

MIDLANDS STATE UNIVERSITY



**LEADERSHIP DISPUTES AS ONGOING: AN ANALYSIS OF THE ZION
APOSTOLIC FAITH MISSION CHURCH IN ZIMBABWE (1923).**

BY

RABSON SHANGARAI R13591R

**A DISSERTATION SUBMITTED TO THE FACULTY OF ARTS IN PARTIAL
FULFILMENT FOR THE REQUIREMENTS OF THE BACHELOR OF ARTS
HONOURS DEGREE IN THEOLOGY AND RELIGIOUS STUDIES**

GWERU, ZIMBABWE

NOVEMBER 2015 SUPERVISOR: DR C. MWANDAYI

RELEASE FORM

NAME OF AUTHOR: RABSON SHANGARAI

TITLE OF DISSERTATION: LEADERSHIP DISPUTES AS ONGOING:

AN ANALYSIS OF THE ZION APOSTOLIC FAITH MISSION CHURCH IN
ZIMBABWE (1923).

DEGREE TO WHICH DISSERTATION WAS PRESENTED: Bachelor of Arts Honors
Degree in Theology and Religious Studies

YEAR GRANTED: 2015

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SIGNED:.....

ADDRESS: MUTAMBA PRIMARY SCHOOL, P O BOX 540, JERERA.

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FACULTY OF ARTS

The undersigned certify that they have read and recommended to Midlands State University for acceptance of a dissertation entitled: **LEADERSHIP DISPUTES AS ONGOING: AN ANALYSIS OF THE ZION APOSTOLIC FAITH MISSION CHURCH IN ZIMBABWE (1923).**

SUBMITTED BY: RABSON SHANGARAI, Registration number R13591R in partial fulfillment of the requirements for the Bachelor of Arts Honors Degree in Theology and Religious Studies.

SUPERVISOR:..... DATE

CHAIRPERSON:..... DATE.....

DECLARATION

I declare that this exploration is the product of my own work and the research work has not been presented as elsewhere either for purposes of academia or any other conceivable purposes. The views of others used to clarify have been acknowledged.

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Rabson Shangarai Date:.....

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ABSTRACT

This dissertation seeks to show that leadership disputes are an ongoing phenomenon in the Zion Apostolic Faith Mission Church in Zimbabwe since its inception in 1923 to date. The founder Bishop faced some leadership disputes, his son and the second bishop Dorious (1985-2012) faced some leadership disputes. Dictatorship and general church maladministration during Dorious' reign created leadership disputes which spilled into today's leadership wrangle pitting Jameson the eldest surviving son of the late Bishop Dorious and his youngster Ezra. Factors precipitating these disputes shall be revealed in due course and a conclusion shall be available.

ACKNOWLEDGEMENTS

Expression of gratitude shows an appreciation of the hands extended by others as I did not work this project from a vacuum. Quite a number of people were instrumental in the success of this project, most importantly parents who made me a member of the Zion Apostolic Faith Mission Church in Zimbabwe and also devoted their time and resources towards my education. Equally important also are my brothers and sisters. My wife Netsai Nyika was also my pivot for her emotional and financial support through and through. I do not forget also my supervisor, Dr C Mwandayi for his heartily and fatherly supervision. I also want to thank Farai Panashe Chari and Edmore Chetechete (Ruwani Secondary School bursar) for typing and editing part of this project therefore greatly contributing to its success.

DEDICATION

I dedicate this work to my parents, brothers, sisters and the Shangarai group of families at large. This dedication is also extended to all university colleagues. I also wish to dedicate this work to my lovely wife Netsai Nyika and kids namely Tendai, Chergyman, Caroline and Rabson (JNR) Shangarai.

ABBREVIATIONS

ACCZ	Apostolic Christian Church of Zimbabwe
AICs	African Independent churches
CCACZ	Christian Catholic Apostolic Church of Zion
ZAC	Zion Apostolic Church
ZAFMC	Zion Apostolic Faith Mission Church
ZCC	Zion Christian Church

CHAPTER 1

INTRODUCING THE STUDY

1.1 Background to the Study

The history of Zionist Churches can be traced from the United States of America in the late 19th Century. According to M.L Daneel (1971), in around 1896, John Alexander Dowie founded the Christian Catholic Apostolic Church of Zion (CCACZ) with its headquarters at Zion city near Chicago in U.S.A. This church had a missionary endeavour to reach out across the Atlantic to Africa. According to Daneel M.L (1971), in around 1904, Daniel Braynt moved to South Africa and made his first black convert in around 1908 who was Engenas Lekganyane who later formed the Zion Christian Church which exists to the present. In about 1913 three key Rhodesian migrant labourers were converted to the faith by Engenas Lekganyane who was then under the - tutelage of Daniel Braynt these were Peresu Masuku now commonly known as David Masuka. Samuel Mutendi and Andreas Pedzisai Shoko. The three are the ones responsible for bringing Zionism to Zimbabwe in 1923. The three formed different churches in Zimbabwe. Peresu Masuka formed the Zion Apostolic Church (Z.A.C), Mutendi Samuel formed the Zion Christian Church (Z.C.C) and Andreas Pedzisai Shoko formed the Zion Apostolic Faith Mission Church (Z.A.F.M.C). However, of interest here will be Zion Apostolic Faith Mission Church. This research will be limited to the leadership disputes that took centre stage in the Zion Apostolic Faith Mission Church in Zimbabwe since its inception in 1923 to date. Consequently, therefore, this dissertation is categorized in the area of Christianity in Africa where the researcher will conduct a brief analysis on the formation of African Independent churches (AICs) with a special emphasis on the rise of Zionism and the subsequent formation of Zion Apostolic Faith Mission Church in Zimbabwe.

1.2 Problem Statement

Leadership disputes is at the centre of this church since its formation in 1923. Leadership disputes were first seen during the reign of the founder Bishop Andreas Shoko (1923-1984). The church split after his death. His son Dorious took over in 1984 until October 2012. After his death the church again split. Currently there is a leadership dispute ravaging the church pitting his two eldest sons Jameson and Ezra. So, leadership disputes become a problem in the church which needs a critical analysis.

1.3 Research Questions

The research questions below will enable one to understand the crux or reasons behind leadership disputes in ZAFMC often leading to the split of the church. What is meant by the phrase "leadership disputes"? What makes a bishop a bishop in the Zion Apostolic Faith Mission Church in Zimbabwe? Who ordains a bishop? What makes this sacrament valid or invalid? Who makes the ordination valid? Are the courts of justice able to make one a valid bishop. All these burning questions shall be grappled with in the dissertation. Since ordination of a bishop is the seal of leadership disputes which might culminate in factions becoming separate churches.

1.4 Justification

Hitherto, a plausible number of scholars have written about the leadership disputes that have ravaged the Zionist churches especially the Mutendi Z.C.C but nothing significant has been done on the leadership disputes ravaging the ZAFMC in Zimbabwe. For this reason, therefore, the researcher has seen it necessary to cast nets wider to conduct a rigorous and intensive analysis of the ZAFMC leadership. As a member of this church, I am therefore curious to write about my own church from the insider perspective rather than depending from outside scholars who might distort some information for their own selfish interests.

1.5 Aim and Objectives

The aim of this research is to make an analytical study to the leadership controversy currently underway in the Zion Apostolic Faith Mission church. This aim shall be made possible to achieve through the following objectives:

1. To trace the background of the Zion Apostolic Faith Mission Church in Zimbabwe.
2. To assess the leadership disputes that led to the formation of Zion Apostolic Faith Mission church.
3. To critically analyse the disputes during Dorious reign and its consequences.
4. To examine the current leadership disputes pitting Dorious two eldest sons Jamerson and Ezra.
5. To evaluate, recommend and conclude on the leadership disputes.

1.6 METHODOLOGY

1.6.1 The Historical approach

The historical approach is vital for it highlights the development of events and key players in the identified events. This method seeks to understand the life experiences of the church and the people. So, all sources in the form of archival information and all that has been written on the subject under research shall be used. These sources will help us to understand the developments of the church. However, the major weakness of this approach is that most of the events in the ZAFMC are not recorded on paper, rather they circulate as oral and are accepted as such. The little information that is written again faces a dilemma it was were written by outsiders like Daneel M.L. No concrete information has been written by insiders. Therefore, the history here may be twisted and manipulated and therefore be false putting the whole research into a nightmare. This approach works to trace the rise of Zionism and the subsequent formation of Zion Apostolic Faith Mission.

1.6.2 The Phenomenological approach

Etymologically, according to J.L. Cox (1991:26), the term phenomenology is derived from a Greek word "phainomai" which means that which shows itself or that which appears. This method encourages researchers to let the phenomena manifest or speak for themselves. Researchers are therefore not expected to force the phenomena to conform to their preconceived ideas as this will distort the whole research. Researchers are therefore encouraged to describe the whatness of things as they manifest. Some of the key principles of this method include 'eponche', empathetic interpolation and non-reductionism. Epoche means bracketing, that is, the researcher must bracket off or suspend preconceived ideas. Empathy means that the researcher must feel with the believers in acquiring information. The researcher must feel in the believer's shoes and the believer is always right. Lastly, non-reductionism simply mean that the researcher must not reduce the phenomena to what it is not and therefore avoiding value judgements. The strengths of this method is that it tries by all means to curb and erase biasness. It encourages an honest and fair research to produce true and quality work. However, the weakness is that it is not practical for researchers to practice hundred percent epoche, nor to suspend preconceived ideas. Thus, in most researches an element of biasness might be seen. To say the believer is always right, the method is not guarding

against deceitfulness. However, despite all these weaknesses, the method will be very central and pivotal in this research in order to produce a fair and quality piece of work which is underpinned by honesty and faithfulness.

1.6.3 The Ethnographic approach

Ethnography is a research method that mainly entails observing religious actions and traditions. As a member of this church, the researcher will also give his observations on the leadership disputes ravaging the church. Its strengths is that it works hand in glove with other approaches. Its major weakness might be biasness though the researcher tries to be neutral and fair. This approach is normally used when giving evaluations and conclusions.

1.6.4 The Analytical approach

Beyond any reasonable doubt, this is going to be the most useful tool as it is and also enshrined in the topic of this research. This will enable the researcher to objectively and critically compare and contrast data gathered for the purpose of drawing an objective conclusion. This approach will be used to analyse the leadership wrangles in ZAMFC.

The major strength of this approach is that it tries to set the truth behind the leadership disputes in ZAFMC. However, its weakness might be that it suffers from limited sources as well as false and exaggerated information which might lead to false conclusions.

1.6.5 Data collection techniques

Interviews

The interview approach therefore becomes the primary and basic source* of information. Interviews are central and pivotal to this research for it promotes bilateral exchange of information between the researcher and believers. In this case, the researcher will not find solace in being an armchair researcher isolated from sources of data, rather the researcher will interact and feel with the believers in acquiring relevant information through empathy. For this reason therefore, the researcher shall embark on an extensive interview agenda in the ZAFMC. This approach will be very useful in tracing the history of the church and events of the church to come up with concrete information. This will also work on acquiring information on the leadership disputes currently tearing the church apart between Jameson and Ezra. This is its major strength. However, its major

weakness is that, as a member of this church and subscribing to the Jameson faction, some interviewees from the Ezra faction try to give false information and those from the Jameson faction become overzealous and gave exaggerated information which might conflict and contradict each other. So, some interviewees might manipulate and twist oral information and others exaggerating it for their own selfish needs therefore putting the research into a dilemma. However, in this endeavour, the researcher will conduct purposive interviews. Purposive interviews will target surviving high priests, priests and elders of the church who worked hand in glove with the founder bishop Andreas Pedzisai Shoko and those who worked with the second bishop Dorious. Also to be targeted is the immediate family of the late Bishop Dorious in order to get information.

1.7 Literature Review

In this research, I need to understand, describe, interrogate and scrutinize the works that were proffered by other scholars in the area of leadership disputes. Critical analysis is therefore to be made so as to establish the real factors behind leadership disputes. The following are only a few books that I have reviewed and found helpful to this work:

Daneel M, L, (1971) "*The Quest for belonging*", did a lot of work in interrogating the reasons behind the formation of African Independent churches (AIC). Also he delved significantly on the leadership disputes between historical churches and African indigenous people leading to the split of the church. He also dealt with Zion Christian church (ZCC), Zion Apostolic Church (ZAP) and Zion Apostolic Faith Mission Church (ZAFMC) but unfortunately he did not interrogate deeper in matters concerning ZAFMC.

Hastings Adrian in his work (1994) "*The church in Africa 1450-1950*", has no much to say but only concurs with Daneel ML in scrutinizing the reasons leading to the leadership disputes between indigenous people and the historical churches which ultimately tore the church apart. He also dealt with some African independent churches but failed to go deeper into the affairs of Zion Apostolic Faith Mission church. He also dealt on the Donates Controversy.

Isichei Elizabeth, in her work (1977) "*A history of Christianity in Africa*" dealt with reasons leading to indigenous people splitting with historical churches which emanated from leadership disputes. She also dealt with reasons leading to African independent churches splitting themselves.

Baur J, in his work (2009) *"2000 years of Christianity in Africa"* also dealt with issues and reasons that created hostility between African Independent Churches and the indigenous people. He did not deal very much with ZAFM church, rather, he concentrated much on the Donatist controversy in North Africa leading to the formation of the first African independent church from the Catholic Church. This was the seed sown, emerged and became a seedling in ZAFMC in the late 20th century and early 21st century.

Daneel Marthinus in his work (1971) *"the old and new in Southern Shona independent churches volume 1, Background and Rise of the major movements 1971"*, dealt intensively with the formation of African independent churches with a special emphasis on the rise of Zionism and the subsequent formation of Zion Apostolic Faith Mission Church (ZAFMC) in Zimbabwe by then Rhodesia. He dealt very much with the founder Bishop of ZAFMC Andreas Pedzisai Shoko until 1971, his works from then on until his death in December 1984 was not recorded.

In the next chapter, we will be dealing with the origins of African Independent Churches and ultimately the formation of Zion Apostolic Faith Mission Church in Zimbabwe (1923).

Sundkler B. G. M (1961), *Bantu Prophets in South Africa* traces the development of the Bantu Churches in South Africa which seceded from the missions or split amongst themselves. Dr Sundkler gives a fascinating account of the life and aspirations of these purely Bantu churches and of their leaders. His studies concentrated on the contact which took place between the old heritage of the people and the new message of the Christian gospel putting in consideration Zulu ideas and inspirations. Unfortunately, Dr Sundkler did not trace the origins of the Zionist churches in Zimbabwe.

Barret D. B (1968), *Schism and Renewal in Africa*, traces the development of AICs in general as a result of the schisms between white founded missionary churches and the indigenous people.

Barret views AICs in general as a reform of the orthodox, mission related Christianity. There is also a sense of a reform of African traditional religion. AICs therefore tend to be a syncretistic mix of mission related churches and ATR with a more bias towards ATR like Sundkler who did not deal very much with the origins of Zionism in Zimbabwe.

CHAPTER 2

ORIGINS AND FORMATIN OF AFRICAN INDEPENDENT CHURCHES

2.1 Introduction

This chapter seeks to elaborate on the origins and formation of African independent churches in general with the special emphasis on the rise of Zionism which consequently led to the formation of the Zion Apostolic Faith Mission Church in Zimbabwe. This chapter will also deal with some factors which created some schisms and disputes in leadership, liturgy and ecclesiology between the indigenous people and the Western founded missionary churches which fumed hostility and revolt. This will help to have a clear background understanding of the Z.A.F.M.C and the problems surrounding it. At the end one must appreciate the rise of Zionism and the ultimate formation of Z.A.F.M church in Zimbabwe. A conclusion will be given at the end of the chapter.

2.2 The rise of Zionism

According to Falk (1979), the rise of Zionism in Southern Africa especially South Africa and Zimbabwe was a culmination of the leadership disputes between the indigenous people and the so called traditional churches which were introduced in Southern Africa in the late 1890's following colonialism. Soon after colonization, western missionaries found themselves scattered in Southern Africa establishing churches and mission stations in various places. For instance, the Roman Catholic Church at Chishawasha and Gokomere in Masvingo, the Anglican church at St Augustine Penhalonga in Manicaland and the Dutch Reformed Church at Morgenster in Masvingo. In their bid to Christianize and civilize the indigenous people, Africans were forced to convert to these churches and abandon their African religion. Unfortunately, the so called traditional churches neglected some crucial African values which led to disputes in leadership and ultimately Africans revolted forming their own splinter churches independent of white owned churches with localized leadership.

For Groves C.P (1964), the rise of Zionism was a reaction against a lot of factors against the traditional churches, for instance, western churches demonized whatever was African, taught Africans to hate themselves and condemned veneration of ancestors by the indigenous people. According to P. Falk (1979) blacks were taught to glorify whatever was Western, were taught to venerate Western ancestors in the church in the form of saints. They were taught to venerate Saint Theresa, St Monica, and St Augustine and many others. This became

a thorn in the flesh for blacks which fumed hostility and grumbling and finally they revolted forming their own churches which tolerated some African values, beliefs and practices in their mode of worship. Again blacks reacted against Colour bar in the church. To be black meant to be inferior. In most cases white pastors were paid better than black pastors. White pastors would go to holiday whilst blacks were not going to holiday. In general, indigenous people suffered a lot of racial discrimination in the white owned churches which cultivated grumbling, hostility and enmity which led to leadership disputes and obviously a revolt. As such, black Christians felt that they needed a conducive church to worship without feeling inferior.

Sundkler (1961) concurs that the translation of the bible into vernacular scriptures caused the rise of Zionism. Prior to these translations, indigenous Christians relied on the missionary reading and interpretation of the bible who withheld some parts of the contents and distorted some of the things they reported from the bible. They chose to share only some sections and leave out others. Reading the translated bible, African Christians began to detect a basic discrepancy between missions and made a number of discoveries that were to them major points of conflict, namely the traditional customs attacked by missionaries. This led to the rise of Zionism as they regarded the Bible as an African book.

Consequently, for Groves C.P (1960), Zionism grew because Africans were rebelling against a Christianity that had become over Europeanized. They were looking for a mode of religious expression which was philosophically, sociologically and spiritually African and satisfying. Therefore Zionism found a fertile ground for itself propagation in Africa as they sought to correct foreignness of the church considering African culture and religious consciousness in their mode of worship. Because of this reason, Zionism managed to attract the hearts of many Africans as it criticized missionary leadership for undermining the values, norms, beliefs and practices of Africans. Therefore in Zionism liturgy was made more African and seems to be a return to African cultural manifestation. In a word Zionism grew because of the monopoly by missionary churches to Europeanize Christianity, this enhanced disintegration other than solidarity.

According to P. Falk (1979) Zionism also grew on the basis that missionaries were perceived as failing to effectively communicate to Africans and had the absolute control over the scriptures which ultimately led to misinterpretations. Their interpretation of scriptures was final. This monopoly left Africans spiritually hungry and resisted this type of Christianity in

favour of Zionism where African spirituality found fulfilment. Lastly for P. Falk (1979) Zionism grew and found support from Africans because it was against political and economic aggression from white owned churches. Zionism rose as a result of political and economic inequality. The basic background through which Zionism grew was economic deprivation. It was an economic protest against exploitation and plundering of African resources by colonial powers. As a result of the quest for political and economic independency Zionism grew as it called for unity of purpose, partnership and fellowship amongst Africans to do away with colonialism. Zionism applauds the statement by Marcus Garvey that says “Africa for Africans”, which simply means that African resources must be used by Africans for their prosperity. Therefore, Zionism found a fertile ground to rise as it joined Africans to fight racism in the white missionary churches and the civil society.

In the same vein according to Cairns E.E (1996) blacks were not treated equally, respected and recognized as equal human beings in the church. So, there was a general white missionary domination in churches. In Southern Africa blacks were looked down upon because of social Darwinism, that is, black were not true and real human beings like whites, rather they evolved from apes. Therefore, in their spectacles blacks were part of total darkness and nothing good could come from the black person. Therefore, it was the right of the white man to Christianize and civilize the black man. Also, white owned churches failed to observe African culture like singing and dancing, dreams and visions, healing, polygamy and spiritual gifts. The rise of Zionism was also a reaction against colonialism. It is because of these and other issues which plunged the church into a leadership wrangle which tore the church apart and which saw indigenous people forming their own churches independent of white owned churches. Because of these inequalities in the church, Zionism found a fertile ground for propagation and ushered in a new method of worshipping and communicating to God in an African garb rather than a Christianity which was over-Europeanized. As a result, Zionism grew and a lot of Zionist churches were formed but of interest here will be the Z.A.F.M.C which tolerated Africanism and Africanness in the church rather than championing a Euro-centric agenda.

In the same view, for Henry Venn (1892) in South Africa, Cairns what these honest and serious African Christians sought to achieve was to become self-governing, self-supporting and self-extending. The major aim was to rule and support themselves as well as freely spreading the wings of Zionism. As a result, African Christians pulled out from the Western

missionary churches and began to worship under the banner of Africanisation of worship. These churches now enjoy the biblical freedom in the context of African spirituality. They were now worshipping God in their own culture. As a result, Zionist theology and ecclesiology is extremely different from that of the western missionary founded churches. They tolerate hereditary leadership and justify their stance using the Elijah-Elisha traditions. Singing and dancing is part of the worshipping culture because on its own, it is therapeutic unlike in missionary found churches where there was too much formalism and coldness in the church. Also, unlike the western missionary founded churches, Zionist churches are spirit type churches. Therefore for Sundkler B (1960) Zionists tolerate spirit possession in a prophetic frenzy. They respect visions and dreams as biblically supported.

Zionist churches are tolerant to African values like Polygamy as biblically supported. They cite examples like Abraham, Isaac and Jacob who all had polygamous marriages in the Bible. Despite Abraham's polygamous marriage God declared him his friend. As such, Solomon had a thousand wives but was God's most loved. For Zionists polygamy is not a crime and was never condemned in the Bible, rather polygamy is biblically supported. So Zionists interpret the bible to meet African needs and cutting across the totality of their human experience. Rather, they Africanize the Bible and interpret it to suit their African context. Zionists also tend to promote faith healing over and against western medicine. Zionist churches in essence are a direct opposite to white missionary founded churches though they sometimes use certain hymnals from the so called western missionary founded churches but with different and dynamic tunes that tend to be non-metric. Groves. C.P (1964).

So in general black Zionist churches retained much of the original Zionist traditions in the Old Testament. Black Zionist churches in Zimbabwe and South Africa are a syncretistic mix of African traditional religion and Judaism. Sometimes the church is very African in nature and at the same time very Jewish in nature, may be closely linked, they seem to be two sides of the same coin. Whatever positive African traits are taken as they are in the church such that it might be difficult to distinguish the church from African culture. In Zionist churches (Z.A.F.M.C) included, African culture influences activities of the church. Unlike in western founded missionary churches which shun Africanness and uphold European culture and civilization as Christianity itself. In Zionist churches, this is the vice versa, in most cases African culture, Judaism and selected traits of Christianity are intelligently and carefully interwoven and intertwined to form one complete whole, Zionist church and its doctrine. In a

word, Zionist churches are very African in nature, socially they promote African life in the church, politically they support black rule and economically they support black empowerment and most of their believers take part in the informal sector. They are against colonialism and neo-colonialism, are against the plundering of African resources by foreigners but are of the opinion that African resources must be used by African people for their prosperity.

In the discourse of differentiating Zionism and Ethiopianism, Sundkler (1961) posits that Ethiopian Church is split from main line churches but retained the liturgies, hymn books, teachings, organisation, Bible interpretation and much of the spirituality of the traditions from which they originated. In this sense, there are less Africans in ethos than the indigenous spiritual churches though they are more tolerant of indigenous customs than mainline churches. The Ethiopian leaders did not see their work as directed to political ends, although they did seek answers to the question of liberation within the Christian faith, and they did foster a new consciousness of African dignity and self-reliance. Examples of such churches include African Methodist Episcopal Church (AMEC). These churches were inspired by Psalms 68vs1 which says “Africa will soon stretch her hands to God”, yet Zionists are now a syncretistic movement with healing, speaking with tongues, prophecy, purification rites and taboos as the main expressions of faith.

2.3 The origins of Zion apostolic faith mission church in Zimbabwe.

The origins of the Zionist churches (Z.A.f.M.C) included can be traced back in the United States of America in the late 19th century. In 1896, John Alexander Dowie founded the Christian Catholic Apostolic Church of Zion (CCACZA) with its headquarters in Chicago. This church had a missionary endeavor to reach out across the Atlantic to Africa. In around 1904, Daniel Bryant moved to South Africa and made his first black convert in 1908 who was Engenas Lekganyane who later formed the Zion Christian church. In 1913 three key Rhodesian migrant labourers were converted to the faith by Engenas Lekganyane who was by then under the control of Daniel Bryant. These were Peresu Masuka now commonly known as David Masuka, Samuel Mutendi and Andreas Pedzisai Shoko. Both Masuka and Mutendi were from Bikita and Andreas from Chivi. The three lived harmoniously in South Africa and decided to carry the gospel back home.

2.4 Theories for the split

Now before delving very much on what really transpired, it is good to note that these traditions and events pertaining the foundations and splits are not documented. The information circulates orally, so sometimes it might be difficult to grasp the truth. But however, according to sources it is unanimously agreed that the underpinning factor leading to the split were leadership disputes. According to Mr Mashonga of the ZCC “Rabbi” teacher (or mudzidzisi) (interviewed 10-12-14. Matsamba Village, Zaka), which can be equated to Pastor or Reverend in some churches is of the opinion that the major bone of contention was that Mutendi was a crowd puller and major convertor of souls to the faith. Mr Mashonga said Samuel Mutendi was the most powerful charismatic prophet followed by Andreas Shoko and Lastly Masuka. All of them were prophets but in terms of hierarchy Mutendi was a prophet par excellence yet Masuka was the leader of them all. Interestingly, Mutendi and Andreas were major convertors of souls to the church, Masuka was not an active convertor but a leader. As congregations grew many paid allegiance to Mutendi as their leader and this fuelled leadership disputes between the three where he ultimately pulled out from Masuka and Andreas forming his church called the Zion Christian Church (ZCC) in remembrance of the South African ZCC. The underpinning factor that tore apart the church was leadership wrangles between the three. Some sources also say Mutendi was also influenced by his followers to pull out and start his own church.

The other theory which led to their split according to high priest Nyangwa of the Zion Apostolic Church (ZAC) (interviewed 22-08-13 Budiriro 2 Harare), commanding the Harare diocese said, whilst the three were working peacefully and harmoniously for the gospel, it was unfortunate that Mutendi was accused of committing adultery. This permanently put a dent on the mission. Therefore, Masuka and Andreas shunned him and expelled him from the church, Mutendi then took a solo journey where he ultimately formed his own church ZCC. However, Mr.M Marwa Kumutsana (interviewed 05-07-14 Kumutsana Village, Zaka), a senior minister in the ZCC refused the notion that Mutendi committed adultery. He postulated that the three blessed each other before separation.

The third theory according to Mr.M Shangarai (Interviewed 22/10/13 Mutamba Village, Zaka) who is a senior elder in the Zinhopi parish and who worked hand in glove with the founder Andreas Shoko has this to say. The three Rhodesian Migrant labourers were commissioned from South Africa by Daniel Bryant and Engenas Lekganyane as missionaries

to Rhodesia their motherland. According to him the first to be sent was Masuka who came and preached in Bikita in the Mandadzaka area his home area. He was supposed to report back to his superiors in South Africa. Unfortunately as congregations grew he did not report back. Consequently, this culminated in the sending of other two key Rhodesian migrant labourers to follow Masuka in Rhodesia and to report back to South Africa. The two were Mutendi and Andreas Pedzisai Shoko. They found and joined him in Bikita for the gospel cause and the church grew. Again a dispute arose between the three, Masuka connived with Andreas not to report to South Africa but to start their own church independent of South Africa whilst Mutendi was of the opinion that they should report back as per commission. It seems here that Masuka was power hungry and too ambitious for leadership positions. As such the three separated, Masuka and Andreas on one side and Mutendi went back to South Africa for briefing. Mr Isaac Magaya Zinhopi (interviewed 22-10-12 Zinhopi Village, Zaka) a high priest in the ZAFMC of Ndanga district also postulates that Mutendi was later ordained Bishop of ZCC in Rhodesia by the South African Board. This might be true because Mutendi's ZCC is very much similar to South African ZCC in dressing, healing, prophecy and the church management. Today, Mutendi's church has good cordial relations with South African ZCC though it is now autonomous and independent.

According to Mr Isaac Chikumbo (interviewed 01-01-15 Peri village, Zaka), a senior elder of ZAC in the Mudavanhu congregation said Masuka and Andreas were left united and worked together peacefully but later separated. Masuka formed ZAC and operated very much in Bikita, Zaka and established congregations throughout Zimbabwe. Andreas went back to his home area Chibi forming the ZAFM church establishing congregations throughout Zimbabwe and even crosses the borders of Zimbabwe into Zambia and South Africa. Senior elder Chikumbo (Interviewed 01-01-15 Peri village, Zaka) said there was no bad blood between Masuka and Andreas which culminated in their separation. Mr.M Chikumbo (interviewed 01-01-15) said their separation was a result of mutual understanding in a bid to wilfully and intentionally spread the wings of Zion. Again this might be true because there exists a very good and cordial relationship between the two. Their operations and doctrines are the same and are all characterized by drum beating and jovial dancing. Their only distinguishing feature is that the ZAC has blue garments, Women have large blue skirts, white blouses with blue collars and white and blue hats. Similarly, the ZAFMC has maroon garments, women have large maroon skirts, white blouses with maroon collars and white and maroon hats.



FIG 2.4.1 OF BISHOP DORIOUS IN ZAFMC REGALIA

However, Mr.M Mahara Chanyuka (interviewed 01-01-14 Muzhangiri village, Zaka) a junior Rabbie (Pastor) in the Zinhopi congregation contradicted elder Chikumbo's opinion that their separation was characterized by mutual understanding. Rather Mr Chanyuka is of the opinion that their separation was underpinned by leadership disputes. However, the dates of these events are not known. Again it is not known when these churches were founded by what is certain is that that all the three churches were registered by the responsible government of Rhodesia in 1923. This date is normally celebrated as the date of founding.

2.5 The 27th September 1949 Covenant

Interestingly, despite all these leadership wrangles which saw them separating and forming churches independent of each other, they managed to unite in 1947 and propounded what is commonly known across the three churches as the 1947 covenant. This agreement stipulates that in case one bishop dies, the remaining two would ordain and consecrate the first male son or the eldest surviving son from the first wife of the deceased bishop to the throne. This covenant was modelled along Jewish and African beliefs. However, this covenant is not written, it is passed from one generation to the other through oral tradition. It still exists and is highly honoured and respected. This is the only tool in Zionist churches that makes one a legitimate and authentic Bishop. If one is ordained outside this covenant then one is not authentic bishop. So, this covenant at one point unites the three original Zionist churches in

Zimbabwe and helps them recall and reflect on their history. The three founders of ZAC (David Masuka), ZCC (Samuel Mutendi) and Andreas Pedzisai Shoko) of ZAFMC are the ones who propounded this covenant. Key to the covenant is that, the first male son or the eldest surviving son from the first wife will be ordained to the throne unconditionally. This covenant will be strongly referred to when we will be dealing with leadership disputes in ZAFMC starting from the death of the founder Andreas Shoko and the death of the second bishop Dorious to the present day leadership dispute pitting Jameson the eldest son from the first wife and Ezra his half-brother because they hail from different mothers but the same father.

2.6 Works and Leadership disputes faced by founder Bishop Andreas Pedzisai Shoko under the ZAFM church (1923-84)

After the leadership disputes that ravaged the three original bishops (Masuka, Mutendi, Andreas) which saw them separating, Andreas Pedzisai Shoko took a solo missionary Journey in his bid to evangelize and convert souls to ZAFM church. Fortunately, he was a very successful man in his evangelization. He managed to establish congregations throughout Chibi his home area, Nyajena and Zaka west. He also established congregations throughout Midlands, Bulawayo and South of Manicaland and crossed borders into Zambia and South Africa. Today the church has congregations dotted around the whole country. When the church grew and flourished him also faced some leadership disputes of his time which also tore the church apart between him and his senior priests. Mr Shangarai (interviewed 22-10-13 Mutamba Village, Zaka) a senior Rabbi (elder) in the Zinhopi Parish who is also my father and also who worked hand in glove with the founder Bishop since 1958, also worked with the second bishop Dorious and now under the tutelage of the third bishop Jameson has this to say “leadership disputes of this time even today are caused by tribalism, totemism, ambitiousness, too much self-centeredness and material and monetary benefits and therefore becomes the centre of leadership disputes with many rebelling and starting their own.” He gave an example of Jeremiah Tshindi who broke away in 1963 on the basis that he was sent to evangelize and be bishop of Shangani tribe of the Beta totem. Today is the bishop of the Shangani tribe in Mwenezi and Bubi in Masvingo west. The other one is Jeremiah Shava of the Mhofu yomukono tribe who rebelled and is now ministering in Mberengwa East. He gave dozens of examples of senior priests who rebelled against the founder on the basis of tribalism, totemism and greediness. Unfortunately their congregations are very small today as their believers are de-flocking them everyday re-joining the original ZAFM church.

2.7 The Demise of the founder Bishop Andreas Pedzisai Shoko December 1984)

Unfortunately, the founder Andreas died on 16 December 1984 at the age of 95. His death ushered in a new epoch of leadership disputes different to the one he faced. Key to his death according to high priest Dlela (interviewed on 05-02-14 Museva village, Chivi) of Chiredzi is that, towards his death in December 1984, he gave his knobkerrie (tsvimbo) to his cousin Jameson. Asking him of the significance of the act, he said in Shona “*ichi chirabwe ichi, chinoda kuongorwa nekududzirwa zvakadzama*”, this was a metaphor, a prophecy which needs critical thinking, critical interpretation and critical analysis. This metaphor will be looked into critically in the next chapter. But of interest here is that, when Jameson was given a knobkerrie he was around seventeen because he was born in 1967. Interestingly, he was not the first born. He has older brothers in front of him but unfortunately of all of them died between 1984 and 2007. The last of his elder brother who was also called Andreas died on the eve of Christmas 2007 leaving Jameson as the eldest surviving son. The death of the founder Bishop led to the ordination of Diorius at Easter 1985. Again, a leadership dispute arose between him and his young brother Zachariah. This will be dealt with in the next chapter. However, the act whereby Jameson was given a Knobkerrie by his uncle instead of his father Dorious was not a private affair, it was a public affair with dozens of witnesses. Now, the fundamental question is why Dorious was not given a knobkerrie by his father. This is a tricky assignment according to followers which needs serious scrutiny. A knobkerrie is very important because it is a public confirmation that one has been chosen to the throne, it is the sign of power and the seal of ordination. If one becomes a bishop without the original knobkerrie then one might be doubted. Dorious had never used his father’s knobkerrie. However, when Jameson was given the knobkerrie, the other two bishops appreciated and welcomed it. Thus, legitimising his authority and responsibility to lead the church as its head. This will again be dealt with in the next chapter

2.8 Conclusion

In a nutshell, the rise of Zionism was a culmination of the leadership disputes that took centre stage between the indigenous people and white owned missionary churches. For Zionists, they broke away because of the reason that missionary churches did not provide the quest for belonging, the conducive arena for worshipping, rather they were slaves in their own backyard hence they broke away from missionary founded churches in a bid to create their own churches with local leadership which would consider their plight as Africans.

This chapter shows that ZAFMC has had a very long history of squabbles to the present. Missionaries from USA played a critical role in the propagation of Zionist theology in South Africa. This facilitated the growth of Zionism. Andreas Pedzisai Shoko also played a pivotal role in the evangelization and Christianization of Zimbabwe starting from Chivi. His son Dorious also managed to perpetuate his father's will up to October 2012. His death led to the split of the church over leadership disputes. However, in the next chapter, we will be evaluating Bishop Dorious' Bishopric and the consequences of his leadership.

CHAPTER 3

THE BISHOPRIC OF DORIOUS AND THE EVALUATION OF HIS LEADERSHIP

3:1 Introduction

This chapter seeks to delve seriously on the ordination of Dorious as the successor of founder Bishop Andreas Pedzisai Shoko. Also, the chapter will look into the ordination of his young bother Zachariah to the throne because between the two arose a leadership dispute as to whom can be ordained as true and authentic bishop. Also, the topic will look on the consequences of Dorious' leadership because his leadership qualities also sparked off a leadership wrangle between him and his eldest son Jameson which also spilled in today's leadership tussle between Jameson and his young brother Ezra. Conclusive remarks will be given.

3:2 Dorious' Ordination as Bishop(Easter 1985)

The death of the founder Andreas Pedzisai Shoko in December 1984 paved way for a leadership wrangle between Dorious the eldest son and his youngster Zachariah who is still alive. Before Dorious' ordination, there were factions, one faction supporting Dorious and the bigger one supporting Zachariah. According to Mr Mazhazhate of Nyajena, (interviewed 15:03:13) the bone of contention which led to factions and the split of the church into two in 1985 was that, before the death of his father Dorious was a lapsed Christian, he was a - drunkard. Dorious only came to church soon after his father's death.

It is because of these reasons that believers and the council of high priests tried to disinherit him of his birth rite. The church in general was in support of Zachariah because he was very loyal and patriotic to his father. During the time Dorious was busy drinking and enjoying earthly pleasures, Zachariah was busy building the church with his father. This wrangle saw the church splitting into two. Unfortunately, the other members of the 1947 covenant who

were Johanne Peresu Masuka who was then the second Bishop of ZAC and Reuben Mutendi who was also the second Bishop of ZCC also added salt to a bleeding wound when they ordained Dorious as Bishop of ZAFMC in accordance of the 1947 covenant”.

The covenant stipulates that the first born is heir to the throne and will be ordained unconditionally. This was a dangerous blow to Zachariah as Dorious became popular and hence was a legitimate and authentic Bishop of the ZAFM church. In ZAFMC one is only legitimate and authentic if one is ordained and consecrated according to the 1947 covenant. It is the only tool which makes one legitimate and authentic and hence he commanded the largest crowd. Key to his ordination, Dorious was not given his father’s knobkerrie rather he was given garments, a bible and a crown. On one’s ordination the most important thing is the knobkerrie (tsvimbo) which is the sign of power and attests one as a true bishop. The giving of the Knobkerrie carries the significance of anointing and transfer of power and authority to Jameson as the leader and shepherd of the church as envisaged and borrowed from the Old Testament theology as well as in our African Traditional Religion

During his bishopric, Dorious never used had father’s knobkerrie rather he made for his own. No one bothered about it since it was publicly known that it was given to Jameson by his uncle Bishop Shoko. From then onward Dorious became a fully-fledged Christian. Because of this act Zachariah cried foul and those who aligned to him organised themselves and called Jeremiah Tshindi a rivalry of Bishop Andreas to ordain Zachariah. Zachariah was also ordained Bishop by Tshindi on the same day on a venue which was adjacent to Dorious’ venue of ordination. From then on, the church split into two. The unfortunate part of Zachariah was that, Tshindi could not authentically and legitimately ordain him to be a bishop.

This was a nonstarter to believers and his followers de-flocked him back to Dorious. His support base evaporated and he became more of a sinking ship. By the time of Dorious' death in October 2012, Zachariah had no single follower. He therefore became a lapsed Christian, a wandering wanderer without a church. From 1985 when the two church split into two, Zachariah and Dorious became fully fledged enemies, wherever they met they fought until the police gave them a peace order. So, the church split into two because of leadership wrangles between Dorious and Zachariah.

The main reason to leadership disputes is greed. Dorious therefore came to the church targeting material wealth and benefits taking advantage of the weakness of "1947 covenant". In ZAFM church if one is a bishop, he generally became rich, driving latest cars etc. On top of that, a bishop is highly honoured and respected. Dorious became a fully-fledged bishop. However, his reign fuelled another leadership dispute between him and his eldest surviving son Jameson before his death in October 2012.

3:3 Dorious' Reign and the Consequent Leadership Dispute

When Dorious became bishop in April 1985, he became very popular and his management style well appreciated, however in early 2000 his popularity and authenticity faded out. The erosion of his popularity fuelled another leadership dispute which shook the stability of the church. The dispute spilled over after his death in October 2012. Many reasons were given which led to disputes, among them are dictatorship and maladministration which then questioned his leadership credentials as the anointed one of God. Dorious leadership was apartheid like, full of dictatorship and characterised by a great deal of individualism which therefore crippled the operations and management of the church. He did not even consult his council of advisors passing unilateral decisions in the church which then fuelled disputes

between him and believers. Other explanations for Dorious' demise are attributed to his failure to manage his polygamous marriage and the suspicion of witchcraft practice amongst his many wives. These fuelled mistrust between him and the alleged witchcraft practicing wives and eventually made Dorious to make unilateral decisions alone and in the process eventually alienating him from the favour of his followers. As a result of these challenges, Dorious eventually migrated from his original place Chibi to Nyajena in Gunikuni area.

His eldest son Jameson who was the Human Resources officer in the Ministry of Education, Sports, Arts and Culture at Masvingo provincial headquarters, smelling the fuming hostility between his father and some of his followers, tried to give his father some advice. He tried to tell his father that he should not be a dictator but involve others in decision making. Also, he advised him that church funds were being abused by the national church committee. It is this advice that made him his father's enemy. Jameson was loyal and patriotic to his father but unfortunately his father was very stiff necked and very tyrannical in his leadership. This then put to question his leadership qualities as the anointed man of God. To make matters worse Dorious usually scolded believers at the pulpit using vulgar words.

This led to grumbling and hostilities and gradually followers started to respect and support Jameson. This led to a cold war between the two and they became sworn enemies. In the early 2000s' another blow to Dorious leadership was maladministration. The bone of contention was basically on the management of the church funds by the national committee which was headed by secretary general Mandiregerera, who was the high priest of Masvingo and also an accountant in the Masvingo municipality. This committee had corruption allegations levelled against them by most members of the church, also Jameson included.

There was a general belief that the committee misappropriated funds for their own selfish needs. In the year 2000, all congregations were compelled to raise \$ZW 10 000 000 for the

purchase of the bishop's car. By December 2000 all funds were available. Unfortunately, the vehicle was not bought, instead it was then bought in 2004 for a total of \$ZW 16 000 000. At this time, Zimbabwe experienced economic meltdown and hyperinflation, the raised money had already been devalued and its buying power weakened. Again, according to Pastor Mapurisa church members were compelled in 2004 to raise some more \$ZW 6 000 000 for the purchase of the vehicle (interviewed 10-10-13). At this time, the car was bought but grumbling and dissention had already grew. The question is from 2000 to 2004 what the ten million dollars were doing? Was it just sitting in bank? There answer is no, there were underhand dealings done with this money. The most accused was Mandiregerera, during this time Mandiregererabecame a money changer, that is, buying forex and reselling it for his own personal use.

Again in 2005, the congregations were compelled to raise another \$ZW 10 million for the sinking of a borehole at headquarters' premises, but to no avail the borehole was never sunk till today. This therefore became the axis mundi of all future disputes since believers grumbled over the embezzlement of their funds by Mandiregerera. Dorious as the bishop failed to control this problem by taking the side of Mandiregerera. Mistakenly, Dorious had, unilaterally made Mandiregerera secretary general and treasurer at the same time. So Mandiregerera had billions of the church funds at his disposal which he circulated for his selfish needs. At the same time, there were beliefs that Mandiregerera had used church funds to purchase his own two houses in Masvingo, one in Rujeko suburb and the other one in Runyararo west (High Priest Ndhlela interviewed 10-10-13).

Due to these unscrupulous and treacherous allegations levelled at the committee, Jameson called for transparency in the handling of public funds and also encouraged the church to invite auditors to audit financial books. With his call Jameson made himself an enemy of Mandiregerera and Dorious on one side, at the same time Jameson gained popularity of most

of the believers. At this time, factionalism arose at a low pace. This was the core of leadership dispute we are going to delve shortly. As a result of this, ZAFM congregations across the country started to campaign for the ouster of the entire committee. The Harare congregations where I was and many others started to campaign for Mr MarkRaidza, a renowned lawyer and businessman in Harare to replace Mandiregerera on the powerful secretary general's post in elections to be held at Easter 2007.

Some nominees were drawn from Bulawayo, Gweru, Mutare and Chiredzi congregations as to occupy various posts. These campaigns were spearheaded by the Harare priest J. Tipedze, but unfortunately the elections were banned by bishop Dorious Pedzisai Shoko. It is this event which split the church as believers were completely unhappy. He was jeered at whilst on the podium. At this point Dorious lost his support base greatly accused as he stood of supporting hooligans, thieves and thugs of the church. At the same time he was accused of dictatorship and failing to execute his duties justly, prudently and righteously. As a result he was left without respect and dignity. Therefore, his son Jameson gained support from the congregants who regarded him as being democratic, transparent and intelligent enough to rule the church.

From 2007 on, factionalism was at its best and was now visible. From 2007, Dorious hated his son, preached evil against him and spitting venom against him. He charged him of trying to topple him whilst he was still alive. If it was in politics Jameson should have been charged with high treason. Bishop Dorious started to unilaterally excommunicate perceived and non-perceived allies of Jameson whom he charged of deceiving his son. Among them was chief prophet Masocha who was a senior manager in Masvingo municipality. The more the bishop preached evil on his son the more the support he got. At this time factionalism grew. At this point we say the church had split into two, they were two churches sailing in the same boat waiting for the fullness of time to burst.

The bishop lost support because of his dictatorship tendencies and maladministration. May be this explains why he was not given the knobkerrie at his ordination, and also explains why Jameson was given the knobkerrie by his uncle. This was the situation since 2007 till bishop Dorious' death on October 12, 2012 through an accident in Bulawayo when he was going to Lupane for a Passover feast. This was the centre of leadership dispute which also spilled over to the current leadership tussle between Jameson and Ezra, a lecturer at Bindura University. Today ZAFM church has split into two churches. So Dorious laid eggs of disputes which were hatched after his death. In a nutshell, Dorious had poor leadership qualities which led to disputes after disputes. Dorious was very impatient and short tempered.

3.4 Conclusion

This chapter helps to show that leadership disputes in ZAFM church are still ongoing. Bishop Dorious was the centre of leadership wrangles which threatened to tear apart the church during his life time. Consequently, the dispute led to the split of the church soon after his death. The split was a result of his poor leadership qualities. In the next chapter, we will be dealing with the leadership dispute pitting Jameson and Ezra as they were all ordained Bishops. Jameson and Ezra are brothers but Jameson comes from the first wife and Ezra from the second wife.

CHAPTER 4

CURRENT ZAFM CHURCH LEADERSHIP DISPUTE

4.1 Introduction

This chapter seeks to deal with Ezra's ordination as Bishop on 28 December 2012. Also, the chapter will look on Jameson's ordination on 2nd February 2013 to the same post. This was the height of the leadership tussle pitting the two. Also, a meeting which was held on the 10 of December 2013 which tried to settle down the dust and choose the right candidate to the throne will be looked into. Ultimately, the results and the consequences of the meeting will be given.

4.2 The current Jameson-Ezra Leadership dispute

The current leadership dispute pitting Jameson and Ezra is a culmination of the leadership disputes which emanated between Dorious and Jameson between the years around 2002 till Dorious' death on October 12 2002. In other words, it is a perpetuation of the disputes between Dorious and Jameson. So, those who were aligned to the late Bishop Dorious' Faction forced Ezra's ordination as the Bishop of the church. Also, those aligned to the Jameson faction stood by the 1947 covenant that Jameson as the eldest surviving son be ordained as Bishop according to tradition. At this time, factionalism grew seriously resulting in enmity and sometimes sporadic fights were witnessed between the two factions. Smelling such a dilemma, Archbishop Johannes Ndanga who is the president of the Apostolic Christian council of Zimbabwe (ACCZ) convened a meeting which was held on 10 December 2012 at the late Bishop Dorious's home-stead in Chivi's Museva area. Present were the two surviving members of the 1947 covenant Mutendi and Masuka. The two factions were also present. Present on the Jameson Faction were Jameson himself, High priest Hlongwani of South Africa and High Priest Isaac Magaya of the Zinhopi congregation. Present on the Ezra faction

were Ezra himself, high priest JosaihChidanga and High priest Matongo of Mberengwa. Mr Matongo is the blood brother of Ezra's mother. All factions brought their witnesses and evidences to their claim. This meeting was precipitated by the fact that Dorious's memorial service (Nyaradzo) was pencilled for 28 December 2012 where a new bishop was to be installed. As planned, the meeting took place on December 10 2012 to clear out all quarrels and to choose one authentic candidate to be ordained on the 28th of December 2012.

4.3 The December 10 2012 Meeting

As planned, the meeting was chaired by Archbishop Johanes Ndanga who is the president of ACCZ of which ZAFM church is a member. According to High Priest Zinhopi (interviewed on 10.12.12 Museva village, Chivi) who was part and parcel of the meeting said, those aligned to Ezra claimed that Ezra was ordained and anointed with oil by Dorious himself at his death bed in Marta Dei Hospital in Bulawayo. In their defence, they cited a disk record when Dorious was preaching in Mberengwa a week before his accident. In this disk he reiterated that he is in direct conflict with his son Jameson as was already known. He emphasised that because of their disputes, Jameson will not get anything of his inheritance. Also in the same meeting, the Ezra faction produced a photocopy of what they claim to be Dorious' last will and testament. The will said, Jameson will not get anything of my inheritance. The other line was written in Shona, "*Jameson haawani kana chikitichenhaka yangu*" translated as (Jameson will not get even a cat of my inheritance). Unfortunately for the Ezra faction, they failed to produce the original copy of the photocopy amid allegations that it was not Dorious' hand writing. This became their biggest drawback in their claim. As for the Jameson faction, they just stood by the 1947 covenant that Jameson as the eldest surviving son must be ordained bishop as per the Zion tradition. The researcher interviewed High Priest Zinhopi and Morgan Pedzisai, Jameson's young brother who was also in the meeting who all concurred that the meeting was a misfortune for the Ezra faction

(Interviewed 10.12.12 Museva Village, Chivi). Morgan Pedzisai said Archbishop Masuka and Mutendi rejected all allegations and evidence brought by the Ezra faction. Instead they regarded Ezra as illegitimate and unauthentic to the post of bishop as enshrined in the 1947 covenant. Masuka and Mutendi regarded everything from the Ezra faction as a bedroom coup, a private affair which cannot bind and be accepted as official. Masuka claimed that Dorious should have communicated with them officially if their claim was to be official that Ezra was anointed and appointed to the bishop's post. They rejected everything from the Ezra fraction as rumours and speculation. As ordained bishops, they cannot work on rumours and speculation. Therefore, their claims were null and void. Again for Morgan Pedzisai (interviewed 10-12-12, Museva Village Chivi) said Masuka and Mutendi were adamant that the statement reiterated by Dorious that "Jameson will not get even a cat of my inheritance" does not refer to the office of the bishop, rather it meant his personal inheritance like goats, yokes, ploughs and many more because the office of the bishop is governed by the 1947 covenant.

The two reiterated that Dorious by virtue of being the sitting bishop was illegible to disinherit Jameson of his blessings as the eldest surviving son in his individual capacity. The two argued that Dorious was not the owner of the church nor owner of the office of Bishop, he was only a custodian and steward, and therefore, he did not have the mandate and powers to disinherit Jameson outside the 1947 covenant. If he wanted to do so, he was to do that in liaison and in unison of the other members of the 1947 covenant. It is only an inclusive effort that can disinherit Jameson. This office is hereditary, from the father to the eldest son. This was done to avoid quarrels and disputes like this. So, disinheriting Jameson will be scandalising the essence and validity of the 1947 covenant. Masuka and Mutendi reiterated that the 1947 covenant unconditionally makes the eldest surviving son heir to the throne. They went on to give an example of Dorious himself, they argue that if the 1947 covenant

was conditional, Dorious would have not been ordained bishop. They claimed that at the time of the death of his father, founder Pedzisai Shoko in 1984, he was a lapsed Christian, was a non-Christian and was accused of committing adultery with someone's wife. But, despite all these allegations, he was ordained and consecrated bishop at Easter 1985 just unconditionally because he was the eldest surviving son according to the 1947 covenant. Otherwise his young brother Zachariah who is still alive was eligible for ordination because he was very loyal and patriotic to his father. The only disadvantage he suffered was that he was not the eldest son.

The researcher also interviewed High Priest Josiah Chidanga of the Ezra faction (interviewed 10-10-12, Museva Village, Chivi) who was flanked by High Priest Matongo and High Priest Runoza who concur that the meeting was not free and fair. High Priest Chidanga said the two Bishops Masuka and Mutendi are biased towards Jameson. He angrily said "if the situation remains like that we are going to abandon the whole process". He reiterated that Jameson was disinherited by his father because he wanted to overtake his office as Bishop when Dorious was still alive. Truly speaking Jameson was disinherited because he was too radical in his approach. He seemed to forget that Dorious was his father. To be faithful enough, Ezra was anointed to be Bishop by Dorious basing on his preaching on 07-10-12 in Mberengwa. However, this allegation lacks authenticity and proof from the other two members of the 1947 covenant who rejected the whole saga as politics of polygamous marriages.

Therefore, the two vowed and emphasised that they will ordain Jameson as bishop on 28 December 2012 regardless of the Ezra fraction's claims. They argue that just as Jameson was at loggerheads with his father Dorious, Dorious was also at loggerheads with his father Andreas but was ordained. They argue that to ordain Ezra, they will be traitors of the 1947 covenant. In this meeting however, no decision was made as to who be ordained, so they agreed to postpone the memorial service (Nyaradzo) of Dorious on December 28 2012 to 02 February 2013. This was to pave way for another meeting which was pencilled for 05 January

2013. Again factionalism grew, as such the Ezra faction smelling defeat decided to abandon this whole process and continued with Dorious' memorial service on 28 December 2012 where Ezra was ordained bishop.

4.4. Ezra's Ordination, December 28 2012.

The continuation and holding of bishop Dorious' memorial service which saw Ezra ordained as bishop on 28 December 2012 was a direct violation of the 1947 covenant. According to Pastor Murenje (Interviewed 02.02.13 Museva Village, Chivi) who subscribe to the Jameson faction, who also attended the ordination, said the whole event was a shame since there were very few people. To make matters worse, the other two bishops Mutendi and Masuka did not attend. Archbishop Johannes Ndanga who is the president of ACCZ did not attend. Chiefs and other renowned politicians did not attend. Pastor Murenje described the memorial service and ordination as "Mahumbwe in Shona" (a childplay event). Chief Inspector and Officer in charge of ZRP Glen Norah station who is now in South Sudan on a United Nations Peace Keeping mission has it that after the memorial service was done and ordination time arriving, there was no one to ordain Ezra (Interviewed 02.02.2013 Museva Village, Chivi). Eventually and out of desperation Ezra was ordained by Zachariah the younger brother of his father. This was the major blow to his bishopric ordinance. The questions asked were similar to those of Donatist Controversy. The question is who Zachariah, can a non-Christian, rather a lapsed Christian and an enemy of Dorious of all time ordain and consecrate a valid bishop? What relationship is there between Athens and Jerusalem? What was Zachariah's interest in ordaining Ezra? The questions made Ezra's ordination null and void and therefore became a phony and rebel bishop. As a result of his fake ordination, Ezra is commanding a small group of believers of which some of them are deflocking him joining Jameson's main wing. From this day on, the Ezra faction became autonomous and independent church. The two factions

had spitted into two separate churches. Ezra and his faction became a full blown church. In his acceptance speech, Ezra ex-communicated Jameson and all those who followed him.

4.5. Jameson's Ordination 02 February 2013

On 02 February 2013, another memorial service for the late Bishop Dorious Pedzisai was held where Jameson was ordained and consecrated Bishop of ZAFM church as was planned on the meeting of 10 December 2012. The researcher attended this ordination ceremony, and noted that there was a huge crowd of about 2500 believers which was characterised by singing, dancing, trumpets, drum beating and jovial ululations as they witnessed the ordination of Jameson according to the 1947 covenant by Archbishops Tafirenyika Masuka (ZAC) and Mutendi Makuva (ZCC). Present at this occasion were Archbishop Johannes Ndanga who is the president of ACCZ, Chiefs and Politicians graced the occasion, Jameson became a legitimate and authentic Bishop of ZAFM church in accordance to the 1947 covenant. As a result, some of Ezra's supporters have supported have started deflocking him joining the main wing.

On his ordination, Jameson was presented officially with his uncle Founder Andreas Shoko a knobkerrie as a sign of power and being chosen by the power and being chosen by the founder to lead the church. On this ceremony, High Priest Hlongwani of South Africa has it that, "Dorious was not given this knobkerrie by his father, but to Jameson as a sign that Jameson was to succeed him authentically (Interviewed 02.02.13 Museva Village, Chivi). He said this was a prophecy fulfilled because the founder was a charismatic prophet. High Priest Hlongwani was referring to High Priest Dhela of Chiredzi diocese that when Jameson was given a knobkerrie by his uncle instead to Dorious was a metaphor, a prophecy, "*Chirabwe chinoda kududzirwa*". In trying to give meaning to the metaphor, high priest Hlongwani said Dorious was a caretaker bishop meant to nurture Jameson to his holy anointed bishopric. He

gave an allegory of Prophet Samuel who anointed Saul as Israelite king and then anointed David for the same post. So, Saul was a caretaker king meant to nurture David to his kingship. In this case, Saul was not anointed but David was anointed. In this case, founder Bishop Andreas anointed Jameson to the bishopric instead of Dorious. All problems and threats of death on David in Saul's court were meant to fully equip him with true and quality kingship credentials. In the same vein, all Dorious' church maladministration and hatred of his son Jameson was meant to equip him with true bishopric qualities and hence Dorious was a caretaker bishop meant to fully equip Jameson to his bishopric post. So, this simply meant that Dorious' bishopric was rejected as he was an agent and the devil's gateway meant to put the church into chaos and disrepute that saw the church splitting into two. This belief seems to hold water as senior evangelist in the Glen Norah Congregation in Harare MisheckVhanga said let us look carefully at Bishop Dorious' death (interviewed 02.02.13 Museva Village, Chivi). Dorious died through a road traffic accident in Lupane on his mission to Tsholotsho where he was to administer Eucharist. Evangelist Vhanga said in Shona "*Varume, munhu waMwari, Bishop kufaachibudaropa, kutukwauku*", which simply meant that Dorious' death through an accident was a curse and punishment from God for putting the church into disorder.

A belief in the ZAFM church is that a bishop must die a natural death. The anointed one of God cannot die a shameful death of an accident because of his death, Dorious is regarded as an outcast, and therefore he was only a caretaker to Jameson. However, we cannot conclude that Dorious' death is a result of a curse as that kind of theology is misplaced especially when we look at the story of Job in the Old Testament and also the writings of James in the New Testament where he says tribulations are necessary for the growth of one's faith. Even in the eyes of the Jews Jesus died a very painful and shameful death but was glorified afterwards. So, based on these biblical examples, Dorious cannot be an exception. There is a general

belief that during Dorious' tenure, the church was in Babylon where it was held captive by Dorious' poor leadership qualities which saw the church tearing apart. The church was like a dead tree which is to be rejuvenated and revived by the advent of Jameson on the bishopric. Therefore the church is looking forward to the new bishop Jameson to revive the church and bringing back to its glory as it was left by the original bishop. However in his acceptance speech Jameson also ex communicated Ezra and all those who followed him. Now the two churches became separate entities with separate administrations. Now another dispute arose between the two each claiming to control the property of the church in Chivi's Museva area which we call Jerusalem "Jerusalema", to mean the church headquarters as the church is modelled along Jewish patterns. The dispute plunged into courts of justice on 13 February 2013 on the verdict given on 29 September 2014.

However, besides the 1947 covenant, bishop Jameson managed to attract and command the largest crowd because he seemed to have good leadership qualities. He advocates for democracy and transparency in the operations of the church.

4.6 The Verdict (Newsday, 29 September 2014)

The verdict was contained in Newsday of 29 September 2014 which was reported by its senior court reporter Charles Litton. Unfortunately for Jameson, high court judge justice Joyce Matanda-Moyo regarded Ezra Pedzisai as the legitimate bishop and Jameson was barred from using the church property, she ruled. This ruling did not even shake the Jameson church, since they vowed that legitimacy is not sought through courts of justice but through the 1947 covenant. This motivated the church to quickly identify a new site which is adjacent to the old Jerusalem where construction of the New Jerusalem is underway. As we speak, toilets have been constructed, a borehole have been sunk and at the meantime the church construction is underway in preparation of the much anticipated 2015 Easter celebrations.

This ruling was like a catalyst in the Jameson church where a lot of developments have taken place. The church had already bought Jameson a Toyota Prado from Japan at a total cost of US\$20000. At the same time, believers are defecting Ezra to Jameson, with the passage of time, I foresee Ezra becoming like Zachariah his ordainer. In the near future he will be having no single follower. The ruling was a blessing in disguise. With this ruling, the situation seems to be normal through some hostilities and enmity seem to continue unabated. However, the ruling has since been appealed since there are allegations of corruption in the handling of the case.

4.7 Consequences of the Disputes

As has already alluded to, the leadership wrangles saw ZAFM church into two. Also, serious enmity has emerged between Jameson and Ezra as was Dorious and Zachariah. Also, enmity between church members arose. Amazingly, families have also been torn apart with this leadership wrangle.

4.8 Conclusion

As has already been said, the factors which precipitates disputes in ZAFM church is validity of the bishop. Who ordains a bishop legitimately and authentically as per the 1947 covenant? Also, this helps to validate leadership disputes as ongoing, from the Donatist controversy up to date still haunting in the ZAFM church. These leadership disputes seem to be a universal phenomenon and continues unabated where different churches are splitting in the 20th century. In the next chapter, we will be looking on the real factors which should have caused all the leadership disputes in the church, starting from the founder Bishop to the present. Also recommendations will be given.

CHAPTER 5

EVALUATION AND CONCLUSION

5.1 Introduction

The major thrust of this chapter is to make a brief analysis from the data presented before. The researcher shall also show that leadership disputes in the ZAFM is still ongoing, from the founder Andreas Pedzisai Shoko to Dorious the second bishop till today pitting Jameson and Ezra. Ultimately, conclusive remarks will be given.

5.2 Analysis of the Leadership Disputes In ZAFM As Ongoing

The leadership disputes in ZAFM still proves to be ongoing. During the period of the founder Bishop Andreas Shoko, leadership disputes were characterised by tribalism and totemism. This was also derived from prestige and popularity. Once one becomes a bishop, one becomes famous and prominent and therefore is entitled to due respect and utmost care. In this vein, the bishop enjoys prestige, monetary and material gains. This fact on its own is a pivot of all leadership disputes tearing apart churches. This also, was evident on the dispute pitting Dorious and his younger brother Zachariah. As alluded to earlier on, Dorious was not a Christian when his father died in December 1984, he only came back after his father's death knowing that as the eldest son he will be ordained. In this case Dorious was an opportunist. His target was to amass wealth rather than praying God. This then caused disputes with his younger brother Zachariah who also wanted to be a bishop. Here, greediness was at its best tearing apart the church. This is also evident in the Jameson-Ezra leadership disputes where Ezra overlooks the 1947 covenant which clearly stipulates that the eldest surviving son will be ordained. Again, here, greediness characterised by too much self-centeredness is at play. The aim here is to be famous, prominent and prestigious, but the bottom line is the love of monetary and material wealth associated with the bishop.

Also, perpetuating these leadership disputes are family politics. Family politics are behind all these struggles. This is most evident in the Jameson-Ezra leadership wrangles. Here, one can detect the negative effects of polygamy. As alluded to earlier on, ZAFM is modelled around African and Jewish beliefs where polygamy is upheld and tolerated. Polygamy is allowed in ZAFM. Dorious at his peak had eight wives but by the time of his death he had only four wives left. Others had divorced him. So, the two wives of the late bishop Dorious obviously are behind scenes as they all want to have a share of wealth associated with a bishop. Jameson's mother is the first wife of bishop Dorious and Ezra's mother the second wife. So, the leadership dispute between the two is underpinned by hatred as is a characteristic in polygamous marriages. The battle here is the bishopric cannot go to the first wife's house nor cannot go to the second wife's house. Each home seeks to glorify itself. This is why Ezra is overlooking the 1947 covenant simply because he is jealousy of the bishopric to go to his brother of the first wife.

These two factors, greediness and polygamy politics perpetuate leadership disputes as ongoing, the other factor is legitimacy and authentic bishop through the courts of justice whilst Jameson claims legitimacy and authenticity from the 1947 covenant and the traditions of Zion. Because of this, the leadership dispute is still ongoing through they are now autonomous and independent churches.

5.3 Recommendations

1. Zion Apostolic Faith Mission church in Zimbabwe (1923) is therefore recommended to have written official constitution and documents. It is imperative and shameful for the church to operate in the 21st century without official written documents and constitution. It is now high time for the church to continue using gossip and oral tradition, a system which was used by the founders to date. The church must fit into

the new climate change of globalisation where documents are kept officially even at family levels. Relying on oral tradition is a very dangerous proposition because oral information can be manipulated and twisted to fit one's situation since there will be no official documents to refer to. So, lack of official documents also is a fertile seedbed for leadership disputes since oral information can lose value and can be forgotten. The significance of oral tradition loses weight from generation to generation especially to this modern generation. The church must therefore start to prepare its official documents like now for it to move without obstacles in the Modern world and avert future leadership disputes.

2. Again the church must democratise the office of the bishop. The bishop's post must not be a family post circulating in one family, that is, the church must abandon the hereditary criteria where the post is hereditary from father to son to enhance fairness in the bishop's execution of duties. The post must be competed for with a stipulated and specified term of office. After the lapse of the period new elections be conducted. This will enhance and increase the sharpness of the bishop in his service delivery knowing that after a certain period of time he might be removed. This might foster continuous development of the church as the sitting bishop will not be relaxed. At the meantime development in the church is very slow, the bishop becomes relaxed as he is made a life bishop under the auspices of the 1947 covenant. This aspect of being a life bishop is very detrimental to the operation of the church as the privilege was misused by the late bishop Dorious. Dorious misused his post deliberately knowing that he was a life bishop and no one can remove him. This phenomenon cultivated the spirit of dictatorship in Dorious and wilfully disregarded the will of the people in his execution of duty. If Dorious had a specified and definite term of office he would have been a democrat, putting the will of the people on the forefront of his job

execution and service delivery. If the bishop has a definite term of office and chooses to be a dictator will be risking losing in the next election. This will make bishops alert and awake always as he will be guided by specific guidelines and parameters of the constitution the bishop will be governed by the constitution and will of the people unlike Dorious who was not governed at all. He did whatever he deemed necessary to protect his office by cunning and deceit willynilly knowing that he will not be challenged one way or the other. Dorious therefore became stiff necked and led the church astray because he knew is there for life and will never be challenged. If Dorious was guided by a code of conduct the church should have been intact today, the church fell in the hands of Dorious because he operated like a wild beast with no or without observing the laws of the jungle. At the same time, some standards of education for a bishop and senior church leaders should be set to increase reasoning capacity of leaders should any problem arise which provokes fast thinking and fast reasoning

3. In the same vein, the senior and or church leaders need some form of training to keep them abreast of the current situation. In the ZAFM church, one is ordained a bishop or priest without any form of training except the oral tradition they would receive and reminded of from time to time. Sometimes lack of leadership training can lead a bishop to be a poor leader as is with the case of the late bishop Dorious. Dorious had never received any form of training or refresher courses since 1985 until October 12 2012. This also led him to be a very bad stockman and leader. What he did was sometimes out of ignorance, his rush and random approaches to matters proved that he lacked some training. A bishop must attend to some leadership clinics and coaching to sharpen his mind and to know how to handle matters. His short temperedness was a result of lacking decent education and leadership education be it

the civil or religious leadership education. However, in the bid to train bishops and other senior leaders in the church, they themselves and the church must not be turned into being agents of western imperialism. The church must continue exhibiting characteristics of Africanism at the expense of Europeanises in the church. It must maintain its African outlook to curb too much foreignness in the church. The church must not champion euro-centric agendas and must not be turned into a vessel of western beliefs, norms and practises. The church must maintain its true identity as truly African and not to be a conduit of western ideology. In this training, the church must not be forced be western African Christians but to maintain its identity as African Christians. The church must not be brain washed into believing euro-centric agendas as supreme. The church must be very African in nature though it may encompass some meaningful facts from euro-centric agendas but must not be tempted to completely bow to Europeanization. Africanism in the church helps to solve and satisfy some African spiritual problems and hungers which euro-centric agendas will not do.

4. The church must also ban polygamous marriages in the church as it may cause more harm than good in the church. If Dorious had one wife, the church should have been intact today. Now the church has been torn apart because of polygamy mainly. Each wife and her children will be forcing matters to make sure that one of brothers is ordained bishop to be cushioned from poverty. This creates more enmity between families which ultimately spills into the church. The Jameson family had pushed for Jameson to be ordained and likewise the Ezra family tearing the church apart. So, polygamous marriages can be a fertile seed bed for the church's disintegration. It works as a catalyst in exacerbating enmity and divisions in the church. So, the church must try and regulate polygamous marriages.

5.4 General Conclusion

This dissertation seeks to show that leadership disputes in the ZAFM are ongoing, starting with the catholic church in north Africa to southern Africa and ultimately in ZAFM church. This seems not to be only a ZAFMC problem but is a global phenomenon affecting all organisations across the board. Leadership disputes are ongoing because they permeate all aspects of human existence, be it religious, political or social life. Religiously, we experienced a lot of splinter groups revolting against the original organisations for instance we can give an example of Makandiwa who revolted against Apostolic Faith Mission church. So, the leadership dispute phenomenon in ZAFMC as ongoing is only an example of what happens globally. So, leadership disputes in ZAFM church are still ongoing without any sign of reconciliation.

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