key activity in the church.

Deliverance sessions are done and during advertisements of conferences, promises for deliverance and miracles are made.

Hwata (2005) says that AFM began as a religion of uneducated. There was no desire of anything except the Holy Spirit. The Holy Spirit was expected to do everything for the believer. There was no critical and analytical study of scriptures and many scriptures were taken out of context. This helps because the level of piety, sincerity, holiness, trust and faith was higher than the later periods. This was because the elders were less educated and interpreted Scriptures literally. Although it maintained the high level of Spirituality, there were a lot of errors in the interpretation of biblical texts. Degradation of these things is attributed by many people to the diminished manifestation of the Holy Spirit in the church. Some accuse the level of prophecy and performance of miracles is declining in the church. This also causes conflicts. AFM is accused for upraising only a single ministry out of five-fold ministries, that is pastoral. It results in those with other ministries such as prophecy, evangelism and apostleship leaving the church looking for mentors or fathers in those ministries outside the church and later break away. The only title used is that of a pastor to every minister of the Gospel except a few such as evangelist Phaniel Dzangare Chiweshe. Neglecting those ministries result in lack of manifestations of those areas in the church. The spiritual growth of the AFM leads us to its numerical growth.

2.2.4 Numerical Growth

Murefu (2015) says that the population of Apostolic Faith Mission in Zimbabwe is estimated to be over 2,3million with a gathering of over 60 thousand members at each of its national conferences at Rufaro, Masvingo. Before the 1980s when they gathered at Rufaro for national conferences, they were accommodated in one of the classrooms at Rufaro mission. As a result of its rapid growth thereafter, the place became small and the conference center was relocated to the southern side of the school where the conference center was constructed. It has been sub divided into provinces and as per December 2016, the number of provinces led by Overseers has increased to 32. Though some of the provinces are small in terms of its population and financial capacity, they were cut to make it easy for people to attend the quarterly conferences since some people especially those from rural areas were travelling long distances. Such kind of provinces include Gokwe province which was under Midlands

South province, Chivhu province was under Harare East, Chinhoyi was under Mashonaland West, Chipinge from Manicaland South, Mvurwi from Harare and others. Murefu (2015) also asserts that the church has over 700 assembly points with pastors over them.

The economic crisis in Zimbabwe as from the year 2000 has caused many Zimbabweans to seek refuge from poverty in other countries. Among those who went to other nations are the members of AFM. Some carried their faith to those nations and we now witness a number of assemblies being established by Zimbabweans in nations such as South Africa, Australia, United Kingdom and others. Most of them are Shona and Ndebele speaking. A number of pastors are being deployed to those places to further the work. A number of people are converting to AFM in the diaspora if they fail to find their churches there. They end up joining AFM that will be available. The church has grown even on international level though its strategies are failing to convert foreigners because most of the preachers are not trained to preach in foreign languages such as English. They used their mother languages even in foreign lands. Due to overcrowding in most of the assemblies characterized by overflow of church members who attended the services, the church adopted a system of cutting assemblies into smaller sizes. This also support the church's values to pastoral leadership where the concept makes it easy for the pastor to shepherd the flock unlike in big congregations where the leader will not be able to know even a quarter of the congregants. The church's mission is to go to the people instead of the people coming to the church. The means by which the church increase the number of its members are through reproduction, evangelism and marriages. In 2014 during the last service of the general conference in August, former church president Reverend J. Mvenge encouraged the church members to bear more children and desist from family planning methods. He emphasized his teaching on Genesis 1:28 that encourages multiplication and Genesis 22:17 about the blessing of Abraham through multiplication of his descendants. He cited that people are now embarking on contraceptives because they are afraid of responsibilities. His emphasis was that God provides. The concept is based on the AFM past belief that it is a sin to seek any medical help from hospitals.

2.2.5 Political Growth

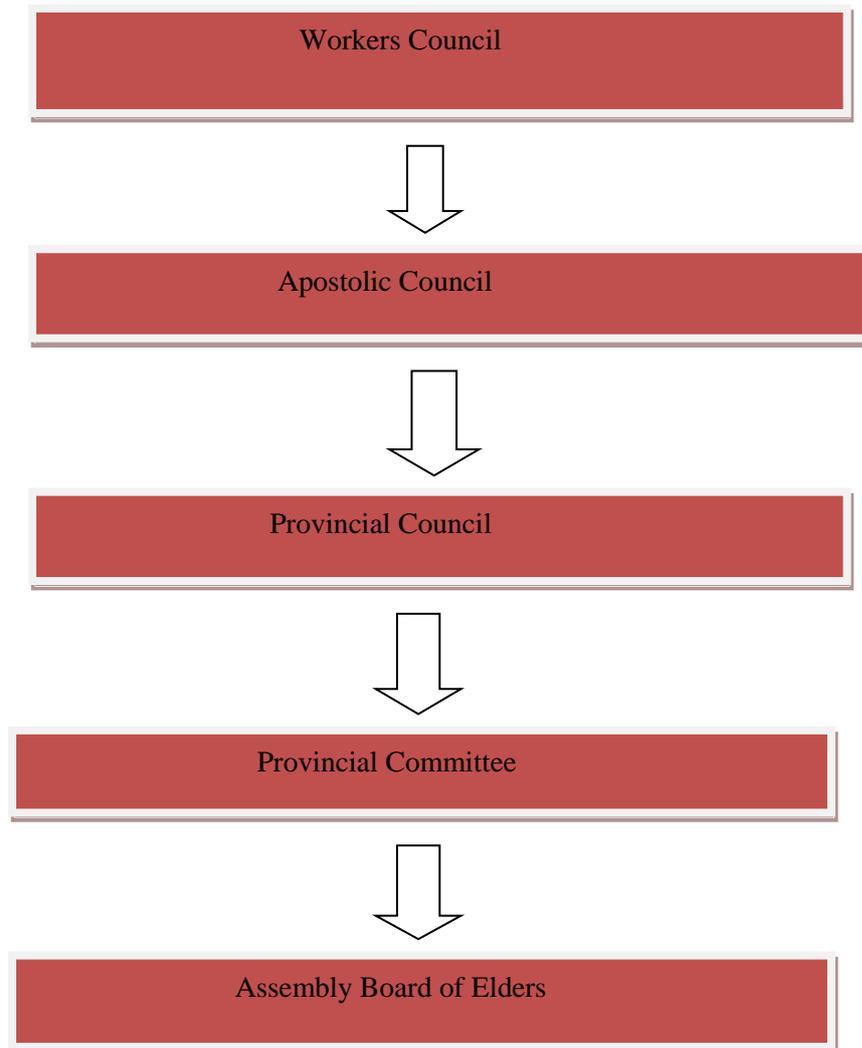
In every organization there is need to have leadership structures. Hwata (2005) posits that the expansion of the church creates positions for leadership. In AFM, there are leadership structures in all its departments such as Board of elders from national down to the assembly level, ladies' department, youth department, children's ministry department. Most Pentecostal churches including AFM have their constitutions that govern the running of the church business. Madziyire (2015) says that as stipulated in AFM constitution, most of the leaders in the church are tri-annually being elected into positions after meeting the church's requirements except a few that are appointed like the administrator. Maxwell (2006) asserts that the desire for people to enter into leadership positions has made the church to grow. This is because most people work very hard in order to meet the requirements and for people to see them so that they will be voted into leadership positions.

Ordination in AFM is done for deacons, deaconesses, elders and pastors who are given ordination certificates to serve in the church. This is done according to the requirements for pastoral work in 1 Timothy 3 and Titus 1. Apart from this, another requirement stipulated in the church's constitution is faithfulness in paying tithes. This has helped the church to grow financially. Consistency in paying tithes is considered as spiritual maturity. No demand is made with regard to academic qualifications except for the pastor who is supposed to be a holder of a minimum qualification of a Diploma in Theology. The assembly board comprises of seven members who are voted in except for the pastor who is deployed by the province on behalf of the national through transfers or calling by that assembly. The provincial board of elders also comprise of seven members who also are voted in including its leader who is the overseer who is elected from ordained pastors. An elder can be elected into the provincial committee except for an office of an Overseer and deputy Overseer.

Murefu (2015) says that as a strategy for growth the church has adopted the concept of demarcating provinces and currently they are 32. An elected Overseer act as a chairperson of the province and run it on behalf of the AFM national. The Apostolic Council which is a group of all Overseers run the church on behalf of the Workers Council. The Workers council is a board that comprises of 2 deacons, 2 elders and a pastor from each assembly throughout Zimbabwe. This is the highest board of the church. According to the Church Constitution, each assembly is to be responsible for an area within its boundaries. It is not allowed for a

pastor from another area to conduct church services in another assembly's area except they have consented. This is done to maintain order in the church.

Table 2.2 The AFM in Zimbabwe's Leadership Hierarchy



2.2.6 Technological Growth

Ayala (2010) says that there are arguments for the compatibility of religion and emerging technologies through examining Pentecostal engagement with the media. He says that religion and technology are compatible and not competitors since religion have largely appropriated media technologies to its advantage. Some see the two as adversaries and

consequently contesting for space in which religion will be either defeated or eliminated. It was a struggle for modern technologies to be adopted in AFM. The elders of the church were viewing these technologies such as music instruments as evil and leading the church into the world. However, as the time progressed, they began to appreciate the importance of modern technology and adopted them. Uka (2002) argues that through technology religious advertising is used to compete for public attention through use of posters, outdoor billboards, handbooks, stickers, pin ups, printed vests, T-shirts and caps, magazines and newspapers. Electronic media is also a characteristic of modern Pentecostalism including in AFM. They are used to inform the public about the venue, time and program of their services. In the past cassettes and currently DVDs and CDs are important means of communication and has proved to be the effective means of evangelism.

As from the late 1990s there were popular cassettes of AFM evangelist that were circulating throughout the country. The most famous sermons include those titled, “*Baba Vebenzi, Kururama Kunokurisa Rudzi*” to mean the father of a fool and righteousness grows the family and many more. The trend improved as most of the pastors were also recording their sermons especially during the church’s provincial and national conferences. Even today the videos of sermons that were preached more than a decade ago are still circulating. Some are uploaded on U-Tube and Facebook and are played all over the world. Some of the sermons by Emmanuel Makandiwa as from around 2005 while he was an AFM pastor, are still circulating. Currently almost every conference is recorded in AFM including at assembly level though some are still behind in this regard. What is important to note is that AFM has grown as far as technology is concerned and it has helped the church to grow numerically and spiritually.

According to Uka (2002), Pentecostal churches are investing heavily in instruments, public address systems and music laboratories to improve the quality of sound during their services. This is very important noting the rapid increase of the membership and those who visited. Some simply come for spiritual assistance during the deliverance services of the church because it emphasizes on high spirituality. Those who are not charismatic even in the same church face risk of losing their members to those charismatic pastors. Prayers are now done over the telephone. Social media is now found very useful in AFM. There are a lot of social

groups on Facebook and WhatsApp where people will be discussing church business. In the past, church members used Bibles printed on paper but currently Laptops, Ipads and Computerized gadgets are now utilized. The church has also its own website.

In addition, to improve on technology, the church has embarked on building schools though there is still a lot of work to be done in this area. In contrast to the past where medical assistance was viewed as sinful, currently even at Rufaro national conference center there will be mobile clinics to attend to emergent health problems with the help of professional church members. Three Theological Seminaries were established together with the satellite colleges to improve knowledge.

The Apostolic Faith Mission in Zimbabwe has now embraced technology and holds a view that every discovery confirms the word of God. Religion is now seen as a modern reality and move with the contemporary world. Technology has helped in simplifying things and makes the work easier. However, AFM has lacked in other areas as far as technology is concerned. It has not yet opened its television satellite channel a thing that has been done by some churches that broke away from her such as Christ TV of United Family International Ministries found by Emmanuel Makandiwa. It has no much focus on televangelism. Also in its services, it has mainly stuck to the Zimbabwean mother languages instead of English and other international languages in order to have influence on the global arena. This has resulted in some of the youth leaving the church and joining other modern Pentecostal churches.

2.3 Conclusion

AFM has managed to overcome obstacles it found on its way for its spread over Zimbabwe although some of the restrictions were from the government itself. If in the past, Pentecostalism managed to grow when there are these limitations, much is now expected when there are now no restrictions after independence. A number of the AICs emanated from AFM. Throughout the way, Pentecostalism has been known for its expansion through splits and this has brought much interest to the researcher since the divisions seem to be more in the contemporary world. Splits in AFM seem to be mainly revolving around issues to do with doctrine, leadership, management, material resources and the same also facilitated growth in the church if well managed. The next chapter is dealing with discovering modern problems

behind the splits in AFM and their effects. Since there are some positive effects that result from the splits, it is imperative to find a way of appreciating these schisms.

CHAPTER THREE

3.1 Contemporary problems behind Schisms in Apostolic Faith Mission in Zimbabwe.

Divisions that lead to church splits are common in the body of Christ. Over the years, the world has experienced a sting of church splits. Today, the church is more divided with intra fighting which are now the order of the day. Repeatedly we find one group breaking off to form a new church. It does not take long for that new church to break again forming another new church. The divisions in the church are not exactly new though they are worse in today's world. For the last decade, Zimbabwe has witnessed the proliferation of many Pentecostal churches as they split from the old ones. It triggered the desire of the researcher to find out whether the causes of splits in the past are still the same or that the modern environment is fuelling them. In the year 1054 the church was divided into two parts, the Greek Eastern church and the Roman Western church. The Western Church soon became known as the Roman Catholic church and the Eastern church remained the Greek Eastern Church. Pentecostalism continues to experience the schisms since its existence until now. Even after its establishment in Zimbabwe, AFM as a representation of Pentecostalism is facing the same problems.

A number of the causes of schisms were discovered by some scholars as indicated in the Literature Review. Despite the unveiling of these problems and the recommendations to bring solutions, these splits continue to increase. Some of these old causes are still contributing to the split of churches today but have taken a new shape because of the changes in the contemporary world. The churches are divided and these divisions do exist and we need to recognise them and understand them. God did not bring about these divisions but man did. Many ministries separated from AFM but more attention is given to the most popular ones such as UFIC, Heart Felt and Apostolic Faith Flame Ministries than on others though to a lesser extent, I will make reference to them.

3.1.1 Zimbabwe's Socio-Economic Turmoil

In the past, the causes of church splits were less likely to be of economic nature especially in Zimbabwe. Although economic factors at some point were contributing to these schisms, it was not a result of the economic crisis in Zimbabwe which propagated the rise of Prosperity gospel. As a result, greed for money becomes the cause of the schisms as the economic problems in Zimbabwe makes it a fertile land for new ministries to serve personal interests through propagating seeding concepts, selling of religious paraphernalia such as anointed oil, wrist bands and others. People are promised divine solutions in all their problems. Majority of the interviewees accused these new prophets for fleecing their flock though they agree to the concept of miracles and giving. They say it is not supposed to be done as exchange because it becomes mechandization of the Gospel. People are to be healed freely and when giving comes they have to do it cheerfully.

The economic crisis that Zimbabwe experienced from the late 1990s until now has proved to be one of the main causes of the splits in AFM. This is evidenced by the establishments of Pentecostal ministries as from 2008 a period when the economic crisis of Zimbabwe was at its peak. The period marks the emergence of ministries such as the United Family Inter denomination by Emmanuel Makandiwa an AFM pastor during the time. It was later changed to United Family International Ministry after its split from AFM. Other ministries from AFM that were established during this period include, School of Healing and Deliverance by Oliver Chipunza. Conferences such as Catch the Fire by Tavonga Vutabwashe were started during this period also. All these were later turned into Independent Church denominations or ministries. According to Chitando (2013), these gospel ministers started their ministries with a claim of being able to provide supernatural solutions.

Togarasei and Chitando (2010) give a historical background of the economic challenges that gave room to the existence of these new Pentecostal movements. They say that the economic crisis of Zimbabwe began with the introduction of Economic Structural Adjustment Programme in the early 1990s, to the payment of gratuities for war veterans in 1997, programmes which saw the erosion of workers' salaries due to Zimbabwe dollar's loss of purchasing power. Subsequent events that included the rejection of the 2000 draft constitution and the ensuing invasions of White owned farms did not help to solve this crisis. Chitando (2013) also says that, the disputed 2002, 2005 and 2008 elections further

contributed to the crisis as Zimbabwe was isolated by the major political and economic powers of the world. The crisis reached its peak in 2008. Schools and hospitals were closed and all other government systems were crippled as inflation become uncontrollable and food and other goods became unavailable. In the midst of this crisis, many prophetic voices arose that were addressing the crisis in different ways. The crisis years in Zimbabwe saw the rise of many prophets. It is against this background that we witness the proliferation of Pentecostal ministries at a rapid rate from the year 2007 to the present.

Chitando (2013) posits that this economic challenge promoted the prosperity Gospel. Unlike the missionary theology which tended to promote the notion of salvation as a future event, prosperity theology shifts focus to salvation as attainable in this life. Prosperity gospel emphasises on miracles. Emphasis is laid on giving so as to receive blessings. Awojobi (2011) refers to this gospel as health and wealth gospel in religious doctrine that financial blessings reflect God's will for Christian believers through faith and donations to Christian ministry. Parsitau (2010) supports that, in the time of despair, new prophetic movements are providing hope that is appealing to people. They are attractive to masses of people because of their economic deprivation. Many desperate Zimbabweans have strong faith in miracles they are promised to change their lives economically, socially and politically. This prosperity theology contends that believers must sow in order to reap financial rewards and good health in this life. The seeding theology was taken seriously in these newly formed prophetic movements more than what it is in AFM. Awojobi (2011) concludes that the schisms are therefore caused by love of money. These new churches know that with this economic environment and prosperity gospel if they start churches, they stand. Many people thronged to them and embraced this theology. People could offer their most valuable properties expecting more in return. Togarasei (2016) says that, Makandiwa who was deployed at Hebron assembly in Chitungwiza established an Interdenominational ministry where people were gathering at Cathedral Hall in Harare and as the size of the gathering increased, they moved to State Lottery Hall and later to City Sports Centre. The services that were held during the week were later extended to Sunday evening.

The majority of the interviewees argue that the main objective of these ministries is to pursue personal financial gain than serving the kingdom of God. They named the prosperity gospel as "*Gospreneurship*" because they accuse them of making wealth out of their followers

taking advantage of their desperate situations. Chitando (2013) argues that there are some who believe that the conflict arose from the fact that when Makandiwa preached about giving, people would positively respond in ways they would not when they were in AFM meetings. Findings of research from personal interviews of some AFM members in leadership who were not willing for their names to be published show that Makandiwa was in conflict with AFM leadership over the money received from his Inter Denominational ministry because it was not put into AFM coffers. He was asked to stop the ministry but cited that he had a passion for evangelism so he cannot. As pressure continued to mount upon him he later moved out of AFM and started own church because AFM system does not allow affiliate ministries.

I can conclude and say that the economic crisis prompted the split of AFM. A lot of things were invented later which they did not practice while they were still in AFM. These include classification of believers according to their wealth such as the Gold, Platinum and Silver classes. When giving offerings, they will go in that order. The issue of partners was also invented, who contributed money into the ministry. Furthermore, the booking to see the prophet with money and introduction of Guest house such as the Life Haven of Makandiwa which are typical business projects were introduced. Some business projects include the selling of a single brick for twenty dollars after being taught that the more bricks a person buy, the more houses to come. Quest for material gain cause these ministries to emerge from AFM because such practices are not tolerated. As a result, for them to have freedom to do their things they had to come out of AFM. Most of these ministries, if not all are registered in the name of the founder so that they remain personal property.

Interviews show that the majority is accusing these new ministries for the love of money more than Jesus. Togarasei (2016) asserts that these new prophets are well known for developing innovative ways to attract the people to their churches by promising to help them overcome their socio-economic problems. According to Gathogo (2011), these Pentecostal prophets employ tailor-made sermons to appeal to psychological as well as material needs of the people. He also says that the beguiling sermons hold the audience captive as they emphasise physical and spiritual breakthroughs on health issues, business development, employment opportunities and general prosperity. Sometimes biblical phrases are used out of context in the preacher's bid to deliver his theme (Ibid). It was during this period when there was an increase in church advertisements which were put on bill boards, posters, television publicising the promises for signs, wonders, miracles, healing, financial breakthrough and

prayers for the sick. Miracles are a great concern to these prophets. This is supported by this once popular saying among UFIC members after a motivational preaching from Makandiwa, “*Tirivana veminana, tinodya zveminana, tinopfeka zveminana, zvinhu zvedu ndezvemunana nana*” meaning we are children of the miracle, we eat miracles, we clothe miracles all our things are as a result of miracles. The same theme was printed on wrist bands, T-Shirts, stickers and others which every member was expected to have.

Some accuse the prosperity gospel for its contribution to the splits in Pentecostal churches but it is clear in the Bible that salvation is a whole package of spiritual and material blessing. Even soon after the creation of man in Genesis 1:26, God blessed them so that they will be fruitful. In Genesis 3, He also gave Adam the Garden of Eden full of material wealth. The book of 2 Corinthians 8:9 shows that Christ was poor so that believers will become rich. Most people accuse these prophets for their wealth saying that Jesus was not rich as they are. What is wrong is not the wealth but manipulation of Scriptures in order to gain wealth.

An observation shows that AFM Living Waters Seminary is recording an increasing number of students enrolling. New campuses which are Azusa and Bread of Life were established. The reason might be unemployment which forced people to join fulltime ministry as employment though there are some who may be proved genuine because they are leaving their good jobs into pastoral ministry. The colleges on other cases accept candidates even without Ordinary level passes. This may mean that these may have failed to secure vacancies in secular colleges. It is my opinion that, if a person joins ministry for the sake of personal material gain, we are likely to see a break away because he will always be looking for financial opportunities in the church. If the church leadership try to control those resources, he may move out. Makandiwa in one of his sermon in 2009 at a crusade says that he failed Ordinary level but because of the ministry, he is getting everything he wanted. He says in Shona, “*Pa Form four ndakavapa maU avo asi Bhaibheri ndakaripasa uye rinondipa zvese zvandinoda. Haudyirani mari neni kunyange waivata wakaisa makumbo mumvura kuti upase chikoro*” (At form four, I gave them their Us but I passed the Bible and it is giving everything I want. You are not enjoying money to my level though you were not sleeping so that you will be successful in education). He said this while emphasising the authority of the Word of God but in the context of this study, it may mean that Pastoral ministry can be used as a source of money.

Another cause for the split of UFIC from AFM is as a result of conflicts with other pastors who were complaining that their members who were honest in supporting the church financially were taken by Makandiwa. Even AFM president Dr Aspher Madziyire used to complain in his address on National church projects that if church members go to these ministries, they sacrifice their resources and give away to the ministry. Due to the dynamic ministry of Makandiwa some church members from other assemblies could abandon church services to attend Makandiwa's.

In support of the view that the schisms have to do with economic environment in Zimbabwe, majority of new ministries are launched in Harare. This is because it where there is high economic activities since industries have closed in cities such as Bulawayo. Makandiwa was once a pastor at Shangani and Howmine in Matebeleland while still in AFM. My observation reveals that he did not start any Interdenominational Ministry until he facilitated a move to Harare. He was called and deployed in Chitungwiza Hebron Assembly by Evangelist Chiweshe in 2006 who was the overseer of that Province. While in Chitungwiza, he started UFIM in the town of Harare and not in Chitungwiza because the place is the hub of economic activities. It can be understood now that the emergence of new churches may be because of greed for money. However, the reason may not be greed for money but for souls because in the capital it is where the majority of the country's population is. Just like what Apostle Paul was doing. He established most of his churches in towns. These places are strategic in reaping more souls for God.

3.1.2 Ministerial Gifts and Titles

Chitando (2013) asserts that new Pentecostal movements identified a gap that was left by Mainline and Old Pentecostal churches. They accuse them of spiritual inactiveness because they lack emphasis in Spiritual gifts and in miracles. Though in AFM miracles were being upheld, it was not up to the standards of church fathers such as the Gwanzura brothers, Kupara and others. Soon after Vutabwashe has moved out of AFM, there was one of his popular sermons in 2011 titled "*Church yaJohane*" which was interpreted by many AFM members that he was referring to AFM. He accused this type of church for its lack in spirituality because John the fore runner of Jesus baptised people only in water but that of Jesus baptises in the Spirit and Fire. He encouraged people to leave that church and join them

who were emphasising in miracles. He told people at his launch of his Kwekwe assembly to even leave their position in the church of Johane and join them. An interpretation from their sermons especially during their first year after split shows that they were not expecting to leave AFM but circumstances may have forced them. They were pouring bitterness in front of people. It has been discussed in various AFM WhatsApp chat groups such as AFM national pastors' forum and AFM in Zimbabwe Gotekwa where AFM is accused by some for failing to play a fatherly role to avoid splits.

Apostolic Faith Mission in Zimbabwe seems to have this weakness in ministry. It only emphasises on pastoral work neglecting other ministries. Ephesians 4:11 says "*And He gave some to be, apostles, and some prophets, and some evangelists, and some pastors and teachers;*" Almost every minister of the Gospel in AFM is given the title of a pastor regardless of the gifts in them. I suggest that each gospel minister is to be given a title according to his or her ministry and gifting. As a result, those who were called into prophetic ministry, evangelism and apostleship decided to leave because their stay causes a continuous suppression of their ministry. In an interview with Dr Nhira an AFM Overseer in Bulawayo, he says that AFM uses only one title to its ministers of the Gospel that is, a Pastor. As a result, a number of pastors left the church and start own ministries where they will have freedom to put their gifts into function. This is also because within AFM, there is no one who can mentor them in these ministries since they are not being recognised. Chitando (2013) says that this brought in a concept of Spiritual fathers where the split pastors travelled long distances to look for spiritual mentors in prophetic and apostolic ministry. Makandiwa who was known to have Evangelist Chiweshe as his mentor surprised the people when he went as far as Ghana to become a spiritual son of Prophet Victor Kusi Boateng an issue that left many in doubt of his prophetic ministry. Vutabwashe also became the son to Apostle Kayanja of Uganda. In an interview with elder Sibanda (2017), he says that the local spiritual father to Vutabwashe is known to be pastor Mutume in Masvingo. Their connection with these foreign spiritual fathers left their gifts in doubt by many people. This is because the place where they come from, that is central Africa is well known for occultism.

Failure to recognise all ministries cause AFM to remain ineffective as far as spiritual grooming is concerned. It is evident that the majority of ministries that are arising throughout the Pentecostal world are engaging in either prophetic or apostolic ministry. Anyone who has these ministries in AFM, if he wants to operate freely in them need to move out otherwise they may be troubled by church leadership that does not support it. AFM leadership including

Overseers and the president complain of pastors who are giving themselves other ministerial titles like Apostle, Prophet and Evangelist as they display them on their posters when they are advertising their conferences. AFM President Dr Madziyire says that, they were to be given by the national leadership as was done to Evangelist Chiweshe. The controversy arose on whether these titles are to be given by the church leadership or the individual who received the call. In Zimbabwe there is no period where Gospel ministers were hungry for titles as this. This is because these prophetic and apostolic ministries are associated with supernatural power to perform miracles. Overseer Nhira in an interview says that in AFM after the missionaries left, the congregations were led by elders because the pastors were very few. These elders were not hungry for title and even for money because they served without receiving any payment from the church. However, they were willing to work for free because they did it on part time basis. The current AFM constitution does not allow any pastor to be employed in a secular job except after being given a written permission from the Apostolic Council (AFM constitution Chapter 15.30.1). This can also be a reason for pastors to end up manipulating the Scriptures for personal gain especially during the time of scarcity of resources like in the current Zimbabwean economic instability. An attempt to control them may end in a split.

Prophet Talent Madungwe is one of the prophets who broke away from AFM. He was once based in Zvishavane as a member of AFM Stone Assembly. He came up with controversial doctrines and teaching and prophecies that put the whole country into a shock. Even those from Zimbabwe Broadcast had interest in him and on several times featured on radio and Television interviews. Such teachings include his claim that he fought with God and defeated him, he had managed to arrest Satan after a spiritual war, God visited him and had a feast with Him, providing a list of the rankings of different nations' sins. In AFM such teaching and prophecies are never tolerated hence with such teachings he would not survive in this church. The only option was to move out. Many of these prophets accuse AFM for deterioration of prophetic gifts and performing miracles. Supporting the above view that these prophets are greedy for money. In an interview with one of AFM's pastor, he says that he made friendship with Madungwe through WhatsApp and as they continue to socialise Madundwe ended up asking him to send some money through Eco Cash.

3.1.3 Ordination of Women

In the past, women in the church grabbed the teaching of submission to man, because of the coming in of gender balance issues, women are now willing to take leadership positions in church. The number of women pastors is very little against that of men in AFM. Gender balance is still a long way to go in AFM. There is not yet a female Overseer. Ordination of women with specific reference to pastors' wives is another factor that may contribute to schisms. Pastors' wives are recognised as deaconesses, the same rank to that of an Elder's wife or any other deaconess at the church. According to Ladies leadership structure, even the president and the Overseer's wives are recognised as deaconesses. After the split of Makandiwa and Vutabwashe, their wives were given ministerial titles and were called Pastor Ruth Makandiwa and Pastor Chipu Vutabwashe the titles they were never given when they were still in AFM for nearly a decade. Guma (2012) says that people began to question the integrity of these newly existing ministries as both the wife and husband become pastors or prophet and prophetess as in Eubert Angel's case. He also says that even the president Robert Mugabe criticised them for this and he went on to say that it seemed to be more prophets in Zimbabwe than the ordinary people. After an interview with Sibanda (2017) a theologically trained pastor's wife, she indicated that they are willing to be ordained like their husbands because they do a bulk of work in the church especially in the Ladies department. These include leading Ladies Services and also citing that the majority of church members are women. In AFM, there is manifestation of patriarchal mentality evidenced when both couples completed their studies at Bible colleges, the husband is given the first preference to enter into ministry and ordination. If it happens for the wife to be the first to enter into ministry, when the husband decided to join, the wife is bound to drop the call and support the husband.

3.1.4 Slow Modern Technological Uptake

Awojobi (2011) asserts that modern management principle, tools and techniques in administration is very essential in the church today. He adds that the use of technology is to be emphasised for any church that wants to remain relevant in this present age. In the past, AFM was not much worried with technological issues, therefore there were no differences as a result of this factor. However, due to the changes in the modern world, technology became an issue to be seriously considered. While the old generation of pastors are slowly grabbing it, young pastors are quickly grabbing modern technology. Differences in priority of it result

in the splits because the old aged pastors are those who are currently in top leadership positions in the church. Uka (2002) asserts that modern technology is used in churches for religious advertising so as to compete for public attention and spread of the Christian message. In AFM advertisements are done through/ posters, billboards, stickers, printed T-shirts and caps, magazines, DVDs and CDs, public address system and others. However, it has failed to embrace technology as far as televangelism is concerned.

The new Pentecostal movements are fast in embracing modern technology. Makandiwa has established his satellite Television channel called Christ TV but his mother church is still failing to have one. To liberate himself from this syndrome, Makandiwa decided to split from AFM. Luke Chivasa of Gweru who was once an AFM member and the Provincial Administrator for Midlands South Province opened his satellite TV channel called MMCN. Although they had a vision while still in AFM, because of their less influential positions in the church they could not implement change. The only way was to move out and start own things.

Furthermore, in order to appeal and to be relevant to the global world there is need to embrace a universal language. In the Zimbabwean world it is the English language. Makandiwa and Vutabwashe embraced it and began to preach in English a scenario that is still rare in AFM even today. In Matabeleland areas, they preach either in Shona or Ndebele with an interpreter of either language. During the days of his split, Makandiwa could use English which was not fluent but as he continues, he is now polished preacher. AFM appears to be rigid in this regard and seem to be comfortable with what it is doing despite the demands of the modern world where English is viewed as a global language. In order to expand their influence beyond Zimbabwean borders, these new prophetic movements engaged in Tele-evangelism where they are using English.

3.1.5 Doctrinal Differences

Doctrine has often been divisive throughout the history of the church. Most of today's denominations are a result of one or more doctrinal differences causing a group to split. Even in this contemporary world doctrinal differences are still causing havoc in the body of Christ. In AFM, doctrinal differences such as nature of Christ, baptism of the Spirit and others

foundational teachings for salvation are not causing schisms as it happened in the old churches. Adeyemo (2006) asserts that the splits were at most doctrinally based in the past. This involve the church of the patristic age. In the present, teachings and ritual practices with regard to use of religious paraphernalia is a contributing factor to schisms in AFM. These include the use of anointing oil, water, handkerchiefs and others. There are also differences from miracles performed such as miracle gold, body weight loss and prophecies of people's national identity and house numbers. AFM disregard them and considers them not bringing any edification to the body of Christ. Becker (1999) argues that Pentecostal churches are the worst affected by doctrinal issues because in most cases, these churches run without drawing specific doctrines. As a result, anyone who comes up with his or her revelation starts to implement it as a doctrine. This is because of the strong reliance of these churches in spirituality emphasising spiritual gifts such as prophecy.

Among those ministries which split from AFM, there were some differences with the mother church in relation to some error in the interpretation of Scriptures mainly as they tried to expound on giving concepts like redemption offering. AFM leadership accused them for manipulating Scriptures to gain material wealth. Biri (2012) asserts that Pentecostal Christians have been found to have affinity with the use of icons for healing and deliverance. AFM is a bit conservative on the view of maintaining simply the laying on of hands and prayer of faith upon the sick. Even church leaders emphasise on it during their teachings. This research discovers that pastors from AFM like Makandiwa had differences with leadership concerning use of icons. This may have led to their split and are now freely doing it in their own ministries. These Pentecostal prophets according to Chitando (2013) uses icons such as cloths, towels, portraits, stickers and many more as a way of reaching to their congregants to offer healing and deliverance. The AFM leadership is against it as they equate it to idol worship hence forbids its pastors to use such methods. They acknowledge these methods to be biblically based and may be used as a revelation on a particular situation but not as a doctrine. This was clarified by the AFM president Dr Madziyire at the national conference in 2012.

Makandiwa and Chipunza had differences with the AFM leadership because of their newly invented doctrine of Redemption Offering. They were emphasising that a witch may sacrifice a lot of valuable things to the witchdoctors to cast spell on other people therefore for that person to reverse such a curse need to give things of higher value. This was contrary to AFM doctrine which believe in Jesus as the only sacrifice for our redemption (Reverend Manyika

2016). Other interviewees say that after these pastors discovered that they were limited in their ministry, they decided to move out instead of correcting their doctrines. It is after Makandiwa's departure from AFM that he began to make prophesies such as those of prophesying people's National Identity numbers, house numbers and others. People ended up calling them the ID prophets. Strange unedifying miracles according to Nhorido (2016) were introduced in their church services such as Miracle babies, juice cards, money, gold and others. However, the majority of UFIC members are supporting them as the manifestation of pure God's power. They even accuse AFM for the decline in spiritual matters evidenced by lack of prophesies. AFM members retaliate by quoting 2 Timothy 4:3-4 which warns that a time will come when those in churches will not tolerate sound teaching but instead select leaders who teach them what they want. They say UFIC members joined that church because of their pursuit of material things as a result of prosperity Gospel.

3.1.6 Leadership Issues

In almost every Pentecostal church, hunger for power and leadership is causing conflicts which later result in splits. Cox (1993) says that almost everyone wishes to become a leader therefore he seeks for an opportunity, at the same time those who are already in power seek to remain in their positions. Awojobi (2011) argues that some want to be in leadership at all cost. Leadership is seen as do or die. My observation reveals that conflicts in AFM often occur or increase during every election period as a result of local assembly, provincial and national elections. This period also creates personal oppositions whereby a leader views those who are no longer supporting his return in leadership as his enemies. Persecutions may begin with even threats to expel them from the church. This was tried in AFM 2016 June Workers council where a group of pastors who arose against church leadership were threatened with excommunication. This view was however turned down by the council. Although some of these pastors were wrong according to church statutes, the route to be taken was unconstitutional because there were no proper investigation procedures that were done.

3.1.6.1 Lack of trust in Leadership

Some of the personal oppositions may be because of lack of trust in leadership. This is where leaders are accused of engaging in immorality and some evil practices such as consulting the

witch doctors to be given powers to remain in power, adultery, corruption and others. Schisms result because these people may not be able to work together. These differences may be addressed on pulpits. Results from the interview reveal that pastors who broke away from AFM had differences with their leadership either at local, provincial or national. Those members who did not have trust in their leaders and refuse to be led by them and finally split. Awojobi (2011) posits that elections in church are sometimes done with manipulations using charms or assaults. In addition, overstay in leadership end up creating conflicts because some will be expecting to take over. This may also result in a person in leadership manipulating church system for personal benefits and sometime turn the church into a cult (Nyambirai 2016).

3.1.6.2 Conflict of Power

Awojobi (2011) argues that conflict of power is one of the major factors responsible for conflicts and splits in the churches today. This is because of lack of proper succession plan and manipulation of the constitution for one to remain in power. There are legal battles of succession to top position after the tenure of office has expired. It was announced during AFM 2016 that the church leadership has been taken to secular courts by people who were challenging the legibility of 2015 national elections. Hunger for power may result in splits in AFM because of its system. It has its regulations stipulated in the constitution for a person to qualify into leadership positions. AFM constitution chapter 9:3 says that for a person to be elected as a Provincial Overseer he must have a minimum of ten years in ministry and be above forty years of age and below sixty -five. Also for one to be a president, he must have minimum of fifty years of age and below sixty-five years. This research discovered that majority of all those who split from AFM are of young age below the age of forty. Therefore, if they wanted to hold top leadership positions in church, they have to start own ministries because AFM constitution does not allow them. This is another reason that might have moved them out of AFM. On the same note they were viewed as young and immature. This is evidenced by the statements used by AFM leaders such as Deputy President Chiyangwa and Murefu. They used to call them “*vafana or vakomana*” to mean young boys.

Furthermore, besides hunger for power and others as explained above, issues to do with church governance and management contributed to the split of AFM. Assemblies are continuously being cut in order to spread the church to every part of the nation. As a result,

those who aim popularity and gathering of big crowds, their aim is shattered. It does not allow a pastor to conduct church services in another pastor's area without his consent. In Makandiwa's case, his Interdenominational ministry could not be allowed. He was accused of taking other pastors' congregants.

3.1.6.3 Leadership Incompetence

Awojobi (2011) argues that schisms in the church occur when unfit people try to lead the church and are doing what is unnecessary in the church. He also says that when incompetent person is elected into leadership office, there will be apathy and lack of focus. This situation becomes the recipe for confusion that leads to conflicts and splits. My observation reveals that failure to manage conflicts is causing splits in AFM. If a local assembly has differences with their pastor or other leaders, the province with the pastors of an overseer, the higher offices such as the province or national are failing to bring solutions. At times they tend to take sides. Failure may also be attributed to lack in academic and professional qualifications since the minimum qualification to enter the ministry is Diploma in Theology. It is the same also for one to be an overseer or president of the church. The church failed to notice that as the responsibilities increase as a result of church's continuous growth, the level of qualifications also need to increase. As a result, because of lack of professionalism to run an organisation splits occur after a mishandling of other cases.

Nepotism is also creeping into the church evidenced by deployments that are done to the pastors. Those who are related to the leaders of the church are given urban assemblies with high income levels while those who are not related may be forced to move to remote areas. After resistance they may be forced out of the church and the final thing they do is to either start a ministry or suing the church. As a result of a management failure in dealing with the church issues, (Nyambirai 2016) in the workers council admitted that out of all the cases the church is being taken to secular courts, they are losing majority of them. In cases where the leadership has interests, they even disregard the calling system that is in accordance with the constitution but imposed a pastor. The calling system in whereby a localised assembly is to exercise its right to choose any pastor they desire to lead their assembly in an event that they no longer have a pastor. This continues to cause conflicts as assemblies with radicals engage in public protests. Awojobi (2011) posits that such situations end up in open confrontation, physical violence, verbal assault, police rioted to broker peace. If it happens for a pastor to

have the majority of members, he is likely to start a separate ministry. AFM remuneration system is a contributing factor to schisms. Its pastors are earning differently despite the fact that they serve in one organisation. For the past three years, a number of court cases with regard to unpaid salaries are at an increasing rate especially those in rural areas. If this is not managed well, it remained a potential to schisms. This is in agreement with Burger (2002) who argues that unequal distribution of resources cause conflicts that end in schisms.

3.2 Conclusion

It has been discovered in this chapter that most of the factors that were causing schisms in the past are still doing so today though there are some few that are different. This chapter has shown that there are some such as modern technology and emphasis to ministerial gifts which were not involved in the splits in the past. Most of the causes revolve around economic crisis in Zimbabwe from 2008 resulting emergence of Pentecostal churches everywhere. Issues to do with control and accumulation of resources, erroneous doctrines, poor leadership and management, nepotism, immorality proved to be some of the causes of the splits. Doctrinal difference was the major cause of conflicts and splits in the past but currently it is no longer the major factor. There might be some of the causes of splits in other Pentecostal churches. There is therefore a possibility that these factors may differ from those in other churches. The next chapter is going to look into the negative or positive effects of these schisms.

CHAPTER FOUR

4.1 Effects of Schism in AFM in Zimbabwe

After a discovery of the problems that are causing schisms in AFM, this chapter is going to focus on the effects of these causes. It is also intending to find out ways to appreciate these conflicts. Though the causes may be negative, there may be some benefits as a result of them.

The split and establishment of new churches have affected the membership, faith, polity and practice of established churches (Dovlo, 2005). I agree with Dovlo on the idea that most newly established churches claim to be renewal movements so that their main targeted membership is that of mother churches. They draw away members of the established churches. During the initial stages of new ministries such as UFIC, Heart Felt, Apostolic Flame ministries and others that came out from AFM, the majority of their members were those people they broke away with from AFM. Most of the AFM assemblies in urban areas were affected by loss of membership to these ministries. Even some of the pastors in AFM left to join UFIC. This research discovers that in UFIC almost all the pastors with assemblies were once members of AFM. Loss of members creates instability in mother assemblies as key figures at the assembly are gone. Most of them were those who were good in financial support at assemblies especially during that time when Zimbabwe was in economic problems. As a result, some assemblies were affected with financial shortages although they recovered at a later period.

In addition, those who were in leadership needed a replacement. Shortage of mature people then forced some who were not yet mature to be put in leadership. Even at Provincial and National level this situation affected a lot. For example, Tabonga Vutabwashe who was a provincial Youth leader and National youth leader was replaced after his departure to start own ministry. Before his exit, he had started a project to construct a wide tarred road from the Rufaro national conference centre to the Masvingo- Harare road. The project was abandoned until now, there is nothing that was done. The earth moving machines that were brought at the site were later returned. The schisms however caused AFM to lose naturally and spiritually gifted people who can give a significant contribution to the church.

Dovlo (2005) asserts that economically, new churches are able to raise more funds than the old churches. In the context of this research it is because of the emphasis of prosperity

theology, emphasis on miracles and dynamism of their leaders which attract most of the young generation who have the energy and zeal to work. Majority of the old aged people who remained in AFM are either retired or retrenched from work after the closure of many Zimbabwean companies. However, at the end people who were sacrificing their resources to the church expecting better results lost their faith as the promises were not realised. Some even backslide while some sued such church leaders for fake miracles.

Sande (2004) says that church splits cause the body of Christ to be put into disrepute. This is because the church is expected to play a leading role in uniting the people. When it is seen being involved in divisions and factionalism, it will lose its significance to the world. Those who are in it may lose their faith while those still unbelieving may never be willing to turn to such organisations. After these ministries broke away from AFM, either side was viewing the other as being influenced by the devil. These new ministries are being accused of consulting witch doctors because after their split they begin to demonstrate higher level of supernatural power. It must be known on the other hand that choosing foreign spiritual fathers does not mean they are witches. Pulpits in AFM and new ministries were used to criticise and attack each other a scenario which brings confusion in the believers.

Becker (1999) argues that as a result of schisms, social order is affected. This is because splits create enmity. Church members who were once friends to each other are divided because of denominational difference. They see each other as lost. In AFM pastors who were friends to those who broke away were persecuted for continuing associating with them, even to visit their church service. One of the AFM pastor in Harare says that, Vutabwashe was forced to start Heart Felt ministries because he was no longer accepted by some leaders because of his close friendship with Makandiwa. Members of both sides were no longer free to join each other in functions such as funerals and wedding ceremonies as they used to do before.

Religious work was also affected after the split mainly of Makandiwa and Vutabwashe. This was because as a response to the split church leaders are now forbidding young pastors to preach at Rufaro national conferences as Makandiwa and Vutabwashe used to do. They cited a reason that Makandiwa and Vutabwashe gained popularity because they were frequently being given opportunities to preach at national conferences. However, they are accused for abused that platform by gathering church members to themselves so that they will break away with them. The platform acted as a foundation to start ministries because they were already

known all over the country. This reaction by church leaders was shown when at the 2011 National Youth Conference no pastor under the youth age according to AFM was given chance to preach. Instead the chance was given to former Youth leaders who were above forty years of age. Most of these preachers were criticising these new ministries and encouraged allegiance to the AFM church and its leadership.

Schisms of Pentecostal churches cause suffering to pastors and their families. This also happens to some who started own ministries and later closed. They used the church as their source of living and some ended up employing personal resources into the ministry with the hope that it will grow. In the event that the ministry closes, the families will plunge into poverty with children even failing to proceed with education. Some may end up humiliating themselves by going back to the mother churches and appeal to be reconsidered into the ministry. Those who are not humble may remain in their suffering. Not only pastors may be in shame after a fall of the ministry but members also. Some instead of coming back to the old church may decide to back slide in faith or keep on moving from one church to another. These are the negative effects as a result of schisms.

4.2 Appreciation of the schisms in AFM in Zimbabwe

Sande (2004) argues that in order for churches to be able to appreciate schisms, they need to understand that it is not a new phenomenon. AFM by itself is a result of splits from other movements. Even in the Bible divisions and splits were there and they ended as a breakthrough after successfully spreading the Gospel. Those who split from AFM for the sake of the Gospel, need to be appreciated because denominations may be different but saving the same master and pursuing the same goal. Not only AFM is the church of God and those who are not worshipping in AFM do not mean that they are lost or evil. John 9:49 shows John one of Jesus' disciples reported to Jesus that they met a certain minister who was not in their company casting demons. Jesus told them that he was pursuing the same goal. Acts 5 also tells of a situation where the Jewish leaders were prohibiting the apostles from preaching Jesus. Gamaliel advised them that they must leave them alone because if what they were doing was of God they will never be able to destroy it but if it is not of God it will die by itself. In this context it is to be understood that some of these new ministries are of God and need appreciation if not they will fall without fighting with them.

According to Sande (2004), new church movements exist in order to bring a renewal in certain areas that may be diminishing in the old movement. Like during the time of Reformation where Roman Catholic was accused by reformation leaders such as Martin Luther for diverting people from original Biblical truth of salvation through faith into things such as relics, indulgences and others. Around 1900s where there was a rebirth of Pentecostalism, it was because churches of the day were not giving much emphasis on the manifestation of the Holy Spirit evidenced by speaking in tongues. History also tells that during the establishment of AFM in Zimbabwe there was fights with main line churches criticising AFM of its spirituality. AFM leaders during that time emphasise on miracles and prophecy a phenomenon that is currently waxing away. These new Pentecostal movements came in to fill the gap that was created hence people need to appreciate them.

Chitando (2013) says that because the tradition of consulting diviners and seeking divine solutions in old Pentecostal churches was deteriorating, New Pentecostal Movements claim to be able to provide divine solutions to current Zimbabwean economic crisis. The schisms made these movements to be free in providing hope to the nation. On the same note AFM need to adjust and go back to original Pentecostal tradition through appreciating these new movements and even copying some of the good things they are practicing. On the other hand, as a Mother church it is not supposed to fight with them but to consider them as its children. This can only be fulfilled if there is good relationship with them. On the issue of some doctrines, there is need to understand that revelation is progressive. God is still speaking and those prophets need not to be condemned ultimately. There is need to appreciate what they say God told them to do but with caution because some may be false prophets.

AFM started a process of making Constitutional reforms to address areas that may be creating these problems. Some of the expectations that were laid out by Tawanda Nyambirai during 2016 Workers Council that may be useful in reducing conflicts include limiting the tenure and age in leadership, improvement in pastors' remuneration among others. In 2017 Workers council, Nyambirai reported that they are still working on the draft and soon after its completion will take it to the next stage. I would like to believe that if it was not these schisms, probably there was not going to be any constitutional reforms in AFM. Therefore, these schisms need to be appreciated due to its influence in facilitating these adjustments.

4.3 Conclusion

This chapter has identified that schisms have negative effects to the individuals, the church and the kingdom of God. The chapter identified effects of the schisms and gave solutions on how to appreciate church splits. Hence there is need to avoid them and the church need to be proactive in dealing with these issues. On the other hand, there are also positive effects from these schisms. These help to improve the standards of the churches and old churches need to appreciate them. Since these schisms may be dangerous, there is need to provide recommendations on how AFM is supposed to do so as to avoid or manage them. The following chapter provide us with summary, conclusion of the research and recommendations.

CHAPTER FIVE

Summary, conclusion and Recommendations

5.1 Summary

Chapter one:

The first chapter of this research traces the rebirth of Pentecostalism and origin of AFM from 1900s. That is from Azusa street by Seymour, South Africa by Lake up to Zimbabwe. The problem is the continuous and increase of schisms in Pentecostal churches resulting in proliferation of many churches. The aim of the study was to find out the nature of the contemporary causes of schisms. Qualitative methodology was used through questionnaires and interviews. Phenomenological approach and document analysis were also used. In literature review a number of scholars reveal that the schisms are mainly a result of doctrinal differences, greedy for money and leadership positions and leadership failure.

Chapter two:

This chapter traces the birth of AFM and its growth in Zimbabwe. AFM came in Zimbabwe around 1915 and managed to spread to every part of the country despite challenges it faced such as politics. The church has managed to grow economically, infrastructurally, spiritually, numerically, politically and technologically.

Chapter three:

Zimbabwe's economic challenges have fuelled the emergence of new Pentecostal churches driven by greedy for money. There are also other causes of the schisms like doctrinal differences, ministerial gifts and titles, slow technological uptake in AFM and leadership issues.

Chapter four:

The schisms have a lot of negative effects to the old and new churches, believers and the body of Christ. The church enters into disrepute because of lack of unity, believers lose their faith, relationships are destroyed, mother churches lose significant members who support the work in the church. On the other hand, these schisms have some things that are positive.

There is therefore, a need to appreciate them. The major advantage is the spread of the kingdom.

5.2 Conclusion

For the past decade splits in AFM have increased resulting in establishment of several ministries. Some of these ministries have influence all over the country and even beyond. While some are surviving, some are closing. Some of the causes are not new. However, the changes are that in the past, doctrinal difference was the major cause of split but currently they are mainly revolving around power and money issues. The major factor behind these schisms is the economic crisis in Zimbabwe which influenced the strong establishment of prosperity Gospel and miracles. The old churches, White garment prophets and traditional diviners were seen as failing to offer solutions to socio-economic challenges. This resulted in a proliferation of many prophetic movements with some coming out of other churches that are not AFM.

The Mainline churches are not affected as per the rate it is happening in AFM and other Pentecostal churches. This is because of Pentecostal Churches' emphasis on spirituality, hence anyone can claim that God had called him to start a ministry. There is also lack of doctrinal teachings in Pentecostal churches as many concentrate on motivational preaching. These splits are causing some damages to the body of Christ though there are some things to appreciate. They managed to awaken AFM to raise their standards in spiritual and organisational matters. There are constitutional reforms that are currently being done. The reforms may bring peace and stability if done without manipulation. This research shows us that the changes in the modern world had influence in the Gospel to be preached. Churches need to adjust according the contemporary environment so that it remained relevant. However, in doing so, it is to be cautious of the basic tenets of faith that they are not violated. The study also discovers that, if the economic situation in Zimbabwe recover, these new movements that put much emphasis on material matters may become irrelevant and are likely to lose a big number of its members. On the other hand, if the situation remain more ministries are likely to come out continuously.

5.3 Recommendations

- This research has been carried out using AFM in Zimbabwe as a representation of all other Pentecostal churches. At times, problems that may affect AFM do not necessarily affect another Pentecostal church in a same way. Problems that affect these churches may differ therefore there may be need for another research to be done on a different church.
- The methodology and research methods may be limited in certain areas hence I recommend further research using a different methodology because I used qualitative.
- Considering that these conflicts and schisms are increasing, churches are recommended to be proactive and professional with dealing with conflicts that later result in splits. The mother churches are encouraged to appreciate these new churches and not to condemn them because from the past, it is how the church continued to spread. They also need to maintain good relationship with them so that they may be able to correct them. These New Movements are also encouraged not to emphasise on Material Gospel neglecting spiritual salvation because if economic situations improve they may be irrelevant. I discourage coming up ministers to do so for personal interest but for God.

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Overseer Nhira. N. Bulawayo, (March 12, 2017)

Elder Nhorido, M. Bikita, (December 20, 2016)

Mr Nyambirai, T. Workers Council, Rufaro, (July 16, 2016)

Mrs Sibanda, T. Bulawayo. (August 11, 2017)

APPENDIX

QUESTIONNAIRES:

SECTION A

Background of Information (for all categories of respondents)

1. Personal Details

- Names (Optional) _____
- Gender: Male [] Female []
- Age 18-25 [] 26-30 [] 36-45 [] 46-55 [] 56 and above []

2. Highest Level of Education

- Primary [] Secondary [] None []
- Post Secondary []

3. Occupation

- Unemployed [] Casual [] Domestic Servant [] Civil Servant []
- Self Employed [] Lay [] Pastor [] Other

4. Position in church

- Overseer [] Pastor [] Elder [] Deacon [] Others

5. Highest Theological Training

- Degree [] Diploma [] Certificate [] Other

SECTION B

INTERVIEW GUIDE:

Interview guided by the researcher

1. When was AFM established in Zimbabwe?
2. Who established it?
3. What leadership do you hold in AFM?
Church council Yes [] No []
Department leader Yes [] No []
Pastor Yes [] No []
How long have served in the above stated capacity?
How did you become a leader in AFM?
What is your opinion on the rate of growth of this church?
4. What were the causes of schisms in AFM?
What did the leaders do to deal with schisms?
Why did they fail to establish unity?
What was the result of dealing with the schisms?
5. What were the effects of schisms in AFM?
6. How AFM may appreciate schisms?
7. Suggest possible strategies on how Pentecostal churches can handle their disputes peacefully without splitting.