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**SCHISM IN PENTECOSTAL CHURCHES: A CASE STUDY OF THE APOSTOLIC
FAITH MISSION (AFM) IN ZIMBABWE 2018 GREAT SCHISM.**

BY

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ABSTRACT

This dissertation has been an analysis of the causes of schism in Pentecostalism with special focus on the great schism of 2018 in the AFM in Zimbabwe. Qualitative research methodology has been used in this research through unstructured interviews. The dissertation explored schism in the Early Church with special focus on the Johannine community which is evidence to the fact that schism were experienced since the early history of Christianity. AFM in Zimbabwe is regarded as the mother of Pentecostalism in Zimbabwe. Since its existence in Zimbabwe, there were a number of individuals who broke away and formed their ministries. However, a great schism was witnessed in the year 2018 where apart from other individuals who started their own ministries, two major groups emerged, both claiming the same name and assets as they regard themselves the authentic AFM in Zimbabwe. One group supports the AFM in Zimbabwe constitutional reforms while the other condemns the constitutional reforms. The study investigated on the causes and impact of this great schism in AFM in Zimbabwe. The dissertation concluded that the impact of the schism has both positive and negative effects. It was discovered that the AFM in Zimbabwe is continuously facing schisms since the 1930s. Apart from other causes, doctrinal differences are the major causes of splits throughout the phases of schisms in the AFM in Zimbabwe.

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ABBREVIATIONS

AFM	Apostolic Faith Mission
AIC	African Indigenous Churches
UFIC	United Family International Church
ZAOGA	Zimbabwe Assemblies of God Africa
NWC	National Workers Council
WISMO	Widows and Single Mothers

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CHAPTER ONE

1.0 INTRODUCTION

1.1 Area of Investigation

The research is going to investigate on schism in Pentecostal churches with special focus on the 2018 “great schism” in Apostolic Faith Mission (hereinafter abbreviated AFM) in Zimbabwe. The AFM in Zimbabwe split from the national level down to the provinces and local assemblies. This dissertation will examine the factors which caused this historic schism.

1.2 Statement of the Problem

Instead of being united and become one, the church continues to divide. The schisms in churches are ever increasing. As it is regarded as the mother of Pentecostalism in Zimbabwe, AFM in Zimbabwe is going to be used as a representation of Pentecostal churches in an investigation on schisms in Pentecostal churches. The unending conflicts and splits in AFM in Zimbabwe has influenced this research. Despite the availability of literature regarding the subject which can be used to stop the phenomena, the key question is: why has schisms continued in AFM in Zimbabwe and Pentecostal churches in general? What were the causes of the 2018 schism in AFM in Zimbabwe?

1.3 Justification

In the present time, schisms in churches are becoming more and more despite the availability of literature dealing with management of conflicts in organizations. In the year 2018, we have witnessed what I can call the “great schism” in the life of AFM in Zimbabwe church where the church has divided into two major groups both claiming the church name and assets. There are

also some individuals who went out and started their separate ministries. The church has never been rocked by such kind of schism as in the past, individuals used to simply break away and start their different churches. This has influenced this research to find out why such phenomenon has happened. Since the world is dynamic, there is need to keep the world updated of contemporary factors and solutions with regard to schism in churches. This research is investigating schism in AFM in Zimbabwe that occurred in year 2018. This is done because scholars who studied about AFM in Zimbabwe did their studies before this great schism has occurred. Scholars such as Risinamhodzi and Madziyire, Maxwell, Anderson, Togarasei, Murefu, Hwata, Machingura, Chamburuka among others have researched on AFM in Zimbabwe but focusing on different themes. Particular focus was not put on schisms though some like Risinamhodzi and Madziyire (2015), Togarasei (2010) and Maxwell (2006) dealt with schisms in some parts of their research.

This study is not helpful to the church alone but also to other organizations and the society at large. This is because, issues that affect the church as an organization can also affect any other organization in the same way. Families, political organizations, companies and other groups in the society are affected by conflicts and divisions. Therefore, information raised in this research is going to be useful even to those organizations and not to the church only. In addition, the church is expected to be the example to the secular world. This study will help the body of Christ on how to manage their conflicts and divisions so that they maintain peace and will be able to lead the world to that direction. As a result, this study will have a great contribution into the existing body of literature. As a member of the AFM in Zimbabwe church, a Gospel minister and a church leader, this research is going to be useful on how to manage conflicts and avoid splits whenever necessary and maintain unity.

1.4 Aim

The aim of the dissertation is to assess the continuous causes of schism in Pentecostal churches with particular focus on the AFM in Zimbabwe schism in 2018.

1.5 Objectives

The objectives of this study are:

- 1.5.1 To assess schisms in the Early Church from 70-100AD with particular focus on the Johannine community.
- 1.5.2 To explore the causes of schism in the history of AFM in Zimbabwe church before 2018.
- 1.5.3 To expound the great schism of AFM in Zimbabwe in 2018.
- 1.5.4 To evaluate the impact of schism in AFM in Zimbabwe church.

1.6 Research Methodology

Research Methodology refers to a way used to systematically solve the research problem. Through it, a researcher studies the various steps that are generally adopted in studying his research problem (Kothari 2004: 7). The methodology outlines the way in which a research is to be conducted and among other things, identifies the methods used in it. The methods are modes of data collection and how a specific result is to be calculated (Howell 2013: 36). According to Kothari (2004: 7), research methods refer to techniques a researcher use in performing research operations. In this study, I am going to use the Qualitative research methodology and a number of methods in collecting and analyzing data. These include interviews, participant observation, document analysis, phenomenology and narrative analysis.

1.6.1 Qualitative Methodology

This research will use a qualitative methodology. Qualitative methodology is characterized by its aims which relate to the understanding of some aspect of social life. Its methods in general generate words, rather than numbers as data for analysis. Fetterman (1989: 128) defines qualitative research as an interview whose purpose is to gather descriptions of the life world of the interviewee, in relation to the interpretation of the meaning of the described phenomenon. It is the most appropriate methodology in this research as I seek to discover the causes of schisms in AFM in Zimbabwe through gathering and interpretation of people's views. 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.

According to Fetterman (1989: 128) the advantages of qualitative research are as follows:

- 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 data that is collected comes from few cases and cannot be universal to a greater population. The results can be transferred to another setting.

Fetterman (1989: 128) asserts that the disadvantages of qualitative research are as follows:

- 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.

1.6.2 Phenomenological Method

This research is also going to make use of phenomenology as an approach to religious data. This approach is mainly used as an attitude of tolerance of other people's valued material that a researcher will be studying. Phenomenological approach allows a researcher to understand the phenomena at a level of subjective reality. The purpose of phenomenology is basically of looking closely at the phenomena under study to explore the complex world of lived experiences from the actor's view point (Sadrudin, 2018: 8). Some key principles of this method include *epoche* which means bracketing out or suspension of value judgments, empathy, interpolation, non-reduction; upholding or endorsing the believer's point of view and other. Epoche comes from the Greek term

“epecho” which means “I hold back” (Sadrudin, 2018: 8). A scholar suspends any preconceived ideas. This approach is mainly used as an attitude of tolerance of other people’s valued material that one will be studying. It encourages a researcher to make evaluations after properly examining all the information received (Sadrudin, 2018: 8). Therefore, utilisation of this method will enable the researcher to avoid biased interpretations but will allow the phenomena to speak for itself.

1.6.3 Interviews

An interview is a conversation for gathering information. It can be done face to face, over a telephone or through the internet. It is used in collecting the in-depth information on people’s opinions, thoughts, experiences and feelings (Bryman 2012: 469). This is another key method that is going to be used in this study. Unstructured interviews are going to be used in this research. Due to high costs of transport to reach some interviewees who will be far, the researcher is going to make use of telephone, cell phone, internet and face to face to those physically accessed. It enables the information to be reached quickly and also allow some personal contact between the interviewer and the respondent. 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. A total number of fourteen people are to be interviewed. The target group of interviews are deaconesses, deacons, elders, pastors and overseers in AFM in Zimbabwe.

1.6.4 Document Analysis

The use of document analysis is very useful in this study therefore, it is going to be utilized. A document is defined as any written or recorded material not prepared for the purposes of evaluation or at the request of the inquirer. In this research, documents such as AFM in Zimbabwe constitution and draft constitutions are going to be used.

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.

1.6.5 Sampling

Bryman (2012: 418) asserts that most sampling in qualitative research entails purposive sampling of some kind. Purposive sampling is conducted with reference to the goals of the research so that units of analysis are selected in terms of criteria that will allow the research questions to be answered. Research participants are not sampled at random. Purposive sampling sample participants in a strategic way so that questions are asked to those relevant to the research. I will use this sampling method to ensure a good variety in the resulting sample so that sample members differ from each other with regard to key characteristics relevant to research questions. It does not generalize to a population. Snow ball is going to be prioritized as a type of sampling. This is a

technique in which a researcher samples initially a small group that is relevant to the research questions and the sampled members propose other participants who had experience and relevant knowledge to the research (Bryman 2012: 424). The participants will then suggest others. In this research junior members may refer to members of high office who may have access to some information about what happens in AFM in Zimbabwe church. In this research deaconesses, deacons, elders, pastors and overseers from both factions that are, those in support and those against the AFM in Zimbabwe constitutional reformation are going to be interviewed. Overseers are used as chief informants because they had access in almost all meetings where decisions are made.

1.6.6 Participant Observation

Observations will also be used during this research. Altshud and Witkin (2000) posit that observations are used by individuals to gather firsthand information on programs, processes and behaviors being studied. Data is collected on a wide range of behaviors and capture a great variety of interactions and to openly explore the topic. Participatory observation is going to be conducted through attending church services and meetings as a member of AFM in Zimbabwe and a pastor in that church. However, I will try to avoid bias in interpretations as a member of AFM in Zimbabwe. 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.

1.6.7 Narrative Analysis

Byrman (2012: 565-582) presents a number of data analysis methods such as analytic induction, grounded theory, coding and narrative analysis. I will utilize narrative analysis in this research. It shifts focus from what happened to how people make sense of what happened and to what extend because stories are nearly told with a purpose in mind.

1.7 Theoretical Framework

1.7.1 Socialist Conflict Theory

The socialist conflict theory was postulated by Karl Marx a German theorist and political activist of the nineteenth century (Gathuki 2015:30). It explores the opposing forces in life of individuals, groups and social structure in the society. The theory views humanity as a collection of competing interest groups and individuals each with their separate motives and expectations. The principle assumption is that all members in the society have different values, interests and expectations. Therefore, these differences are likely to cause inequitable distribution of scarce resources and opportunities (Gathuki 2015: 30). Such differences result in divisions. As long as people are not equal, conflict is inevitable. This theory helps in explaining the causes of conflicts and schism in AFM in Zimbabwe on issues like leadership positions and distribution of resources.

1.8 Literature Review

Literature review intends to review what other writers have said about schism in Pentecostal churches. Garret (2003: 16) defines the word schism in different ways. The first term to describe schism is *schisma*. It means a tear or in the verb form, *schidzo* meaning to tear. Schism is also explained by the word *dichotomeo* meaning to cut into two. Schism is mainly caused by unresolved conflicts. Conflict is simply explained as a difference in opinion or purpose that frustrates someone's goals or desires. There is a number of literature regarding conflicts in churches but little has been written specifically on schism. This therefore creates a gap in literature as this research goes beyond conflicts to the splits.

According to Gathuki (2015: 15), the Bible is a tool that is to be used to maintain unity in the church instead of causing divisions. Christians need to display unity and oneness since they are the body of Christ. Like the human body, Pentecostal churches should remain united as organization or in faith to one person, Jesus Christ. Madziyire and Risinamhodzi (2015) are some of the authors about AFM in Zimbabwe. Their main thrust was tracing the history of the church from when it came into Zimbabwe in 1915 until the year 2015 when it reached hundred years of existence in the country. In their research work they expound on key leadership which influenced the growth of the church. They also expound on the key doctrines of AFM in Zimbabwe church. Madziyire and Risinamhodzi (2015:206-210) say that throughout its history, AFM in Zimbabwe had a lot of splinter groups of individuals who broke away from it to start their own ministries. They cite the break away of Chihwehwete and Johane Masowe after being expelled by the missionaries due to their extreme prophecies. Isaac Chiumbu in 1945 had problems with church leadership for his use of water for healing and making members to pay for healing services. In

1948 Elijah Mugodhi was suspended from AFM in Zimbabwe after marrying a second wife when his first wife went blind. He then thought otherwise and began his ministry called Elijah Mugodhi.

Risinamhodzi and Madziyire (2015: 207) say that according to Anderson, ZAOGA FIF broke away from AFM in 1959 when the founder Ezekiel Guti had disagreements with the missionaries. However, Risinamhodzi and Madziyire (2015:207) do not provide the nature of their conflict, as a result, this research seeks to explore on them. In 1960, Morgan Sengwayo with his family had a conflict with the Chirata family where Sengwayo refused to be put on discipline according to church rules. He then started his Apostolic Faith Church in Bulawayo. Since then, there had been many breakaways such as Awake Grace Ministries led by Marufu in 1994, Healing and Deliverance Ministry by Oliver Chipunza, United Faith International Church led by Emmanuel Makandiwa and Heartfelt International Ministry by Tavonga Vutabwashe in 2010. Risinamhodzi and Madziyire (2015:207) argue that doctrinal differences are some of the major causes of schisms in AFM in Zimbabwe. AFM in Zimbabwe did not tolerate practices such as divorce, polygamy and extremism. Racist influence is also another cause of the splits. Insubordination, self-ambitions and AFM in Zimbabwe's lack in promoting pastors' spiritual gifts are mainly behind 2010 AFM schisms. Risinamhodzi and Madziyire (2015: 211) admit that due to financial constraints they did not manage to reach other key informants in their research. As a result, this research seeks to pursue the research in this area, consulting other key members that may have not been approached by Risinamhodzi and Madziyire. In addition, their research did not cover period that extend to year 2018 where the church experienced the Great Schism which has some outstanding characteristics from those of the former splits. The schism in AFM in Zimbabwe proves to be continuous hence need for further investigation.

Machingura (2012: 13) and Chamburuka (2016: 18) studied on the interpretation of spiritual gifts with particular reference to speaking in tongues in AFM in Zimbabwe. Machingura says that AFM has condemned other churches especially mainline churches for not considering speaking in tongues seriously and also criticized the African Independent Churches (AICs) for their expression of the spirit as they associate it with demons. Such different view in manifestation of the spirit resulted in emergence of AICs as they protested against the missionary orthodox. Machungura and Chamburuka do not explore on schisms but analyse the interpretation of Spiritual Gifts mainly speaking in tongues in AFM in Zimbabwe. Therefore, there is need to do this research focusing on schism in AFM in Zimbabwe.

Murefu (2015) in his research concentrated on the history of AFM in Zimbabwe. He does not give attention to schism in AFM in Zimbabwe. He concentrated on how the church came to Africa through South Africa and how it spread to other countries like Zambia, Mozambique and others nations. Murefu (2015:41-70) explores on the church's constitutional matters and its structures. He did not deal with the schism of the church as it passes all these stages. Hwata (2005) investigates into the different phases of AFM church where his main emphasis was on doctrinal developments from time to time and the history of the church. No attention was given to the splits.

Maxwell (2006: 55) argues that the gradual imposition of missionary notions of orthodoxy led to a wave of schism in the 1940s and 50s which created a new set of African Independent churches. Johane Masowe and Maranke emerged as a result of this cause around 1932. There is evidence that even today, a period long after Zimbabwe attained its independence, AFM in Zimbabwe

continues to split. The research seeks to discover why are splits still prevalent. Doctrinal issues were also some of the causes of the splits which birthed the Madida AFM, Mugodhi and Chiumbu (Maxwell 2006:56). Issues like polygamy were not tolerated and those who were found in it were deemed not fit for ministry within AFM in Zimbabwe as a result, broke away as new ministries. Madida Moyo was also against attempts to modernize the church by Wilson through establishment of hospitals, starting the project of rearing pigs and others. AFM in Zimbabwe has been hit by another wave of schism after Maxwell has already done his research that is the 2018 Great Schism therefore, his research does not cover latest schism in AFM in Zimbabwe. There is now need for updated information in this area. In his research, he does not explore on schism of AFM in Zimbabwe but was dealing with the growth of ZAOGA church. Schism in AFM in Zimbabwe was not Maxwell's major concern. This motivates the researcher to investigate on present day schism of AFM in Zimbabwe.

Togarasei (2016:4) provides the history of AFM in Zimbabwe. He dealt with the schism of the church. Togarasei (2016:5) asserts that the first schism in AFM was experienced in the 1930s when AFM gave birth to African Independent churches like Johanne Masowe and Johanne Maranke. He also says that in 1959 another schism occurred when ZAOGA was born indirectly from AFM in Zimbabwe. Ezekiel Guti the founder of ZAOGA had conflicts with the missionaries who later withdrew his minister's certificate because he sometimes went out to the reserves to preach even without their permission. Togarasei (2010:5) deals with AFM in Zimbabwe schism where Makandiwa, Vutabwashe, Chipunza and Chiweshe left AFM in Zimbabwe in the 2010s. Although his research explores on the schisms in AFM in Zimbabwe, it does not include the latest schism that occurred in 2018 because during the time of his research it had not yet occurred. The 2018

great schism have a great impact in AFM in Zimbabwe and even the whole body of Christ more than any other schism before. This shows that it is necessary to continue doing a research on a certain phenomenon to keep the world updated. Although Togarasei (2016:19) explains on the schism in AFM in Zimbabwe, he does not deal with the causes and effects of the schisms hence it is the gap which this research is going to try and fill.

According to Musariri (2017), factors such as slow technological uptake, over emphasis on a single ministry that is pastoral, abuse of office by leaders, greed for money and economic hardships in Zimbabwe are causes for schism in AFM in Zimbabwe. Although these causes are attributed to have caused the split, the splits were not as huge like that which occurred in year 2018. This seem to have been caused by different factors. Those who split in the past could start their own ministries with different names and at different places, but on the 2018 schism, the major two groups claim the same name and assets. Hence this research intends to analyze this phenomenon.

1.9 Structure of the Dissertation

The dissertation is going to begin by looking on the schism in the first century church with main focus on the Johannine Christian community. The next chapter will focus on the schism in AFM in Zimbabwe church before the 2018 great schism. The next chapter will be expounding the AFM in Zimbabwe great schism of 2018 before dealing with the impact of the 2018 great schism in the following chapter. Lastly the researcher will provide the summary of the dissertation.

CHAPTER TWO

SCHISMS IN THE EARLY CHURCH 70- 100 AD

2.1 Introduction

The first century deals with the formative years of the Christian community. Jewish Christianity was dominant because the followers of Jesus were Jews. The split of early Christianity from Judaism happened slowly, as Christianity was becoming a predominantly gentile religion (Keegan 1987:2). The history of early Christianity covers the Apostolic Age. The church views the Apostolic Age as the foundation upon which its history is built. This period, roughly covers a period between 30AD and 100 AD. The period produced writings that were traditionally directed to the followers of Jesus and is associated with the apostles and their contemporaries. As the church continued to grow divisions also increase which led to the emergence of a number of different church groups (Brown 1966:121). Since Pentecostal churches link their origin to this early Christian community, it is imperative to deal with them as the foundation as we study the schism of churches and find out how they can influence modern Christian Pentecostal churches. This chapter is going to expound on these schisms and their causes mainly from 70AD-100AD as they produced different groups of the church as they split from each other.

Although much emphasis is going to be put on the Johannine Christian community, some Christian groups are going to be looked at. These include the Jewish church, Jewish Christians, Apostolic Christians and Hellenistic Christians. There are also some like Early Catholic church and Apocalyptic church which I am not going to deal with in this research. The Johannine Christian community is going to be analyzed at most because, John the beloved disciple of Jesus among New Testament writers places more emphasis on church divisions of the time than any other New

Testament writer. John was directly addressing divisions in the church especially in the Fourth Gospel and in his first epistle. In his Gospel and epistles especially 1 John 2 and 4, he addresses schisms. Since Christian Pentecostalism including AFM in Zimbabwe has strong roots to this early Christian communities as their theology is strongly linked to the New Testament Scriptures, divisions in early church as addressed by the writers especially John have influence on divisions in AFM in Zimbabwe.

2.2 Phases in the History of Johannine Church Community.

2.2.1 Phase One: (Mid 50AD to late 80AD)

This is the period before the Gospel of John was written. It marks the origin of Johannine community before the writing of the fourth Gospel. It is also the period when the Jerusalem council was held in 50AD to solve doctrinal differences between Jewish laws and Christianity. Brown (1979: 25-58) suggests that the originating group lived in or near Palestine and comprised of the Jews, including the followers of John the Baptist and the Samaritans (John 1:35-51 and 4:4-42). There was a person in this group who had known Jesus during His ministry on earth and was known as the Beloved Disciple. These Jews were joined later by the second group of Jews of an anti-temple stance, who believed in Jesus and made converts in Samaria. Jesus was understood to be a Mosaic rather than Davidic by this group (Brown 1979:166). The Jewish believers were of low Christology. The Christian Jews had a good success in convincing their fellow Jews of the Messiahship of Jesus by appeal to his signs. Jewish Christians lived happily and unmolested within the synagogues during this period. The admission of the second group, including the Samaritan converts (John 4) is probably what brought the suspicion and hostility of the synagogue leaders (Brown 1979:37). Brown advocates that a high Christology was developed during this phase where

Jesus was presented as equal to God. However, the Jews were not willing to tolerate such kind of theology.

As a result, this claim caused the Jewish leadership to expel the Johannine Christians from the synagogues, because the Johannine Christians were accused of abandoning monotheism by advocating that Jesus was also a God. This was regarded as blasphemy (Brown 1979:47). The rejected Jewish Christians continued to receive a number of Gentiles into their Christian community. In this phase, there is no evidence of internal struggles within the Johannine community but the conflicts and struggles were rather outside the world. The Christian church was a group interconnected and united by common religious beliefs and stood against the opposition from the surrounding world. It is evident that Christological doctrine in this phase was creating tensions in the religious body which progressed into schisms and fights. A number of religious groups emerged.

2.2.2 Phase 2: 90AD.

This is the period when the Gospel was written and was addressing religious groups that were in existence. The Jewish community has likely moved to the diaspora setting by this time where the gospel has been extended to the Greeks and the Jews also. The groups that were being addressed were non-believing groups and believing. These are the Jews, Apostolic Christians, Jewish Christian churches of adequate faith, the world, Crypto-Christians and Adherents of John the Baptist (Brown 1979:73-81). Those of the world refers to unbelieving Gentiles parallel to the unbelieving Jews whom evangelist John seeks to teach the Gospel of Jesus as the Christ. The existence of these groups shows that the church during this phase has experienced a lot of schisms. These groups and their different characteristics are going to be assessed in a later stage.

Brown (1979:59) considers John 12 as referring to these various groups, especially where we read that some Greeks arrived (John 12:20-23) after which John comments on unbelief of the Jews and cites Isaiah who speaks of God blinding their eyes and hardening their hearts. Brown cites it as an Old Testament passage used by Christians as an explanation for the Jewish failure to accept Jesus and as rationale for turning to the Gentiles (Acts 28:25-28). Divisions began between the Jews and some Jews who had converted to Christianity because of their differences in Christology. This phase includes the events when the Jewish Christians were expelled from the synagogues because they followed Christ. The expulsion of the Christians from the synagogues is referred to in John 12:42. We suggest that it was particularly when the Johannine Jews of Jewish descent were rejected by Judaism and no longer regard themselves as Jews because they received a number of Gentiles into their community (Brown 1979:55).

The coming of the Gentiles into Christianity was viewed as God's plan of fulfillment since the Jews were blinded to the truth about the identity of Jesus. The Midrashic debates about the significance of Jesus became common. Rather than reaching a consensus, the debates created various opinions about Jesus which resulted in schisms. As a result, persecution and excommunication of Christians began. Tite (1996:77) asserts that the Johannine community was created in a context of hostility and conflict with the Jewish synagogue where they faced a serious rejection by the local Jews. According to Kim (2001:209), most scholars identify the conflict with the synagogue as part of the Fourth Gospel's setting which usually includes the expulsion of Christians from the synagogues. Keener (2003a: 195) highlights the major reason for division between Jewish Christians and the synagogue authorities as the different understanding about the identity of the Messiah. The Twelfth Benediction was introduced to stop divisive developments

and Christians were excommunicated. The synagogue authorities viewed themselves as right whereas the Jewish Christians were guilty of blasphemy.

The Jews and Christians were threatening each other (Kysar 1976:16). Jewish opposition was threatening the Christian community, and at the same time the Christian evangelists among the Jews were threatening the stability of the Jewish synagogue as the Jews continued to convert to Christianity. As the members of the synagogue continue to be seduced by Christians, this caused the leaders to arrest some of the Messianic evangelists and eventually execute them. This caused a lot of social dislocation of the community. The Jewish people who were belonging to the Christian community were considered heretics who had committed apostasy. Persecution and even death penalty was imposed on some Jewish Christian preachers who were accused of leading people astray from Jewish belief into worshiping Jesus as a God. They could be arrested, tried and executed. The church and the synagogue became separate (Smith 2002:4). Apart from being persecuted by other Jews, Jewish Christians also feared persecution by the Romans as evident in Matthew 10:18 and in the book of Revelations (Domeris 1988:56). However, the major threat was from the Jews rather than the Romans. The major offense levelled against the Christians by the Romans had nothing to do with theological differences but was simply that they were Christians. Christians were banished from Rome and other actions taken against Christians by Emperors such as Nero in 55AD. The church was therefore affected spiritually, mentally, physically, emotionally and psychologically.

Brown (1979:166) argues that as a result of persecution and excommunication from the synagogue, the Johannine community viewed the Jews and the world as under the influence of Satan because of their belief that opposes Jesus and living in unbelief. This led to a view in John 17:16-18 that

whereas they lived in the world, they did not belong to the world. In his writing, John emphasizes the believers to love one another instead of hatred and divisions (John 13:34-35) as a sign for outsiders to know that they are Jesus' disciples. This commandment, together with the exhortation to wash one another's feet (John 13:14-17) places strong emphasis on the importance of community living. Within the Johannine community, there was unity during this phase whereas divisions were manifesting in the whole religious body.

2.2.3 Phase Three: 100AD

This is the period when the epistles of John were written. Before this phase there was schism in the outside church but within the Johannine Christian community, there was peace. However, the peace was not long lasting. During the third phase, the Johannine community internal tensions began to unfold as it is made clear in the light of John's epistles (Martyn 1979:66). The crisis during this time is secession. There was the existence of the group which loved the world and are labelled Anti-Christ. Brown (1979:109-123) asserts that this phase was characterized by internal struggles over certain issues like Christology, ethics, eschatology and pneumatology. These disputes led to the split within the Johannine Christian community. Tensions also continued with both parent synagogue and their fellow Jews who wish to stay as Christian believers in the synagogues. Other Christian groups such as the crypto-Christians, Jewish Christians and Christians of the Apostolic church continued to exist.

Martyn (1979:66) argues that John's Gospel was written by a Christian theologian responding to contemporary events and issues affecting the Christian community he was living in. John 9:22 is

believed to be a statement of the evangelist presupposes a time after 70AD destruction of the Jerusalem temple when the unbelieving Jews expelled Christian Jews from their synagogues. Persecution and expulsion from the synagogue continued in this phase. Martyn (1968: 68) says that John's Gospel provides information about life and struggles of the Johannine community in the third phase of the first century. Jewish Christian believers were involved in serious and violent dialogue with the synagogue. Those who confessed Christ as the Messiah were excommunicated and were put under a curse or a ban. They were considered not compatible with the continued membership of the synagogue. Jewish Christians were separated from the synagogue as they were seen as the rival group. They were considered heretics. In order to detect heretics, those suspected concerning orthodox were put to public test where they were required to recite the Benediction against the heretics.

2.2.4 Phase Four: Second century

This phase refers to the period after the writing of John's epistles. Brown (1979:167) says that this is the final phase which shows the dissolution of the Johannine community and its union with the Catholic church. The Johannine church was swallowed by the larger church and by the Gnostics after the epistles were written.

2.3 Church Groups during 70AD-100AD Schism.

Due to various differences, schism was unavoidable which resulted in schisms and gave birth to a number of church groups. The Christian body was no longer one. Different interpretations of scriptures cause schisms to be inevitable in churches. In this section, I am going to present various forms of churches that existed from 70AD-100AD and causes of their separation.

2.3.1 The Jews

Kysar (1975:152) defines the Jews as a group of religious people who reject the Christian Gospel as the basis of the Torah. They were in opposition of the Messiahship of Jesus and passionately believe that Jesus was not the Messiah. Martyn (1968) argues that the Jews were those who remained in the synagogues and did not believe in Jesus and who expelled those who expelled anybody who acknowledge Jesus as the Messiah. They exposed the Christians to excommunication, persecution and death believing that they were serving God. The Jews denied the equality of Jesus with God. They said that regarding Jesus as God's presence on earth deprived the temple and the Jewish feasts of their significance.

The Jews held different theologies to those of Christians which created a tension and later split. They accuse Christians for violating the sabbath and law of Moses. According to the Jews, there was no resurrection of Jesus. Suggit (1993:17) asserts that John uses the term Jews as a technical title for the religious authorities particularly those in Jerusalem who were known to be hostile to Jesus. This hostility caused them to persecute and expel Christians from the synagogues as they regard them heretics. It is this difference in perception that resulted in church schism. After the destruction of the temple and the split between the church and the synagogue (Brown 1979:121), says the term Jew in the fourth Gospel was used primarily to describe hostility against the Christians. The Jews became representative of the world which rejects the Messiahship of Jesus (John 8:21-47). As a result, there was a scenario where the Jews were accusing Christians and on the other hand, the Christians also condemning the Jews. The church therefore, never become united. Conflicts remained in the church even until this day.

2.3.2 Jewish Christians

These are the Christians who left the synagogues either by choice or through excommunication and whose faith was considered inadequate according to Johannine standards (Brown 1979:73-81). They are regarded as the heirs of Christianity which existed at Jerusalem under James the brother of Jesus. Keener (2003:195) highlights that the major point of division between the Jewish Christians and Jews of the synagogues was their view on the identity of Jesus. The synagogue leaders accused Jewish Christians guilty for blasphemy. This resulted in a dominant force in the Jewish community finding it necessary to insulate the synagogue. Jewish Christians had a low Christology, their belief in Christ was mainly basing on miraculous signs. They did not accept the divinity of Jesus and did not understand the eucharist as true flesh and blood of Jesus.

2.3.3 Hellenistic Christians

According to Dunn (1977), Hellenistic Christians are Christians who were tending to Gnosticism. These were mainly Hellenistic Jews outside Jerusalem. Acts 6 provides information of this group when it reflects about the conflict between the Aramaic Jews and the Hellenistic Jews as a result of maladministration of church's daily distribution of food. Dunn (1977) suggests that seven men who were then chosen are the leaders of the Greek speaking Christian community because of their Greek names. He also argues that the Jewish and Hellenistic divisions were not simple practical and cultural but theological. This is suggested because of Stephen's speech when he is unenthusiastic about Jerusalem temple as he called it hand made in Acts 6:48. This adjective was used by the Jews to refer to pagan idols. Therefore, Stephen's radical attitude against the temple separates him from the apostles and other Christians who seem to be faithful to temple devotion. This leads to ferocious persecution by the Jewish leadership. Acts 8:1 talk of Christians expelled

from Jerusalem but excluding the apostles. Dunn (1977) argues that this might be because the persecution was directed specifically against Hellenistic and not against the Aramaic speaking Christians thus apostles being Jews were not affected. These events show the Hellenistic group as a separate group that had conflicts with the other Jewish Christians.

Dunn (1977) also argues that other divisions between the Jewish and Hellenistic Christianity was a result of Jews forcing the Gentiles to adhere to the Mosaic laws. This is shown in the book of Acts and in Paul's epistle to Galatians where he attests a sharp division of opinion. Paul was a leader of the Hellenistic group that denies the Mosaic law but salvation through faith. James the brother of Jesus was the leader of Jewish Christians in Jerusalem who was zealous of Jewish law. James in his epistle engage in a deliberate polemic against Paul's view of salvation through faith and works. James was for the works while Paul was not for the works Galatians 3, Romans 4 and James 2. This shows that there was tension which end up creating different Christian groups basing on their view on salvation through faith and other Mosaic law. Dunn (1977) argues that this is the reason why Paul attended the Jerusalem council in 50AD so that these matters could be resolved. According to Acts 15:21 Dunn says that the Jerusalem council brought unity in the churches that were led by Paul and James as they reached an agreement over controversial issues to free the Gentiles from observing the Jewish laws. Ladd (1971:42) argues against Dunn view that the was unity between the church led by James and that of Paul. He says that although James was with Jewish congregation and Paul with gentile mission, they have differing emphasis and concerns.

2.3.4 Apostolic Christians

Christians of the Apostolic churches (John 6:60) is a group quite separate from the synagogues, which was a mixture of the Jews and Gentiles and regarded themselves as heirs of the Christianity of Peter and the twelve apostles (Brown 1978:9). They had a moderately high Christology, believing Jesus as the Messiah born at Bethlehem of Davidic descent and the son of God from conception but without a clear insight into his coming from above, regarding pre-existence before creation. Many gentiles were included. Some of them left the synagogue with Jesus and later some drew back. Brown (1979:169) suggest that this group of believers are those referred to by John as other sheep who do not belong to this fold (John 10:16) whom the Johannine Christians prayed to be united (John 17). In the ecclesiology of Apostolic Christians, Jesus is seen as the founding father and institutor of sacraments. They view the church today as to be in the hands of the pastors who carried the apostolic teaching and care. Due to the inclusion of gentiles in the church by this group, conflicts with the Jews existed and also its moderate Christology create differences with the Johannine Christians.

2.3.5 Johannine Christians

Brown (1978:8) asserts that although this group is now mixed with Jews and gentiles, it originated from the Jewish converts in earlier history perhaps as the followers of John the Baptist mixed with the anti-temple Jewish Christians who had evangelized Samaria. Due to their high Christology, they developed conflicts with the Jews who did not believe in the Messiahship of Jesus. They had fellowship with the Christians who confessed Jesus as the Son of God but they had no communion with Jewish Christians and had separated from the synagogues because of low Christology. Brown (1979:60) argues that the Johannine community was united because of their common belief in

Jesus as well as the strong sense of family because they considered all of them as the children of God (John 1:12-13). However other groups emerged such as the secession Christians due to Christological differences and Crypto-Christians due to fear of persecution.

2.3.6 Crypto Christians

These are the Christian Jews who remained within the synagogues because they refuse to publicly admit that they believed in Jesus. Due to fear of persecution by the Jews they decided to remain as Jews but privately they confess Jesus as the Christ. This was a sign of negative peace in the church because people were not free to express their views and faith. Such scenario is not sustainable because once the opportunity is opened they will show that they are on the different side. Brown (1978:12) posits that crypto-Christians retained their private faith in Jesus without breaking from their Jewish heritage. Unlike Crypto-Christians, Johannine Christians preferred to be known as the disciples of Jesus and even proselytize for those in the synagogues and the gentiles to convert to Jesus. Kysar (1975:150) argues that Crypto-Christians had converted to Christianity but decided to keep a foot in both camps due to fear of persecution. They kept their Christian faith as a private matter.

2.3.7 Secessionist Johannine Christians

Brown (1978:8) says that this group believe in high Christology of the Fourth Gospel but did not agree that Jesus was fully Human. This was the group Johannine Christians were warned against and John call them Anti-Christ. The book of 1 John 4:2 shows that the church that is the Johannine church had split. John also gave justification for this schism citing that those who went out from

us were no longer part of us but of the world to mean unbelievers. The secessionists are a split from the Johannine Christian community. They view Jesus as one who had come down from heaven and did not belong to this world and therefore, was not fully human. This view was contrary to Johannine Christianity which believe in Jesus as fully Divine and fully human. To the secessionists, the coming of Jesus was of no salvific importance. They believe in the spirituality of Jesus and not humanity. John had to warn the church to test the spirits because he believed that Christ dwell in man also and not simply emphasizing on spiritual anointing. They interpreted freedom brought by Jesus as freedom from the guilt of sin.

In a dispute with the Johannine Christians, they withdrew themselves and broke the fellowship leaving themselves open to a charge of not loving each other. They defended their views as the work of the spirit. Like the Donatists, they did not believe that Christ come in the flesh.

2.4 Factors that led to church schism between 70AD-100AD

2.4.1 Christology

Difference in beliefs regarding the identity of Jesus is a major cause of the schisms which gave birth to many church groups. The Jews did not believe in Christ at all but held on to the law. Other groups believed in Christ as the Messiah but in different dimensions. Secessionists denied Jesus as the Christ and the Son of God and that he became flesh by possessing the docetic inclinations. They also did not value the eucharist. The Jewish and Apostolic church Christians held a low Christology whilst the Johannine Christians had a very high Christology. These differences resulted in persecution of Christians by the Jews which strengthened separation among the church body.

2.4.2 Ecclesiology

Differences in ecclesiology separated the Johannine Christians from Apostolic Christians. Brown (1978:18) asserts that other New Testament works of late first century mainly in Luke and Acts show the continuity of the church in the hands of the apostles which becomes an important factor in church identity and security. The Fourth Gospel does not give attention to the apostles but makes disciple the primary Christian category to an extent that the continuity with Jesus is linked to the witness of the beloved disciple (John 19:35, 21:24). Different from Johannine church's emphasis, the church developed a certain level of institutionalization that resulted in existence of ecclesiastical offices towards the end of the first century as in Matthew, Luke, Acts and the Pastorals. Johannine community had no ecclesiastical offices. The concern for teaching is not in the ecclesiastical leaders but the role is given to the Paraclete that is the Holy Spirit. Other Christian communities believed in the apostolic foundation. Brown (1978:19) says that John does not place much emphasis in Apostolic foundation and succession, church offices or sacramental practices but emphasize the living presence of Jesus in the Christian through a paraclete. According to the Johannine community, no institution can substitute that. These different views caused the church not to unite.

2.4.3 Eschatology

According to Brown (1978:20), as the secessionists probably embraced evangelist's realized eschatology, the presbyter appeals to earlier futuristic themes to challenge their beliefs and actions. The realized eschatology by the secessionists is the ethical fulfilment. The Jews also rejected the views to do with the resurrection and second coming of Jesus. Christians of high Christology believed in the resurrection of the dead, their judgement and future rewards. The last hour and

warning against anti-Christ to come, who were indeed at hand is regarded as the realized eschatology.

2.4.4 Pneumatology

According to Brown (1978:22) the work of the Holy Spirit regarded as the Paraclete is emphasized by the Johannine Christians. Conflicts arose with the secessionists because they were accused of distorting the Gospel's teaching of pneumatology because the ministry of the Spirit seem to be undermined. John view the work of the Holy Spirit as that of the first advocate who is Jesus. The Jews did not believe in the Paraclete at all (Brown, 1978:22). The Apostolic and Hellenistic church believe in ordination of church leaders over the church who teaches and lead the church. John attributes this role to the Holy Spirit.

2.4.5 Ethics

Brown (1978:22) argues that the secessionists emphasized on the intimacy with God to the point of becoming sinless and did not put emphasis on keeping the commandments of Jesus. They did not adequately practice brotherly love therefore, considered walking in darkness and not light. The Jews held a strong position in the laws of Moses while the church of the apostles placed emphasis on grace and justification through faith. All these views created tensions and schisms.

2.5 Conclusion

The church has suffered from schisms since its formative stages, which resulted in the existence of many church groups as outlined above. This same trend has progressed even up to this present

age. The world is awash with church denominations due to various factors. AFM in Zimbabwe is also not spared in this regard since there are a lot of churches that came out of it. After the first century the church continued to divide mainly as a result of doctrinal differences, many church members were even excommunicated during the church councils in the patristic period. This analysis on the divisions in the early church is leading us to look in to the schisms of AFM in Zimbabwe as a Pentecostal church which claims its foundation on Apostolic Christianity. In the next chapter, I am going to look on AFM in Zimbabwe schism before 2018 Great Schism. I am going to analyse how these schisms can be linked to those in AFM in Zimbabwe.

CHAPTER THREE

CAUSES OF SCHISM IN THE HISTORY OF AFM IN ZIMBABWE CHURCH BEFORE 2018.

3.1 Introduction

Little has been written concerning schisms in the history of AFM in Zimbabwe. This chapter is going to concentrate on the causes of schisms in AFM in Zimbabwe before year 2018 where the church experienced what I call the “Great Schism”. Hwata (2005:08) says that the church entered in Zimbabwe around 2015 by migrant workers who were returning from South Africa. The first generally agreed place of origin is Gobatema in Gwanda. In this chapter, I am going deal with two major phases of schisms in AFM in Zimbabwe resulting in two forms of Christianity, that is African Independent Churches (AICs) and New Pentecostal Movements. Not all churches that resulted from the schism are to be used in this study but big churches which are of significant sizes are going to be used to represent the rest.

3.2 Schisms that gave Birth to African Independent Churches

African Independent Churches are those churches that emerge from the missionary’s and colonialist’s imposition of Western ideas, liturgy and life styles as they contextualize the Bible in the African land (Beta 2015:2). AICs have contributed to the spirituality and preservation of values and traditional institutions of Africa. The relevance of AICs to African people ranges from their culture, spirituality, politics, social life, economy, education and others. Beta (2015:2) says that this relevance has led to the proliferation of new churches attracting a big number of members.

Although the AFM church faced a lot of resistance from other churches and the state, it continued to speedily grow and managed to spread all over the nation with some converts coming from other main line churches. Maxwell (2006:55) asserts that the first significant record of schisms is from the 1930s where churches such as Johane Masowe and Maranke separated from AFM, in the 1940s others such as Mugodhi Apostolic church by Zacharia Mugodhi, Pure Apostolic Faith Mission by Madida Moyo and African Apostolic church by Isaac Chiumbu emerged. Some voluntarily broke away but some like Mugodhi were expelled by church leadership. When the gospel came to Africa, the mission churches did not fully reconcile the traditional religious and cultural beliefs with their teachings. This resulted in breakaways from their parent churches. In the beginning of the 1930s, there began to be splits and breakaways in Zimbabwe from mission churches due to lack of Africanization of the gospel. These African churches are described as a place to feel at home and were classified as the African Independent Churches. Other synonymous terms are, African Instituted Churches; African Indigenous Churches; African Initiatives in Christianity (Beta 2015:5).

3.2.1 Causes of Schisms that Birthed African Independent churches

3.2.1.1 Quest for Political Freedom

Maxwell (2006:53) argues that the period during which the African Independent churches such as Jahane Masowe and Johane Maranke around 1932 is the time when Africa was still under colonial domination by the Europeans. Every African nation was fighting to regain its independence. Western missionaries were also on the other hand condemned as the co-perpetrators towards colonization of Africa. As a result, any form of Christianity that resembles Western features was not tolerated by those who pursue their independence. The coming of Kruger in 1930 made him

impress the authorities by conducting a census which registered churches and local preachers. He exerted control and impose what he saw as orthodox. According to Maxwell (2006:52), Western missionaries attempted to bring in the Western orthodox replacing the indigenous way of life and worship. As a way of political protest, African preachers developed their own distinctive garb, white robes, shaven heads, staff and long beards as their dress code. They also encouraged their members to withdrew from migrant labor economy emphasizing on self-reliant life of artisanship or cooperative farming. They then separated from the church of the whites but others remained. Johane Maranke and Masowe are those well known for leaving AFM in Zimbabwe starting their independent sects.

Since AFM had come from South Africa a country that was well known for racism, the same notions were brought into Zimbabwe. The leadership of AFM in Zimbabwe remained in the hands of the Whites until 1983 after independence when according to Madziyire and Risinamhodzi (2015:73), Gashwend finally handed over the church to the first black leader Langton Kupara. Maxwell (2006:68) says that in AFM in Zimbabwe, there was racism which had links to apartheid in South Africa. He posits that while most missionaries in the history of mission churches were at least tolerant to notions of racial partnership and legitimacy of self-African government, AFM in Zimbabwe White pastors and missionaries were not. This influenced the movement of other church members as they start their ministries and some join AICS as they felt not well accommodated in the White churches. The schism of Guti Ezekiel with his ZAOGA is linked to this cause. This is because under the white leadership black preachers were not allowed to preach without permission (Maxwell 2006:55). Guti with his prayer band group was moving into the reserves to preach without the permission which resulted in his preaching certificate withdrawn by Wilson. This

resulted in him joining Bengu in 1959 and left AFM. Desire for greater freedom shaped the secessions of the Vapositori movements.

AFM in Zimbabwe African members withdrawal from migrant labor economy into self-reliant programs led AFM into Great Depression. Its shareholders withdrew investment. This great depression led many people move to Vapositori movements. Some of the disgruntled members went back into the Wesleyan Methodists, Seventh Day Adventist (SDA), Church of Christ when the church's proposed projects failed to materialize (Maxwell 2006:54). Proposals of kraal schools to be built have failed.

Early Christian church, apart from call to minister to the Gentiles, the apostles and some church members decided to go to the diaspora where they established new churches after escaping from persecution by the Jewish and Roman authorities. Quest for political freedom is one of the characteristic of both Early Christian church and AFM in Zimbabwe during this phase. However, unlike in the AFM in Zimbabwe context where churches were started locally, in the early Christian churches they could cross their country borders for political freedom and start diaspora churches. Political struggles influenced the emergence of new churches.

3.2.1.2 Doctrinal Differences

Missionaries in AFM in Zimbabwe were unlearned unlike those who were from other main line churches who had their professions such as medical doctors, teachers and others. According to Maxwell (2006:53), this weakened AFM in missional duties as no schools and hospitals were built.

Black ministers also lacked in theological training hence their preaching was concentrating on the laws of Moses. Maxwell (2006:68) posits that AFM missionaries viewed the black AFM prophets' love of Moses' laws as dangerous legalism. Their attempt to curb such practices was concluded by zealous Africans as an attempt to stifle Biblical Christianity and dampen evangelistic zeal. In 1930, Kruger came, who was better qualified and educated than his predecessors. He attempted to impose what he saw as the orthodoxy teaching in the church. He faced resistance as the Vapostori movements emerged and continued with their teachings of the law. Maxwell (2006:53) asserts that the imposition of missionary notions of orthodox caused schism in AFM in the 1930s.

Doctrinal crisis during this time affected the church in almost the same manner in which the early Christian church was affected during the time of the apostles as indicated in the previous chapter. This kind of differences were new in the church. Jesus Himself who is the Father of Christian church led a split from Judaism as he introduced a new religion called Christianity. His teachings were contrary to those of the Jews who strictly observed the laws of Moses. Violation of Mosaic laws was treated as blasphemy. Jews were conservative to the laws of Moses just like what the black ministers in AFM in Zimbabwe were doing. Apostolic, Hellenistic and Johannine Christians were in conflict with Jewish Christians who apart from believing in Christ held on to the Jewish laws. This seems to show that, from the birth of Christian church, there were differences in understanding of Scriptures. Schisms of this nature therefore are not new.

Polygamy is also another major factor that caused schisms in AFM (Maxwell 2006:56). In the history of AFM in Zimbabwe, Zachariah Mugodhi and Isaac Chiumbu were excommunicated because of having more than one wife (Risnamhodzi and Madziyire 2015:207). Mugodhi broke and formed Kruger Apostolic Faith Mission after he married the second wife which was

unacceptable in AFM in Zimbabwe. He claimed the true descent of AFM as he regarded himself as one of the pioneer missionaries. Maxwell (2006:57) also says that in Gatooma (Kadoma) Teichart dismissed Chiumbu in 1943 after accusing him of adultery suggesting that he was practicing polygamy. Chiumbu used to operate with high degree of autonomy and after stripped of his authority, his followers stood with him disregarding Teichart. They said that they could not leave Chiumbu whom they started working with for a long time in support of Teichart who came later. Chiumbu formed African Apostolic Faith Mission. Chiumbu's authority to solemnize weddings was withdrawn. He managed to get a registration certificate and marriage register from his allies in the Native Administration he used illegally (Maxwell:56).

3.2.1.3 Protest against Modernism

The Pure Apostolic Faith Mission of Madida Moyo which was formed in 1945 is one of the schisms in AFM caused by resistance to modernism (Illife 1979:343). AFM in Zimbabwe was emphasizing on saving souls and did not concentrate on other missional work such as building hospitals, schools and other financial projects. This was also because the clergy in the church was not educated. Maxwell (2006:53) argues that Madida had a conflict with AFM leadership which led to his break away in the church's annual conference in Gobatema in 1945. This happened when Wilson brothers attempted to modernize the church by attempting to open hospitals though the project later failed. Madida feared that the firmly held beliefs in AFM on divine healing were in danger. There was also another initiative of the pig rearing project at the mission farm as a way of raising money for the church after selling. This was viewed directly in opposition to their Old Testament views. Chiumbu declared the mission was going to be defiled by this project and that he was no longer going to be associated with the church of pigs. Conservatism seems to be at the

center of schism in churches. In the early church schism, the Jews were trying to resist the new form of religion that is Christianity same to what was done by the other groups in AFM in Zimbabwe such as Chiumbu who defended their old religious beliefs even up to the split of the church.

Education was never given a priority in AFM especially formal secular education. Some AICs developed and they protested against the Western mode of education. That is why they emphasized on self-reliant programs. They were a bit tolerant to male education but girls were neglected in this regard. Apart from lack of funding, these ideologies against modernism caused AFM to lack in areas of missions. Even today, it has not yet established even a single hospital. Comparing to its size as the biggest Pentecostal church in Zimbabwe, it has very few schools and no university. Modernism was not given enough room in the church. It is regarded as secularization where the church will end up losing its spiritual substance.

3.3 Schisms that gave birth to other Pentecostal churches

Gathuki (2015:10) says that Pentecostal church arose after the apostles received the Holy Spirit manifested in Glossolalia. This remained a key factor that contributes to the establishment and spread of modern Pentecostal churches. According to Engelke (2007:98), Pentecostal refers to a denomination that is characterized by a number of factors associated with glossolalia (speaking in tongues), public confessions and divine healing. There are New Pentecostal churches from AFM schisms which are different from AICs in various ways. My observation reveals that these new Pentecostal churches did not change their basic Christian doctrines from those of AFM. These include ZAOGA by Ezekiel Guti, Awake ministries by Marufu, UFIC by Emmanuel Makandiwa,

Heart Felt International Ministries (HIM) by Tavonga Vutabwashe, International Denominational school of Deliverance of Oliver Chipunza and others.

3.3.1 Causes of the Schisms that gave birth to other Pentecostal Churches

3.3.1.1 God's Call to Start Gospel Ministry

It is generally believed that those who engage in Gospel ministry do so as a result of a call from God. This is interpreted from Jesus' case when he called his disciples to be fishers of man. Gospel ministry is not viewed as voluntary as some even leave their carriers in order to serve in God's kingdom on full time basis. Ephesians 4:11 confirms that Gospel ministers are divinely equipped to operate in various ministries that are, prophets, apostles, evangelists, pastors and teachers. Fulfilment of God's call is not judged with the denomination one is ministering under. The church is not a denomination but the universal body of Christ. Maxwell (2006:63) argues that apart from other human causes of church splits, it may be a result of divine command. In this case, it may no longer be viewed as a schism but extension of the kingdom of God. The scenario applies to Guti who says that he received a vision and instruction to preach in English long back in 1938 at the age of 15 so that his ministry will be transnational. Guti confessed that God spoke to them to start a ministry (Maxwell 2006:69).

During the early Christian church, some churches were established as Gospel mission to the Gentile nations. Although some doctrinal conflicts were there between the Hellenistic Christian community and other Christian communities like the Jewish Christians regarding the law and grace, Paul in his epistles specifies that he was called to minister to the Gentiles, hence established

Christian churches in Gentile nations. Some such as James remained in Jerusalem where they mainly ministered to the Jews. An apostle is believed to have been ordained to plant churches therefore, many of those starting churches are calling themselves apostles. This reflects that a Gospel minister can be called to start or extend the Gospel ministry.

3.3.1.2 Church Structure and Management

The structure of mother churches may at times give limitations to those ministering under them resulting in them choosing to go out and start own ministry. Maxwell (2006:56) says that due to racial segregation by white missionaries who were coming from the apartheid environment in South Africa, local ministers found themselves oppressed and not given enough opportunity for gospel ministry. They were demanded to seek permission to preach. Guti in 1959 broke from AFM in Zimbabwe and affiliate with the North American and South African missionaries accompanied by a prayer band doubled as his choir. He was accused of preaching without permission as a result, his preaching certificate was withdrawn by Wilson. Instead of leaving the ministry, preachers will find other means to proceed with ministry that result in a schism. Some churches fail to accommodate other dynamic ministers within them (Risimamhodzi and Madziyire 2015:207). Togarasei (2016:5) says that Gunda and Kugler (2012:119) argue that the spontaneous nature of Pentecostalism, coupled with lack of clearly defined center has caused the proliferation of many Pentecostal movements. This result in breakaways forming independent ministries.

In an interview with Nhira (16/03/2018), he says that the church structure in AFM in Zimbabwe caused some of its children leave it unwillingly because the system is not accommodating to them. For example, Makandiwa started his ministry as interdenominational called United Family Interdenominational whilst serving in AFM in Zimbabwe. Conflict arose with church leadership

as they tried to make him close the ministry because the AFM in Zimbabwe system had no provision for affiliate ministries (Musariri 2017:32).

3.3.1.3 AFM's overemphasis on Pastoral Ministry neglecting other Gospel Ministries

The book of Ephesians 4:11 talks of the five-fold ministries within which gospel ministers operate. Among the five AFM in Zimbabwe has decided to concentrate on only one that is pastoral. Some argue that they are called to be apostles, prophets, evangelists and teachers. As a result, those not called to be pastors feel suppressed and at the end abandon AFM in Zimbabwe. The majority of those who left AFM in Zimbabwe are not using the title of a pastor, they rather call themselves apostles, prophets and evangelists. Musariri (2017:33) says that they fear that their ministries may be killed as they have no one to nurture them in ministries that are not being given enough concentration in AFM in Zimbabwe. This is why when they left AFM in Zimbabwe they look for other spiritual fathers outside AFM in Zimbabwe who can nurture them well. Prophet Emmanuel Makandiwa got Victor Kusi Boateng from Ghana who is a prophet as his father, Tavonga Vutabwashe as an apostle looked for another apostle named Kayanja from Uganda.

Mapuranga (2012:171) argues that names and titles are very important in ministry as they carry meaning. Office titles like prophets, pastors and others are significant to the kind of ministry one is operating in. Modernism pursued through the concept of globalization was also influential on schisms in AFM in Zimbabwe. Almost all splinter churches labelled their ministries to be international other than AFM in Zimbabwe with local reflection through its name by use of a

preposition “in” Zimbabwe. New ministries are concerned with their extension beyond the boarder of Zimbabwe and Africa.

3.3.1.4 Economic Meltdown in Zimbabwe

Some scholars argue that colonization has impoverished the Africans such that even after independence people remained poor. There was high rate of unemployment, low incomes, poor health conditions and other challenges (Gunda and Kugler 2013:188). In Zimbabwe, the situation became more difficult after the year 2000. Togarasei (2010:26) says that the economic meltdown in Zimbabwe reached the climax in 2008. There was high rate of unemployment, shortage of money, no basic food, no fuel and cross boarder trading became the only source of income. In tough and turbulent times like these, a new type of gospel emerged, that is the gospel of prosperity with prophetic ministry, unlike the missionary gospel which emphasize on salvation of souls and going to heaven. This economic gap influenced the existence of these new Pentecostal movements. Period from 1998 to 2008 is regarded as the decade of contraction. In 2009, things started to improve with dollarization which allowed different currencies like the Botswana pula, South African rand and United States dollar to be locally used. Hyper-inflation ended and price stability was restored.

In this scenario of economic hardships. It is when Pentecostal churches sprouted as they offered much needed solace (Gunda, Kugler and Chitando 2013:191). Many Zimbabweans needed to witness miraculous signs and wonders. It is during this period that ministries which ended up as breakaways from AFM in Zimbabwe were started such as the United Family Interdenominational

in 2008 in Harare. What attracts people to it among other things was the prosperity gospel. In 2010 April after conflicts with AFM in Zimbabwe leadership regarding the closure of his Interdenominational ministry, Makandiwa then launched it as an independent church denomination. Few months after, Vutabwashe who was a best friend to Makandiwa also started his Heart Felt International Ministry.

Zimbabwe has seen an increase in a number of Christian movements which radically transformed the Christian landscape through eruption of a phenomenon of prophets that perform strange miracles and with some strange doctrines (Gunda and Kugler 2012:29). Some of these emerging churches like UFIC were from AFM in Zimbabwe. The strange miracles and doctrines include anointing oil, cloth, seeding, holy ground, wrist bands, miracle money, gold, loss of weight, instant growth of legs and teeth, prophesying house numbers, cell phones, national identity numbers, miracle babies conceived and born within three days and many others. Schisms seem to have been caused by desire for freedom in ministry. While Makandiwa was in AFM in Zimbabwe he did not do such things. He was simply emphasizing on preaching, healing and deliverance and prophecy. This is because AFM in Zimbabwe has a controlled system which at times check on doctrines. If anyone need to practice something that is not accepted it is good for him to find freedom by leaving the mother church. In an interview with AFM in Zimbabwe former president Reverend Manyika (28/08/2018), he says that prophecy need to be that which has biblical meaning and helpful to the congregation. He found this short in the prophecy of national identity and house numbers. Doctrines such as redemption offering which was preached by some like Chipunza was viewed as heretic by church leaders like former president Enos Manyika. He emphasizes that redemption is through Christ and Him alone, not through material things. On the other hand, those who left AFM

in Zimbabwe were accusing it for failing to maintain Pentecostal fire hence deterioration in the manifestation of divine power as it used to be during the time of its fathers.

3.4 Conclusion

It is evident that apart from doctrinal matters, other causes of schism that resulted in AICs are different from those that birthed other Pentecostal churches. After the schism of 2010 where some significant members like Makandiwa, Vutabwashe, Chipunza and others left AFM, in 2018 the church was rocked again by a big wave of schism. Instead of maintaining unity, AFM in Zimbabwe continued to face schisms from phase to phase just like what happened to early Johannine Christian community. Apart from other small splinter ministries there are two main splits where both sides are claiming ownership of the church name, logo and property. In the past when schisms happened, those who moved out could not bother taking property and name. they simply started their independent ministries. In the next chapter. I am going to explore on the 2018 Great Schism.

CHAPTER FOUR

THE GREAT SCHISM OF AFM IN ZIMBABWE IN 2018

4.1 Introduction

In its history, AFM in Zimbabwe has continuously been affected by schisms. However, the more it was affected, the more it grew. Today it is regarded as the mother of Pentecostalism in Zimbabwe and has become the biggest Pentecostal church in Zimbabwe (Togarasei 2010:16). In the year 2018, AFM in Zimbabwe was hit by another schism which I call “Great Schism” because of its size and impact. There are two major groups I am going to put much emphasis on in this research, the one is that which supports AFM in Zimbabwe constitutional reforms and the other against the constitutional reforms. There are some smaller groups of individuals who after the 2018 Constitution Reform war broke away and started their own ministries but I am not going to deal with them in this research.

4.2 AFM in Zimbabwe Leadership Structure

It is important in this chapter to give a layout of AFM in Zimbabwe leadership structure as this chapter is going to include issues that involve church leadership offices and committees. I will present it from top to bottom. In the structure of AFM in Zimbabwe, the National Workers Council (NWC) is the highest board. This board is composed of all members of the Apostolic Council, all members of Boards of elders as well as administrators as in Chapter 12.1.1 of the constitution. Below the NWC is the Apostolic Council which according to chapter 13.1.1 of the constitution consists of the President, Provincial Overseers and National Heads of Departments. Below the Apostolic Council is the Provincial Council. According to Chapter 9.1.1 of the church’s constitution, the Provincial Council consists of pastors, elders and Administration Committee from

assemblies of that Province. The Provincial Committee follows below the Provincial Council. The Provincial Committee is composed of the office bearers of the Provincial Workers Council, the Administrator, Provincial YPU leader and two elected additional members. The Provincial Workers Council office bearers are, the Overseer, Deputy Overseer and Secretary. The lowest board in AFM in Zimbabwe is the local assembly board. The local assembly board of elders consists of pastors and elders according to Chapter 4.1.1 of AFM in Zimbabwe constitution.

4.3 Leadership Succession Behind AFM in Zimbabwe 2018 Schism

The whole case of AFM in Zimbabwe 2018 great schism lies on the church's constitutional amendments. These amendments were dealing with several issues that affect the whole church. According to Nhumburudzi (2016:17), leadership succession or apostolic succession conflicts are the main causes of divisions and splits in Pentecostal movements in Zimbabwe. This seems to be the case in AFM in Zimbabwe where conflicts that ended in a split began soon after 2015 Provincial and National elections. Some church members were not satisfied with the way elections were done. They accused church leadership for manipulating the constitution so that the sitting president during the time Reverend Madziyire could remain in power. Those elections were challenged even in courts. AFM in Zimbabwe NWC of 28 April 2018 minutes on page 21 reports of a high court case by Chitimire who challenged AFM in Zimbabwe national elections which was still pending.

Due to increase in number of court cases against the church as indicated in NWC 28 April 2018 minutes page 21 in which AFM was losing most of them, there was a decision by the 2015 National Workers Council (NWC) to amend the church constitution in order to avoid these litigations as blame was given to the existing constitution. Apart from court cases that were challenging 2015

elections, some pastors who were not paid for a long time sued the church for failing to pay their salaries and for unfair labor practices. These include Rwodzi, Chikwanha, Furayi, Mponde, Mujokeri, Chafa, Mazhange, Mamutse Lunga and Mujere among others. A conflict arose because those who challenged the elections in courts saw no much wrong with the constitution but accused the leadership for manipulation of the existing constitution for their advantage. Among other facts that were presented to the courts, include a violation of chapter 13.3.1 of AFM in Zimbabwe constitution where the church president is to be elected from among the sitting provincial overseers. The sitting president of the time reverend Madziyire was elected whilst he was not the sitting overseer.

Awojobi (2014) argues that battle for succession in many churches arise after the death or retirement of current leader. No proper succession plan creates tension which may end up in schisms. In AFM in Zimbabwe, the constitution is clear on leadership succession as it is done through democratic elections. In the NWC of 2016, the chairperson of the constitutional amendments Mr Nyambirai presented the proposed amendments which were adopted by the council. The process delayed until the end of year 2017 when the church was about to conduct its Provincial and National elections in February and March 2018 as per its tradition and constitution which calls for elections at the end of every three years.

As the time to hold elections arrived in 2018, the constitutional amendment process was still incomplete. It was decided that elections be suspended until the constitution amendment process was complete. One of the biggest challenge was, why the constitutional reforms came to be

presented at the last minute when people were about to go for elections yet the process commenced some years back. In a bid to speed the process, there was a lot of extra-ordinary Apostolic and National Workers councils. The NWCs held during year 2018 at Rufaro National conference center include that on 10 February, 28 April and the 15 September before the schism as attempts to resolve constitutional reform conflicts. As a result, the constitutional reform matter was then viewed by others as a form of leadership succession plan since the constitution which were used to conduct elections for many terms was now deemed incapable. This was evidenced by the phone call recorded audio popularly known as “*baba vakanditi*” to mean “*the father told me that*” which circulated on social media from December 2017 where pastor Mujokeri recorded the constitutional reform chairperson Mr Nyambirai as he admitted that the president of the time asked him to make a constitution that allows him to retain his position by increasing the age limit. In the draft constitution, another office of the chairperson was introduced and contestants were to be former presidents, former deputy presidents and former overseers according to 21/02/2018 Draft constitution Chapter 5.32.3.1. The age limit for the national chairman was extended to 70 years which makes some people suspicious that the constitution was made to protect some people’s interests especially those who were approaching or already reached 65 years of age and no longer qualify to contest for presidential elections. The sitting president of that season Reverend Madziyire was no longer eligible for election because of his age which was approaching sixty-five, the age limit according to the constitution. In the audio, it was revealed that the chairman of the constitutional reforms Mr Nyambirai told him to step down because he has served more than enough. He served for fifteen years as the AFM in Zimbabwe president. The president asked him to lower the years so that the secretary who was still below fifty years, the required age for presidency could qualify and be his successor. Elections were suspended until the church split

where parallel structures were put in place between October and beginning of December 2018 on both the Reformist and Anti-reformist groups.

Leadership succession disputes also affected the early Apostolic Christian church after the death of Jesus. The Catholic Christians believed that leadership was handed over to apostle Peter by Jesus as in the book of Matthew 16 where Jesus told Peter that He was going to build the church upon him. This is supported as Peter was seen leading in some events after Jesus' death, for example his leading speech at the day of Pentecost and on the selection of the disciple who replaced Judas. Some believe that through the great commission and promise of the Holy Spirit, all apostles were equal. However, James the brother of Jesus who was not part of the disciples of Jesus took over the leadership. This is evidenced by his power to conclude the matter under discussion in the Jerusalem council in Acts 15. In addition, apostle Paul who is believed to be the leader of the Hellenistic church has his leadership of the church condemned by other Jewish Christians who believed that an apostle is to be the one who once walked with Jesus (Dunn 1977:88). In the book to Corinthians and Galatians, Paul defends his leadership as an apostle of Jesus Christ. All these leadership succession factors reveal that leadership succession always affects the Christian church.

4.4 Constitutional Reform on AFM in Zimbabwe 2018 Great Schism

Two major factors regarding the AFM in Zimbabwe constitutional Reform process have influenced the split of the church. These are, the process and its content. Elder Sebata (16/04/2018) in an interview says that almost everyone in the church was in agreement with the amendment of the constitution. This was because of its lack of alignment with its regulations. Other issues that need to be addressed were remuneration of pastors especially rural pastors who were earning very

little. Legal language among other issues was also to be included to this constitution. A conflict arose after the first Constitutional draft of 13 August 2017 leaked. Lot of protests were conducted with groups such as pastors and elders' forums being formed to fight against the draft and on the other hand others defend it. Observation shows that the majority among those who were fighting against the draft constitution were pastors and majority in the group of those who were defending the draft were elders. These protests ended into a schism after the conflict was not well managed. The conflicts were revolving around failure to follow due process in amending the church's constitution and the content of the produced draft constitution. I am now going to expound on the factors surrounding the constitutional reforms that resulted into a conflict which led to a split.

4.4.1 The AFM in Zimbabwe Constitutional Reform Process Controversy

The church had agreed to amend the constitution in its 2015 NWC at Rufaro in Masvingo. In 2016 NWC, proposed amendments were presented. After the 13 August 2017 first draft leaked, it was discovered that the draft had transformed almost the whole church system and structure. Some started to protest accusing those behind it to have formed a new church. Pastor Masuku (12/12/2018) in an interview says that the draft is eroding the real substance of AFM in Zimbabwe church. Former AFM in Zimbabwe President Reverend Manyika (22/09/2018) condemns the reform process. He views this new constitution as an establishment of a new church that is different from the original AFM in Zimbabwe. He says it was unacceptable to reform the constitution that has moved the church for such a long time until it became the biggest Pentecostal church in Zimbabwe. Challenges which the church was facing are result of human manipulation of the constitution and not the constitution itself. Manyika (22/09/2018) says that problems are ended by changing the constitution as no constitution is perfect as it is subject to interpretation. What is

needed is for the church to be led by God fearing leaders. Elder Madzimure (23/12/2018) says that there is need to reform the constitution because it needs to be updated to meet the changes in the world. If it is not amended the church continues to be irrelevant and face many challenges. He says that the existing constitution was made by man and if change is needed it can also be changed by man.

One of the major fact behind the conflict was that due process was not followed that is why those who led the process came up with the foreign document (Elder Manyanga 25/09/2018). In an interview with Pastor Matimba (20/09/2018), he says that chapter 12.6 of the AFM constitution was violated. The Provincial Workers Council that seeks for the amendment of the constitution has to write a notice with proposed amendments to the General secretary six months before the next National Workers Council. It has also to be forwarded to other Provincial Workers Councils. In AFM constitution amendment, the process has to start from the provincial councils going up to the National Workers Council. In this constitutional amendment process, it was not done in that manner. The process began at the NWC and did not come down to Provincial Councils until the church split. Overseers are blamed for not calling Provincial Councils dealing with the draft constitution as they were given draft constitutions in time. Elder Chiriga (28/12/2018) argues that the reason for this delay is that the overseers were not in support of what was inside it therefore this sabotage.

Reverend T, Murefu (23/12/2018) indicates that for a constitution to be a constitution of the people, it has to be home grown, that is after consulting the stakeholders of the church. In this process, the

constitutional reform team simply produced their document and pushed it for adoption in the National Workers Council. Departments such as the ladies, youth children ministry and other church boards were never consulted. Therefore, the process was viewed as driving personal agendas hence faced resistance from others. On 28 April 2018 National Workers Council at Rufaro, AFM International President Professor Chikane advised that the constitutional reform process should be reversed to the Provincial Councils so that stakeholders will be given chance to contribute before its adoption. He says radical imposition of the constitution result in conflicts and end up breaking the church.

After the draft constitution failed to be adopted at the 28 April 2018 National Workers Council due to AFM International President Professor Chikane's advise, some discontented members approached the court demanding that the council be reconvened to finish the constitutional making process. Elder Matende is one who applied for the court order. A court order was issued after a default judgement. They claimed that in the AFM in Zimbabwe constitution, the International executive is not part of local council meetings. This led to the 15 September 2018 National Workers Council which is the last NWC of the united AFM in Zimbabwe.

4.4.2 The 15 September 2018 National Workers Council

This is a council when the church was forced to convene by the High court order to consider and adopt the draft constitution if deem necessary. Only section to do with elections was adopted and was to be implemented but other matters were to be taken back to Provincial Councils for amendments. Those who were against the draft constitution did not support the move as a result,

mobilized themselves so that they separate from the church of the reforms. Pastor Danda (15/09/2018) says that there was no longer hope for any further amendment since the adoption process was not done in a transparent manner. The tension escalated as the anti-Reformist group felt that they were not going to be given a fair room to amend the draft constitution. The group that was in support of the reforms insisted that since the NWC has adopted the draft, it has to be implemented. As a result of this tension, the Apostolic Council sat on 20 September 2018 at AFM National offices in Harare to decide on the way forward. The resolution of this Apostolic council from the notice circulated by the General Secretary of the time Reverend Madawo soon after the council stipulated that elections were to be conducted using the section of the new constitution as per 15 September National Workers Council.

On 20 September 2018 when the Apostolic Council was held, pastors and some elders held their meeting at the Presbyterian church in Gweru to decide on the way forward also. The meeting was called by the pastors' steering committee that was formed to lead in a fight against these reforms. Pastor Mapingure was the chairman, Pastor Matimba the secretary, pastor Sasa the treasurer and other committee members who include Pastors Pavari, Mutsaka, Chikomo, Muroiwa, and others. The meeting in Gweru was tagged "Gweru Declaration" where a final decision was to be made to separate with those who supported the reforms. It was agreed that a National Workers Council be called on 22 September 2018 to select the new national leadership after passing a vote of no confidence to current leadership for its failure to protect the church and maintain unity in the church. The deputy president Reverend Chiyangwa called for the council which was held on 22 September at Rufaro. Almost 1500 councilors attended and a vote of no confidence was passed on the President Reverend Madziyire, Secretary Reverend Madawo and Administrator elder Shumba. The interim committee was selected where Reverend Chiyangwa became the President, Reverend

Chinyemba the Deputy President, Reverend Nhira the Secretary and Elder Sebata the Administrator. On the side of the reformists, they continue to operate as they were because they disregarded this vote of no confidence with only a gap on office of the deputy president whom they had suspended for calling the 22 September 2018 NWC until they held their elections on 3 November 2018. All those who were put as interim committee on the anti-reform side retain their positions after November 2018 elections. From members of the Apostolic Council only 7 out of 33 left the Reform side. These include Reverend Ndoni, Nhamburo, Mapuranga and Mashumba. The former AFM president Reverend Manyika also moved away from the reformist side. Both camps conducted their elections using the already existing constitution at Provincial and National level. The reformist side later conducted other elections in 2019 after the Draft constitution was fully adopted. After this brief summary of how the church split, I am now going to expound on issues in the Draft constitution that led to the schism. Reverend Madziyire 19/12/2018 says that he had no intention for church split as the AFM in Zimbabwe President during the time but it is unfortunate that pastors and elders created factions which were uncontrollable. He hoped that the AFM International would achieve to restore unity in the church through their dialogue process.

In an interview with a number of pastors who left on the reformist side, they confirmed that they were totally against the constitutional reforms but were also against the issue of vote of no confidence to the national Executive. They rather chose to remain on the reformist side. Like the Secession Christians in the early Johannine Christian Church, some of them later left the reformist group and joined the Anti-Reformist group after their hopes to amend the draft constitution failed as no much was changed in the draft when it was adopted in February 2019.

The conflicts in AFM in Zimbabwe between the Reformists and Ant-reformists, like those between the Hellenistic and Jewish Christians led to the calling of a church council. In Acts 15 when there were doctrinal conflicts, the council was held in Jerusalem in 50AD. The gentile believers were represented by Paul and Barnabas as their leaders who defended them from being forced to observe Jewish laws. This means that from the early church whenever challenges arose in church, meetings were convened. Dunn (1977) argues that an agreement was reached at this council which restored unity in the church as it was agreed that the gentile believers were not to absolutely follow Jewish customs. However, in the AFM in Zimbabwe 15 September NWC no consensus was reached. Instead, the council lit the fire that caused the great schism. This shows some differences in the current churches where parties will not be ready to compromise for peace and interests of the kingdom. According to Ladd (1989), no agreement was reached as more tension was experienced regarding the issues of Mosaic law and Paul's Gospel of righteousness through faith. This is evident in Paul's teaching to the church at Galatia 2 where he was attacking the Jewish Christian preachers for bringing the law into this church. Paul called this practice witchcraft. On this note, we can see that even in the church of the old, unity was something that was difficult as each group did not want to compromise on its faith. The same scenario happens in AFM in Zimbabwe schism where some Anti-Reformists were regarding the reformists as Satanists. This can prove that conflicts and schism are inevitable even in church as the church was affected by the from the birth of Christian church.

4.5 Issues in the Draft Constitution that influenced the schism

4.5.1 Secularization

The content of the Draft constitution was considered secular and accused for making the church lose its spiritual value in the society by the anti-reformist group just like what Madida Moyo did when he protested against modernism. Pastor Gomba (14/12/2017) argues that the draft constitution was secularizing the AFM in Zimbabwe church. He predicted that majority are going to resist and that there will be a big split that has never been experienced in the history of AFM in Zimbabwe church. Agote (2010:1) defines secularization as a process regarding the modern societies whereby religious doctrines and organizations experience diminished social influence due to a process of industrialization and urbanization. This process entails many individuals, social and political dimensions within religion. Issues that were viewed as secularization include the Judiciary, financial targets for assemblies, elimination of the position and role of pastor's wife among others.

Mr Nyambirai (10/03/2018) on Matebeleland constitutional reform seminar says that the reason why the judiciary introduced in the constitution as in chapter 6 of 21/02/2019 draft was to try and bring in people who are professionals so that cases were going to be dealt with effectively. He also cited that it will help reduce issues such as corruption and favoritism when cases are being tried especially when the boss is dealing with the case of a subordinate, that is in a relationship between a pastor and overseer. In an interview with Elder Shamu (13/02/2019), he cites that the Bible has its model of dealing with those committing offences that is through the leadership therefore, there is no need to employ secular means in the church.

The draft constitution eliminated the office and roles of pastor's wife. The wife of a pastor used to be the automatic chairlady who lead the ladies' services. The draft constitution calls for the pastor to be the chairperson and has to lead all ladies' functions according to chapter 4.24.6 of draft constitution. In an interview with Elder Saita (25/12/2019), he says that the wife of a pastor is to be removed because the one who has a call is a pastor and not his wife, like what the school headmaster do. His wife is not recognized by the employer and does not need to earn anything. According to the draft constitution, even appreciations and allowances of pastor's wives were to be removed. He cites that some of pastor's wives are incapable of their duties as they are not trained or still immature hence there is no need for automatic entry into the office of the chairperson. The pastor who is trained and approved has to assume the role of a chairman in all church's departments. On the other hand, those against the reforms were arguing that pastoral duties are different from secular duties hence need for the pastor to move with his spouse. Reverend Manyika the former AFM president on the 22 September 2018 NWC at Rufaro applauded pastors who decided to leave the reforms saying they have managed to escape from some sexually immoral traps. He stressed that in pastoral work, a pastor need to be with his spouse always.

Another factor that was viewed as a way of secularizing the church is the financial target for each assembly. Chapter 5 section 24.7.2 of the 13 August 2017 first draft stipulates that an assembly has to raise a minimum of fifty thousand United States dollars per year. This was done so that the church will be able pay its employees and other financial obligations. However, those against the reforms argues that, in gospel ministry salvation of people's souls is more important than money and has to be given priority. In an interview with Pastor Mandishona (26/01/2019), he says that he

was not in the ministry because of money. He actually left the industry to serve God. After this disagreement, the second draft of 21 February 2018 removed the figure target but leave the target to be set by the national council. Elder Chemhuru (2018) says that centralization of funds is very good for the development of the church because it enables equal distribution of resources in church between employees, missions, evangelism and others. He accused the old system which was not well controlled by its constitution for failure in these issues. Pastors in the same church were earning differently. Those in rural areas live in poverty. An example is the Matebeleland East Province where its majority of assemblies are rural. After the schism, all pastors and their assemblies left to the reformist side as they support the centralization of funds.

In addition, issue of titles for the pastor influenced another conflict. In the first draft of 2017, the pastor was given a secular title. He was called the Chief Executive Officer a title given in secular industry. The anti-reformists argue that if a gospel minister is to be given a title, it has to be Biblical like prophet, apostle, evangelist, bishop and others. The second draft of 21 August 2018 changed the title from the Chief Executive Officer to become the chairperson of the Assembly management committee.

4.5.2 Ecclesiastical Order

The change of ecclesiastical order birthed a conflict which is one of the major causes of the schism. In the already existing constitution, the pastor was the automatic chairperson of the assembly. In chapter 5.32.1.2 of the draft constitution, one of the elders will be elected as the chairman and the pastor will be the chairperson of Assembly Management Committee meaning of all assembly

departments. AFM tradition used to view the pastor as the father who cannot be led by an elder as the elder is viewed as the spiritual son. Elder Sebata (16/04/2018) argues that the pastor is to be viewed as the father and elders in the church has to support pastors and not to lead them. The pastor has to remain the visionary. Many of those who support the reforms believe in the doctrine of universal priesthood. Different view concerning the ecclesiastical order causes divisions. Reverend Chinyemba (26/04/2019) gave reference of Moses the prophet who was asked by God to share his spirit to other elders so that they assist him of his duties. He argues that the one who is given the spirit cannot be higher than the one who gave him the spirit. By this he meant that the elders will never be on top of the pastors.

4.5.3 Financial Management

One of the main reason for the constitution amendment was to deal with financial issues so that there will be equal distribution of resources among the pastors since some especially those in rural areas were suffering in poverty. Some also cry for lack of accountability of money raised by the church. Gathuki (2016:17) argues that abuse of finances is a cause to church conflicts that may result in schism. Elder Saita (25/12/2018) argues that if resources in AFM were properly used the church would have gone far with mission work, having established many schools, hospitals, orphanages, university and even a classic national conference center. Most elders were worried of huge sums of money channeled to individuals through appreciations while little goes to the organization. This has created fights for positions such as Overseer and President. Conflicts also arose if a pastor on a big urban assembly is being transferred to a smaller one where there is little income. Awojobi (2014:5) asserts that love for money create conflicts in the church. He says Christian believers need not to prioritize money more than the work of God.

Love for leadership and money is viewed by others to have caused schism in AFM. They accuse the current leadership on both factions for being hungry for power. Elder Matindike (2019) says that if they were not hungry for power one of them could have withdrawn from the leadership so that the church become united. Reverend Nhira (30/11/2018) argues that the schism in AFM has nothing to do with leadership but defense to Apostolic heritage that is being destroyed by the draft constitution. Reverend Chiyangwa (24/11/2018) argues that the resistance to constitutional reform has nothing to do with leadership positions but preservation of Apostolic Heritage as it was passed by AFM in Zimbabwe fathers. Preservation of church fathers' heritage is what caused divisions in the early church when the Jewish Christians were trying to preserve the laws of their highly regarded prophet Moses.

In an attempt to bring financial accountability, pursue missions, evangelism and equitable distribution of resources, the draft constitution came up with hundred percent centralization of church income. The chairperson of the constitutional reform committee pledged one million Zimbabwean bond notes or RTGS to be given after centralization of funds is accepted so that whilst the money was accumulating in the Consolidated Revenue Fund that one million will be used by the church. A great suspicion was raised as to why he wanted to fund such a big church. It is argued that even the constitutional reform process was personally funded by him.

Centralization of resources was rejected by some citing that for the past 15 years the church's accounts were never externally audited. Furthermore, centralization was considered backward

because of its bureaucracy therefore, a model that cannot fit in the modern world where many organizations are preferring devolution.

4.5.4 Doctrinal Differences

Awojobi (2014:5) says that doctrinal differences seem always to be one of the causes of church conflicts and schisms from time to time. One of the conflict behind the constitutional reforms in AFM was caused by change of some church doctrines. Some parts of the confession of faith were changed. Chapter 1 section 2.1.2 of the draft constitution incorporates the spoken word that is given through prophecy which has to be obeyed. This section was not in the AFM in Zimbabwe already operational constitution. Through observation in Councils, it was discovered that some members need all prophecies need to be tested by Scriptures. On baptism, the requirement was that it was to be done in running water except there is a reasonable excuse. This was linked to cultism by others who believe that baptism can be done in any water as long the person is fully dipped in water. One of the qualifications to be a member of the church in the draft constitution was through being born by a parent who is a member of AFM in Zimbabwe. This was considered unbiblical by others who believe that repentance cannot be replaced by birth. Pastor Runganga (11/12/2019) says that the children of believing members need to be given chance to repent and make their own choice to receive Jesus Christ when they grow. These are some of the doctrines that caused conflicts and later schism in AFM in Zimbabwe after the two groups failed to agree with each other. Even in the early church before 100AD, most of the church's divisions were caused by differences in doctrines especially Christology. The Jewish Christians wanted to preserve the Jewish laws inherited from Moses while some groups like the Johannine Christians and Hellenistic Christians were emphasizing on salvation through faith in Christ. The Anti-reformists in AFM in Zimbabwe view themselves as the original AFM that preserves the legacy

of the church fathers while on the other hand, those in support of constitutional reforms claim that they are also in a process of restoring the AFM in Zimbabwe to its original form. These schisms show that change is not easy to effect especially in religious issues. Christology in AFM in Zimbabwe is not among doctrines behind the schism as it was in the early Christian church. Both groups still hold the same Christological view.

5.6 Conclusion

Disagreements in issues addressed in the constitutional reforms ended into schism as both groups did not compromise for unity. The constitutional reform process was also linked to leadership succession plan. Both factions continue to claim that they are doing it for the better of the kingdom of God and continue to claim being the authentic AFM in Zimbabwe. The next chapter is going to deal with the impact of the schism during and after the constitutional reform war.

CHAPTER FIVE

IMPACT OF SCHISM IN AFM IN ZIMBABWE

5.1 Introduction

Although some respondents claim that schism has positive impact on people's lives, others argue that it has a lot of negative results. Thompson and Hickey (2011:38) argue that conflict is harmful to the society as a result, there is need to avoid it as soon as possible. If conflict is not well addressed, it leads to schism which has both positive and negative effects like conflicts. Anim (2006:123) asserts that conflict is inevitable and at times beneficial, for it has both a cause and effect of change. Although these scholars are talking of conflicts in the secular organizations, their material is applicable even in church context. The Christian church has been continuously affected by conflicts which ended in splits. This is the reason why we have a multiple of church denominations today. In spite of the fact that church schisms are regarded as destructive in nature, they are constructive as well. In this chapter, I am now going to deal with both the negative and positive impact of the AFM in Zimbabwe 2018 Great Schism.

5.2 Impact on Spirituality

According to Awojobi (2014:8), conflicts in churches result in loss of its spiritual power. During the AFM in Zimbabwe schism, spiritual power seems to have been lost in some members as conflicts and schism affected some church programs. Attendance in some assemblies dropped. In an interview with Pastor Pako (28/10/2018), he agrees that the schism has affected the church's level of spirituality. A number of church members were no longer attending church services and some had gone to other church ministries that had peace. This was caused by physical violence that occurred during church services in some places. He says that Pumula South assembly is an

example of places where violence occurred when the provincial leadership from the group that supported Constitutional reforms interrupted the service. They wanted to conduct parallel services since among members at that assembly, there were some who were on their side. The matter ended up being reported to the police who later restored order.

In some places like Matshobana assembly in Bulawayo, there was also violence when the AFM in Zimbabwe Provincial leadership on the reform side came on 17/02/2019 and attempted to address the congregation. After being denied the chance by assembly local leadership they forced themselves in and the local church members whom the majority were against the reforms chased them out. Services were interrupted where people instead of preaching the Gospel and pray spend time fighting against each other. These events were recorded as videos which circulated on social media and even leaked to others who are not AFM members. These things were happening in front of congregates, some who may be visitors, some still spiritually immature. As a result, instead of growing in faith they ended up being spiritually damaged as they did not expect the church to be involved in such kind of fight and divisions. The same scenario occurred to many assemblies throughout the country.

Another incident occurred at National level on 7 February 2019 when the Widows and Single Mothers (WISMO) National Conference was interdicted by the leadership of the reformist side barring the Anti-reforms side from holding this conference at Rufaro National Conference center. They claimed ownership of the property as they regarded themselves authentic AFM in Zimbabwe. The matter was challenged at the Supreme court and the conference proceeded. Some of the

services had been already stopped by the police as they enforced the court order. These include the Thursday evening service and the Friday morning service on 8 February 2019. In an interview with deaconess Kufa (18/02/2019), she said instead of conducting spiritual services, the widows started a protest by running, singing and some crying because they did not expect church members to bare others access into their place of worship.

The issue of expelling each other from the center of worship was also a norm in early Christianity where Christians were expelled by the Jews from the synagogues. What happened in AFM is a repetition of what was happening in early Christian church. Some were even taken for judgement in courts like what happened in AFM where there are a lot of court cases against each other.

In the early church, Christians were persecuted by the Jews and even expelled from the synagogues as expressed by apostle John in his Gospel (John 16:2-4). The more the other Christian groups were persecuted, the more they spread over the world. Overseer Ndoni in his address at Masvingo Provincial Conference on 28/10/2018 likened the situation in AFM in Zimbabwe to that experienced by early Christians as they were arrested and expelled from the synagogues. He says that because majority of the pastors who were against reforms had been barred from ministering in AFM in Zimbabwe church building through court orders. He further says that he was even ready to go in prison for the sake of the ministry. What happened to the Johannine Christians has become the source of their strength. On the other hand, Anti-reformists in some places were also expelling the reformists from church building as they wanted to conduct their services. In some places, members have decided to co-habit as they share the same venue to conduct their services.

Persecution and expulsion caused the Gospel to spread to gentile nations. In AFM in Zimbabwe some pastors feared persecution in form of dismissal from employment and expulsion from mission houses. Pastors were also man handled and even being pulled from the pulpit and services could end as violence broke out. Pastors in some provinces were even interdicted through the court from performing their pastoral duties.

On the other hand, the schism in AFM in Zimbabwe had a positive impact. This is because, it influenced growth of the kingdom of God through establishment of new assemblies where the church is receiving more converts. As a result of the schism, for example in Bulawayo North Province, four new assemblies were established by the anti-reformist side in areas where the pastor and other church members have decided to support the constitutional reforms. They could simply start a new assembly in the area. These include Outer City, Inner City, Queens Park, Romney Hurst assemblies. This means a place that has only one assembly before the split now has got more. Dovlo (2005: 99) argues that in environments like these although the church continues to preach, the world and Christians lose confidence with the church and the Christian message it preaches. Therefore, it is difficult for these churches to gain more converts as it can when they are united. The world intends to see the church preaching and practicing unity.

In addition, the church spirituality increased as it engaged more in prayer for these challenges. Prayer services from National to local assembly level were conducted so that God could intervene in solving the conflicts and schism. Soon after the schism, Bulawayo North province conducted an all-night prayer for the whole Matebeleland region to pray for the church on 12 October 2018.

Due to challenges faced by the pastors which include being dismissed from employment, low financial income and other challenges, they engaged in serious prayer and fasting seeking God's grace so that His work will continue to grow. Some started church planting mission because they were chased from assemblies a thing they had never done in the past. To some pastors in AFM in Zimbabwe, this schism is compared to persecution like that faced by early Christians as they were troubled for the sake of the Gospel ministry. In an interview with Pastor Runganga (23/03/19), he confirms that the time the pastors were in was like persecution of the apostolic church because they are being barred by the courts and some church members from ministering the Gospel, some live without pay, some physically and verbally assaulted among other issues.

5.3 Economic Impact

Awojobi (2014:7) argues that church conflicts have an impact on church resources. In a case of schism, people with money may move to the same group leaving the other financially struggling. Due to such instability some may decide to sit on the fence whilst withholding their money while watching the events unfolding. This is a reality of what happened in AFM in Zimbabwe. Gathuki (2015:17) argues that conflicts and schisms lead to abuse of church funds. Money raised in the church end up being used for things it was not intended for. Instead of church money being used for basic church business that expands the Kingdom of God like evangelism and missions, a lot of money in AFM in Zimbabwe was wasted on courts. Elder Sibanda (12/02/2019) in an interview said that the church was supposed to engage in a dialogue and involve a mediator in resolving this crisis. Through this, it could have saved a lot of money that is being spend on courts. He says that local assemblies are struggling to do the normal church business. On the anti-reformist side, the national leadership has asked every assembly in Zimbabwe to have Sunday collection once every

month from January 2019 to May 2019 where the money goes to the National to meet legal costs as the groups fight for legitimacy.

According to Kweku (2013:112), conflicts and splits may end up having negative impact on economics. He says that as the groups split, relationships broke and due to these divisions business partnerships break as church conflicts may be taken even into business. This is because these schisms may become personal. In business some may not be willing to buy from their counterparts. In AFM in Zimbabwe when the split occurred, some of the church projects which were in progress were suspended due to financial decline or fear to lose the property after the courts rule in favor of the opposite group. Almost all church building projects in Bulawayo North Province which include Mahatshula. Selbourne Park and Imbizo were put on hold. There are some cases where after the split one of the groups took all the property leaving the other with nothing. This happened at Living Word assembly in Bulawayo North Province where after the split, the anti-reforms found another place to congregate. As they asked to share assembly property, the other group refused and remained with everything. In this scenario, people are demoralized from contributing their resources to the church.

The schism had a great economic impact to the pastors more than anyone else. As employees of the church, decline in finances affected their salaries. Some assemblies and provinces were no longer able to pay their workers. In Bulawayo West province, Overseer Zvavahera (20/01/2018) says that the contract with the Provincial office secretary was terminated due to inability to pay salaries. Many pastors were dismissed from work though some resisted citing that since the church

has split the old executive no longer had right to charge and dismiss those now on the other organization. The reason for dismissal was their rejection of the draft constitution and attendance of 22 September 2018 Council. Out of 26 pastors who were in Bulawayo North Province before the split, 22 of them were served with suspension and dismissal letters. Two pastors in Bulawayo Province lost their assemblies as they went to the reformist side while the pastors remained on the anti-reform side.

5.4 Social Impact

Adeyemo (2006:552) argues that conflicts cause damage to relationships, destroy organizations and demoralize people. One of the general purpose of the church is to unite people and give cohesion that is essential to their mutual security. The schism in AFM in Zimbabwe church has caused people to divide instead of uniting them. Enmity was created and even families broke. This happened when members of the same family had different views as they make choice on which side to follow. In an observation, I discovered that there are some assemblies with couples where the wife is a member of the reform faction while the husband goes to the anti-reform faction but before the schism they were going to the same church.

According to Gathuki (2015:15), Christians need to display unity and oneness since they are the body of Christ. Like human body, Pentecostal churches should remain united in one person who is Jesus Christ. The world therefore has to learn from the church and the church intervenes in conflicts that may occur in other organizations. If the church is divided like what AFM in Zimbabwe is, it may lose its reputation in Christian and secular worlds and at the end lose influence.

In AFM in Zimbabwe, the schism has destroyed relationships. People who used to be friends have now become enemies as a result of these church fights. In some places, there was even physical violence. Church leaders are now enemies to members of their congregation where the relationship used to be that of the father and sons. Church members are no longer talking and visiting others as they did before the schism. The schism in AFM has gone to that level where church members were labelling each other as Satanists. Those against the reforms are insisting that the draft constitution is a devil or the other god because of its content. Pastor Pako (28/10/2018) likens the draft to the image of Nebuchadnezzar in the book of Daniel and like the friends of Daniel who rejected to worship it, same are the anti-reformists who rejected the draft. Both groups claim themselves to be authentic and view each other as lost. In the book of 1 John 2:18-19, the apostle accused other groups with different views such as the Docetists that they are Anti-Christ. This scenario of judging others as evil also affected the Johannine Christian community.

On the other hand, the schism had a positive impact on social life of AFM members. Since the conflict was not solved, separation is another way to restore peace. It was health for those who love constitutional reforms to move together in their church and those against constitutional reforms also move as one. Co-existence has proved to be no longer possible as long as the draft constitution was being pushed to become church's constitution. Some of the church members are happy with the schism as they view separation with leadership which was in charge during the conflict and schism as good for them. This is because they accused those leaders for leadership failure and evil that caused the split. On 3 November 2018, the AFM in Zimbabwe of the anti-reformist side Reverend Chiyangwa held a seminar with pastors and elders at Northend assembly in Bulawayo. In his speech he was encouraging leaders on his side to desist from corruption,

falsehoods and adultery a thing which was common when the church was still one. Majority of leaders on the anti-reforms were accused as perpetrators of those things hence they were not to be seen again. He cited that such behavior causes the power of God not to manifest in the church. This shows that to a certain extent, the schism is celebrated and appreciated. The former AFM in Zimbabwe President Reverend Madziyire is accused by many for taking over the church united and left it divided. Since the time AFM in Zimbabwe existed, the church has never faced such challenges. It used to face small schisms where individuals started their own ministries with their own names. They also accuse them of spiritual decadence during their leadership. Some also accused his Deputy President Reverend Chiyangwa during the schism for being power hungry as they interpreted him as having intentions to take over leadership. Such also disassociate themselves from the anti-reformist side.

During the early Christian church, divisions had destroyed the social stability of the community as enmity was planted during persecution. Dispersal also resulted in destabilization of social order as many left their relatives and friends fleeing from persecution by other church members especially the Jews. Doctrinal differences caused tension between Christian community as preachers attacked each other. For example, Paul attacks the Jewish Christians of the law. James, also attacks Paul for example when he says that faith without works is dead. This was in contradiction with Paul's teaching of salvation by faith and not works. Persecution by Jewish Christians even led to death of some opposing Christian members like Stephen in Acts who was stoned to death for his faith. However, the difference did not reach such stage in the schism of AFM in Zimbabwe.

5.4.1 Social Impact from the Conflict Resolution methods used.

Miller (2013:13) argues that a conflict can be made painful and worse by the way which is used to try and resolve it. This is what happened in AFM in Zimbabwe. Although at some stages mediation was used through the AFM International leadership. Secular courts were mainly relied upon in this crisis. The secular courts do not emphasize on reconciliation but justice of the law. Delay in the courts also lengthened the time span of the conflicts until the schism occurred. Miller (2013:34) says that Biblical peacemaking involve active commitment to restore damaged relationships and develop agreements that are just and satisfactory to everyone involved. The main concern for Biblical way of conflict resolution is reconciliation.

In AFM in Zimbabwe, the AFM International leadership was involved in conflict resolution where they advised that the draft constitution was to be taken to Provincial Councils before entering into the National Workers Council for adoption. During the 28 April 2018 National Workers Council, AFM International President Reverend Chikane advised so citing that radically imposing that draft while a certain group is not happy will end up splitting the church. As a result of his advice, the draft constitution was not adopted in that council. Elder Matende approached the high court complaining that the council was not well convened and need to be reconvened so as to finish the business that is, adopting the draft constitution. A court order was issued which forced the church to conduct another council on 15 September 2018 where the draft constitution was adopted leading to a split. In this council Professor Chikane the AFM International was barred from attending the council by the court order. At assemblies, court orders were used to barre pastors from ministering the Gospel in church and this worsened the situation as there was never peace but continuous division in the church. In spite fact that the AFM International leadership attempted to resolve the

conflict through its advice in councils and other meetings, those in support of the constitutional reforms continued to push until they finalized their process up to the implementation of the new constitution whilst the process of dialogue is still pending. Apostle Ezekiel Guti of ZAOGA apart from the AFM International leadership is one of the church leaders who called AFM in Zimbabwe leadership for dialogue. Although the church has already split, the dialogue continued hoping that unity can be restored. While dialogue is going on, these cases are also being dealt with at the High court of Zimbabwe where both camps approached courts claiming legitimacy as true AFM in Zimbabwe. The High Court case number of the case reported by the reformist faction is HC9149/18 and for that reported by the anti-reformist faction is HC 179/19.

5.5 Conclusion

Schism in AFM in Zimbabwe shows that the negative impact is more than its positive effects. However, apart from these negative effects, the church continues to split. This shows that conflicts and schism are inevitable in organizations. Zimbabwe is now full of churches which came out of AFM in Zimbabwe and a lot of souls are being saved.

CHAPTER SIX

SUMMARY AND CONCLUSION

6.1 Introduction

The researcher has investigated on the schism of the First Century Christian churches focusing mainly on the Johannine Christian community, the AFM in Zimbabwe schism before, during and after the 2018 great schism. This chapter is therefore going to summarize the investigations of this research and draw a conclusion.

6.2 Summary

6.2.1 Chapter One

The first chapter of this research deals with the outline of how worthy the research is to be undertaken through the statement of the problem, area of investigation, justification, aim, objectives, methodology and the literature review. It clarifies how and why investigation was going to be conducted about the schism in Pentecostal churches using AFM in Zimbabwe 2018 Great schism as an example.

6.2.2 Chapter Two

The second chapter is about investigation on schisms in the early Christian church with particular focus on the Johannine Christian community from 70-100AD. It was discovered that the church had gone through various phases of schisms. The first phase is from 50-80AD before the writing of the Fourth Gospel. Phase two was around 90AD a period when the Gospel was written. The period around 100AD covers the third phase when John's epistles were written. The final phase is the second century after John's epistles were written. There are a number of church groups as a result of the schisms. These include the Jews, Jewish Christians, Apostolic Christians, Hellenistic

Christians, Johannine Christians, Crypto Christians, Seccessional Christians, Apocalyptic and Catholic Christians. These groups emerge as a result of Christological, ecclesiastical, eschatological, pneumatological and ethical differences.

6.2.3 Chapter Three

The third chapter deals with the causes of schism in AFM in Zimbabwe before year 2018. Schism during this period produced denominations that are in two forms. These are African Independent and Pentecostal churches. Some of the major causes of these schisms include quest for political freedom, Doctrinal differences, Protest against modernism, call to start Gospel ministry, church structure and management, overemphasis on pastoral ministry neglecting other ministries of the five-fold ministry and the economic meltdown in Zimbabwe.

6.2.4 Chapter Four

Chapter four expounds on the AFM in Zimbabwe 2018 Great Schism where the church split and produced the two major groups, one for constitutional reforms and the other against the constitutional reforms. Conflicts regarding the constitutional reforms process in one of the major causes of the schism. Factors associated with the constitutional reforms that resulted in unresolved conflict which ended in a split include leadership succession plan, the constitutional amendment procedure, centralization of all church funds at national level, involvement of judiciary, secularization and doctrinal differences.

6.2.5 Chapter Five

It is the last chapter in this research which deals with the impact of the schism in AFM in Zimbabwe. The schism has impact which is both negative and positive. Economic, spiritual, social impact are among types of impact of schisms in AFM Great Schism. Internal and external dialogue to resolve conflicts and schism were used. The secular courts were also utilized but until the end of this study, no unity is restored yet.

6.3 Conclusion

6.3.1 Unresolved Conflicts result in Schism

During this research, it was discovered that schisms in the church were a result of conflicts that were not well resolved. It shows that conflicts are inevitable since from the inception of the Christian church in the first century until now, the church is continuously affected by conflicts and splits. In the first century church, the Jewish church resisted to accept Jesus as the Messiah and also the Christian church continued to hold on their belief that Jesus is the Messiah. The same happened in AFM in Zimbabwe church after 1930 when the AICs emerged. They resisted the Western orthodox form of Christianity and decide to hold on to the form of Christianity which upheld African indigenous way of living. The 2018 great schism is characterized by both groups of those in support of the constitutional reforms and those against them. As the conflict continued regarding the process and the content, each group maintained its position thus resulted in a split. The research discovered that the method used to resolve the conflicts caused the split in AFM church. The groups relied on courts as conflict resolution methods more than negotiation. The courts took long to finalize the cases it received until the church split. The church is now already split but the cases in courts are still pending. It was discovered that dialogue was used in resolving conflicts but it was not taken seriously. The advice from the dialogue with the AFM International

leadership were put aside. Despite the fact that the AFM International leadership advised to stop the reform process, the constitutional reform process did not stop instead it was finalized and implemented a scenario which makes the situation more difficult to reunite both parties.

6.3.2 Continuous Schism caused by Newly Existing Phenomena

It was discovered that since the birth of the Christian church, this church continued to fragment.

This was mainly caused by some contemporary factors of the time. The schism of the first century church was mainly caused by Christological differences, the first phase of schism in AFM from the 1930s to the 1960s was mainly caused by resistance of Western colonial domination through imposed Western orthodox notions. This phenomenon was different to that which caused schism in the later phase when the country has already attained its independence. The schism after the 2010s was mainly caused by factors which include the economic crisis in Zimbabwe during the time and form of leadership which failed to address certain issues to accommodate these schematic groups. These include failure to accommodate their ministries such as Apostles and Prophets which Makandiwa and Vutabwashe gave themselves after starting their own ministries. The research finds that the AFM in Zimbabwe church 2018 great schism was mainly caused by constitutional reform conflicts a phenomenon that is new in the history of the schism in AFM church. However, there were some issues in the draft constitution that were not new. These include doctrinal and leadership matters. As a result of newly existing phenomena, it is therefore imperative to continue with the study of the schisms from time to time to be updated of contemporary issues in the religious world and add to the religious body of knowledge.

6.3.3 Doctrinal Differences always at the center of Schisms

The research discovered that in all schisms in Pentecostal churches, doctrinal issues are always involved. Different interpretations of the scriptures bring disunity in the church which result in schisms where each church will be free to pursue doctrines they perceive to be correct. In the first century church, there were Christological, ecclesiastical, pneumatological and eschatological differences among the Jewish church, Jewish Christians, Johannine Christians, Crypto Christians and Seccessional Christians. In the 1930s schism, Western notions of orthodox were rejected by those who formed the AICs. The orthodox ideas include proper teaching of Christ, salvation, grace and others. This was resisted by African ministers who were used to the law of Moses. During the 1940s when Pure AFM church by Madida Moyo split, they protested against secularization of the church and rearing of pigs at the church farm. This is because they held to Old testament view that pigs are unclean animals. Different interpretations on polygamy also cause Mugodhi and Chiumbu to split as they were accused of being polygamous.

During the split of Makandiwa and Vutabwashe in the 2010s, one of the causes seem to be doctrinal, that is the church's interpretation and emphasis on pastoral ministry neglecting others. It was discovered in the research that a number of pastors believe that they were not all called to be pastors but some to be apostles, prophets, evangelists and teachers. On the 2018 AFM great schism, doctrinal issues included in the constitutional reform draft sparked the split as some accused the draft constitution to be full of doctrinal error. These doctrinal conflicts include what the anti-reformist group calls a violation of ecclesiastical order by making an elder to be the chairman of the pastor. The pastor is regarded as the shepherd and visionary ordained by God to lead the sheep. Elders are also viewed to be part of the sheep. Another conflict arose from the

amendment of the church's confession of faith where prophecy is elevated to the position of the spoken word. The anti-reformists argue that the spoken word has to be tested by the scriptures. They also hold a view that the confession of faith was not to be changed because it had never put the church into problems. There also a number of doctrinal conflicts which include membership. Being by an AFM church member was now in the draft constitution taken as a qualification for one to be a member of the church. The other group argued that every Christian including those born by believers have to reach a point they make their personal choice to accept Christ. This proves that doctrinal differences were always been involved in schisms in churches.

6.3.4 Constitutional Reforms a Major Cause of AFM in Zimbabwe 2018 Great Schism

Although there are other factors that influenced the AFM great schism such as leadership succession and others, they were all being driven through the constitutional reforms. The constitutional reform's failure to follow proper procedures produced conflicts especially when the content of the Draft was against other members views. The was disrespect of human rights because church councilors at provincial and assembly level were denied chance to put their contributions in the new constitution. They were never consulted. The draft constitution was produced by a small number of people who were part of the constitutional committee of which some even resigned during the conflict. They complained that the chairperson of the reforms did not give them enough room to put their contributions as well. The draft was pushed for adoption in the national Workers council an issue which was resisted by others. After it was rejected by others to make the draft go back to the provinces for amendment the group against reforms decided to continue with the current constitution they saw is preserving the heritage of the church fathers so that they will later restart the constitutional amendment process.

The content in the draft constitution brought a lot of controversy. It was discovered that majority of church members viewed the new organizational structure as secularization of the church due to application of secular principles. This include the involvement of the judiciary, chairmanship of the elders, elimination of pastors' wives from chairmanship of the ladies' department, financial targets for assemblies among others. It was also discovered that love of money has caused the conflicts. Centralization of resources and equal distribution of them caused some pastors who were used to earn much lose some of their income. Some protested against the new constitution because they wanted to protect their income especially those in town and at big assemblies which are financially strong. Those in support of the reforms of the constitution view the content of the draft constitution not as secularization but professionalism since the church is an organization like any organizations that need good administration.

The research discovered that lack of trust in those who drove the constitutional reforms birthed the conflicts which ended in a schism. This is because the conflict began while the constitution was still a draft subject to amendments. People did not split until the 15 September 2018 NWC when they discovered that the draft was made the constitution and were left with no hope of further amendment. Some also argue that if the constitution is adopted the resolution of the council is to be obeyed instead of splitting the church. Inconsistency of leaders who supported the reforms, caused the reformist side to continue losing members. In the 15 September 2018 NWC it was resolved that since the section to do with the elections was adopted, pending elections were to be conducted by the draft constitution. In contrary to this, elections were conducted using the current constitution. After the draft constitution was fully adopted in February 2019 many people were

disappointed when no much in the draft constitution were amended. They continued to lose pastors and some of their assembly members as they rejoined the group that subscribe to already existing constitution. The constitutional reforms were also used to delay the national elections until this process was complete. It did not go well with others who believed that the delay was to accommodate the National Secretary of the time his age was slightly below the required to contest for presidential elections. This same later became the church president on the reformist side after the elections.

6.3.5 Schisms have Both Positive and Negative Impact

This research discovered that schism in Pentecostal churches have both positive and negative effects. The major challenge of the schism is that it has spiritual, economic and social challenges to the church, members and the society. The level of spirituality of the church was negatively affected and many backslid, services banned in some places through court orders or local members locking each other outside the church premises. Financial levels fell which affected a lot of programs of the church. Relationships were destroyed by these schisms and the reputation of the church is affected as the society expects the church to demonstrate love and unity and not divisions.

The social conflict theory has proven to be applicable in the AFM in Zimbabwe 2018 great schism as issues to do with leadership succession and distribution of resources were at play. Most of the pastors in urban assemblies revolted against the draft constitution and even opted for a split while some in rural areas supported the centralization of resources as they anticipate for their financial relief. Some lay leaders complained of abuse of church money they say is being channeled to individuals and not for the benefit of the whole organization. The consolidated revenue fund in the

draft constitution aims to control these issues. This shows that as long as there is unequal distribution of resources and different levels of authority in the church, it is difficult for the society to have unity. On peace building and reconciliation, it is one of the best method to resolve conflict but can be ineffective if both or either part decides not to corporate. This model was going to be the best in AFM in Zimbabwe church as it was going to reduce damages in the church by creating unity and healing. However, apart from mediators like Professor Chikane and Archbishop Apostle Guti, the mediation process was disregarded by some.

It is evident that the Christian church is continuously affected by schism even from the time of its birth until now. AFM in Zimbabwe is one of the church that is not spared in this regard. The expansion of the church as we see it spreading throughout the world is a result of these schisms. After this research, it was noticed that as long as the church continue to exist, schisms will continue. It appears that church split cannot be avoided.

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INTERVIEWS:

Reverend Manyika, E. Rufaro, (28/08/2018)

Reverend Madziyire A. Bulawayo (19/12/2018)

Overseer Nhira. N. Bulawayo, (16/03/2018)

Elder Saita, M. Bikita, (25/12/2018)

Elder Sebata. S. Rufaro (16/04/2018)

Pastor Pako, Bulawayo. (28/10/18)

Matimba, Harare. (23/09/2018)

Mr Matindike, S. Gweru. (12/02/2019)

Deacon Madzimure C. Masvingo. (23/12/2018)

Pastor Runganga, C. Victoria Falls. (23/03/2019)

Elder Shamhu, M. Bulawayo. (13/02/2019)

Pastor Mandishona, I. Bulawayo. (26/02/2019)

Deaconess Kufa, H. Harare. (18/02/2019)

Overseer Chinyemba, A. Masvingo. (26/04/2019)

Pastor Danda, J. Rufaro. (15/09/2018)

APPENDIX

INTERVIEW GUIDE:

Interview guided by the researcher

1. When was AFM established in Zimbabwe?
2. What leadership position do you hold in AFM?

Church council Yes [☐] No [☐]

Department leader Yes [☐] No [☐]

Pastor Yes [☐] No [☐]

How long have you served in the above stated capacity?

How did you become a leader in AFM?

What is your opinion on the AFM in Zimbabwe 2018 schism of this church?

3. 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?

4. What were the effects of schisms in AFM?
5. Suggest possible strategies on how Pentecostal churches can handle their disputes peacefully without splitting.