The management of the Apostolic Faith Mission in Zimbabwe: A model founded in the Apostolic vision

C NDLOVU

Orcid.org/0000-0003-4789-979X

Thesis submitted for the degree Doctor of Philosophy in Pastoral Studies at the North-West University

Promoter: Prof G Breed

Graduation July 2018
27017192
DECLARATION

I, CHAZANI NDLOVU, hereby declare that this study: “The management of the Apostolic Faith Mission in Zimbabwe: A model founded in the Apostolic vision” is my own original work and that all sources used or quoted have been accurately reported and acknowledged by complete references, and that this thesis has not been previously in its entirety or partially submitted by me or any other person for degree purposes at this, or at any other University.

C. Ndlovu ........................................

Signature                                      Date: July 2018
ACKNOWLEDGEMENTS

I wrote this thesis under very difficult conditions, unbearable to mention in writing, and the support of the persons mentioned below is worthwhile. I therefore wish to express my sincere gratitude to everyone who contributed in one way or another towards the success of this thesis. Those whose names do not appear here are requested to accept this general appreciation. I wish to acknowledge the following persons for their unwavering support and contribution:

First and foremost, I would like to give praiseworthy appreciation to my loving God for His untiring care, provision, protection, love and blessings through His uncommon grace to me and my family during the whole period of my study. Indeed, He has been faithful to us despite several challenges which threatened our livelihood.

I sincerely express great appreciation to my study leader, Prof. Gert Breed for his fatherly love, care, and guidance in all areas of study and life. His mentorship and patience gave me courage to pursue my goal to the end. I benefited significantly from his theological expertise, biblical exegesis and church management know-how, which helped in making my thesis look the way it is now.

Prof. Suria Ellis, NWU Faculty of Statistics for helping with the SPSS analysis of data collected through questionnaires.

Dr. A.F. Makauki, a friend and a research colleague who during his studies assisted me in several ways and by being a prayer partner.

My special thanks to Dr. M. Nelson for her language editing service. Important to the structure and presentation of this thesis is the assistance of Mrs. Petra Gainsford, NWU I.T. Computer Consultant, for rendering her skilful help and service.

A word of gratitude goes to the North-West University for several high-quality services including financial support, information technology and library services. The help of Zine Sapula, NWU Research librarian: Research Support Library and Information Service, is appreciated for assisting with research support services and helping in analysing interview data using ATLAS ti. 8.0. Mrs Hester Lombard and the Department of Theology library staff for their support throughout the research period is appreciated.
Thank you to the A.F.M.Z. Secretary General Rev. A.D. Madawo for authorising this research to be carried out. Thanks to the research respondents’ (A.F.M.Z.) leadership at all levels for their voluntary and valuable contribution to the study.

My special thanks go to my wife Nothando Ndlovu, for her spiritual, emotional, intellectual and physical support which is unmatched. Thanks to my son Amicable Xolelo who has been at my side while studying (BCom Chartered Accountancy) at the same University with me. We bonded well and persevered together. Again, special appreciation goes to my other beloved children who remained at home, Albright Sindiso, Buhlebenkosi Lisa and Bukhosibethu Winnet for their endurance during the period of my absence from home.

Finally, special thanks go to my extended family members and the A.F.M. membership the world over for their generous support to me and my family in many ways. Special mention also goes to A.F.M. of South Africa, Emmanuel Assembly through their pastor Rev. P. Motsi and the governing body. Special mention again to A.F.M. in Zimbabwe City Faith Centre Assembly, Gweru, through their Pastor Mrs. Sarah Nyamakura and the local body of elders for their support to my family during my absence and for providing us with a home for worship in the difficult moments in our history.

Thank you all.
DEDICATION

I dedicate this thesis to all members of all ages of the Apostolic Faith Mission in Zimbabwe (A.F.M.Z.) who suffered persecution, humiliation, pain, and embarrassment, hunger and emotional and spiritual torture at the hands of the same church but remained steadfast, loyal, faithful and above all committed to their Pentecostal quest, principles and faith.
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>AC</td>
<td>Apostolic Council</td>
</tr>
<tr>
<td>AFM</td>
<td>Apostolic Faith Mission</td>
</tr>
<tr>
<td>AFMI</td>
<td>Apostolic Faith Mission International</td>
</tr>
<tr>
<td>AFMSA</td>
<td>Apostolic Faith Mission of South Africa</td>
</tr>
<tr>
<td>AFMZ</td>
<td>Apostolic Faith Mission in Zimbabwe</td>
</tr>
<tr>
<td>AGM</td>
<td>Annual General Meeting</td>
</tr>
<tr>
<td>CMD</td>
<td>Children’s Ministry Department</td>
</tr>
<tr>
<td>EC</td>
<td>Executive Council</td>
</tr>
<tr>
<td>GBM</td>
<td>General Business Meeting</td>
</tr>
<tr>
<td>IB</td>
<td>Intermediary Body</td>
</tr>
<tr>
<td>ICC</td>
<td>International Co-Ordinating Council</td>
</tr>
<tr>
<td>LU</td>
<td>Ladies’ Union</td>
</tr>
<tr>
<td>NLC</td>
<td>National Leadership Conference</td>
</tr>
<tr>
<td>NLF</td>
<td>National Leadership Forum</td>
</tr>
<tr>
<td>NWC</td>
<td>National Workers Council</td>
</tr>
<tr>
<td>NWCM</td>
<td>National Workers Council Meeting</td>
</tr>
<tr>
<td>NWU</td>
<td>North-West University</td>
</tr>
<tr>
<td>PC</td>
<td>Provincial Committee</td>
</tr>
<tr>
<td>PWC</td>
<td>Provincial Workers Council</td>
</tr>
<tr>
<td>RCSA</td>
<td>Reformed Church of South Africa</td>
</tr>
<tr>
<td>YPU</td>
<td>Young People’s Union</td>
</tr>
<tr>
<td>ZAOGA</td>
<td>Zimbabwe Assemblies of God in Africa</td>
</tr>
</tbody>
</table>
ABSTRACT

The desire to see the Apostolic Faith Mission in Zimbabwe (hereafter referred to as the A.F.M.Z.) revisit its policies, processes of ministration and management approaches culled from the apostolic vision was the key motivation for this study. The quest for the A.F.M.Z. to realign itself to the apostolic vision embedded in the Word of God was central to all the chapters of this thesis. The basic question the current study addressed is “What will a model founded in the apostolic vision for the management of the A.F.M.Z. look like for it to remain aligned to the principles of the New Testament?”

On the other hand, the study was conducted with the aim of developing a managerial model founded in the apostolic vision of the A.F.M.Z. Hence, to achieve the above aim, five objectives and research questions were formulated that endeavoured to outline descriptively the challenges currently facing the A.F.M.Z., to establish interpretively the Pentecostal and apostolic heritage and further glean managerial principles from the model of other churches to be a foundational basis for the study. The process also normatively identified and culled Biblical principles for pragmatically developing a model founded in the apostolic vision for the management of the A.F.M.Z.

This study adopted a quantitative and qualitative research methodology, which involved an empirical investigation and a literature review. The study has revealed that the A.F.M.Z. has truly grown big numerically but is gradually degenerating at the level of inter-relational structures and managerial standards. Hence the existence of gross conflicts, politicking, power wrangles and manipulation of procedures and abuse of authority within the echelons of the once highly spiritual organisation. Underlying the distinctive existence of managerial challenges within the A.F.M.Z. was its inadequate constitution which fails to address some key aspects within the church.

Therefore, as a form of coming up with effectually constructed remedies for the management and governance systems of the A.F.M.Z., the management models of the A.F.M.SA and R.C.SA were visited and important ingredients were borrowed. Furthermore, the study exegetically visited the Bible to establish principles of servanthood leadership to be augmented within the A.F.M.Z. managerial model. The thesis outcome serves as a point of departure in curtailing the current discord within the A.F.M.Z. which has reached crisis levels.
TABLE OF CONTENTS

ACKNOWLEDGEMENTS ........................................................................................................... I
DEDICATION ............................................................................................................................. IV
ABBREVIATIONS AND ACRONYMS ...................................................................................... V
ABSTRACT ................................................................................................................................. VI

CHAPTER 1  BACKGROUND AND THE PROBLEM STATEMENT ......................................... 1
1.1  INTRODUCTION .................................................................................................................. 1
1.2  KEY WORDS AND PHRASES ............................................................................................. 1
1.2.1  Explanation of key words and phrases ........................................................................... 1
1.3  BACKGROUND OF THE STUDY .......................................................................................... 2
1.4  PROBLEM STATEMENT ....................................................................................................... 6
1.5  RESEARCH QUESTION ......................................................................................................... 8
1.5.1  Sub Questions .................................................................................................................. 8
1.6  AIM .................................................................................................................................. 9
1.7  OBJECTIVES ....................................................................................................................... 9
1.8  CENTRAL THEORETICAL ARGUMENT ............................................................................. 9
1.9  METHODOLOGY ............................................................................................................... 10
1.9.1  Descriptive-empirical task ............................................................................................ 12
1.9.2  Interpretive task ............................................................................................................. 12
1.9.3  Normative task ............................................................................................................. 12
1.9.4  Pragmatic task .............................................................................................................. 13
1.9.5  The process of data collection ......................................................................................... 14
CHAPTER 2 THE CURRENT SITUATION WITHIN THE A.F.M. IN ZIMBABWE ...

2.1 INTRODUCTION .................................................................................................................. 20

2.2 RESEARCH METHODS FOR THE EMPIRICAL STUDY .............................................. 20

2.2.1 Data collection process .................................................................................................. 22

2.2.2 Design of the study ....................................................................................................... 24

2.3 AN ANALYSIS OF THE CHALLENGES FACED BY THE A.F.M.Z. ........... 27

2.3.1 Areas of concern regarding the current spiritual and administrative leadership structure of A.F.M.Z. .................................................................................................................. 28

2.3.2 Discussion of the respondents’ views on challenges experienced within the A.F.M.Z. due to its current constitution. .................................................................................................................. 38
2.3.3 The respondents’ suggested oversight components for improving the management of the A.F.M.Z. ................................................................. 42

2.4 AN ANALYSIS OF THE A.F.M.Z. MEMBERSHIP KNOWLEDGE OF THE HISTORICAL PENTECOSTAL VISION ........................................ 44

2.4.1 Discussion of the components of the historical Pentecostal vision of the A.F.M.Z. .................................................................................. 45

2.4.2 Reasons cited by the respondents for lack of adequate awareness of the historical Pentecostal vision ........................................................................... 49

2.5 AN ANALYSIS OF THE EXTENT TO WHICH THE A.F.M.Z. IS STILL MINISTERING IN LINE WITH THE HISTORICAL PENTECOSTAL APOSTOLIC VISION .................................................. 50

2.5.1 Discussion of the relevance of the A.F.M.Z. ministering in line with the historical apostolic vision ........................................................................... 51

2.5.2 Opinions sought from respondents on strategies that can be employed for improving the management of the A.F.M.Z. .................................................. 52

2.6 EVALUATION OF THE MANAGEMENT SYSTEMS OF OTHER CHURCHES ................................................................................................. 55

2.6.1 Lessons drawn from aspects of good management systems of other churches .... 55

2.6.2 Notable areas to be borrowed by the A.F.M.Z. from other churches ............ 57

2.7 PRESENTATION OF THE A.F.M.Z. MANAGERIAL CONSIDERATIONS AS PERCEIVED FROM RESEARCH INTERVIEWS .......................................................................................... 58

2.7.1 Critical evaluation of the competence of the A.F.M.Z. management systems and continued adherence to the apostolic vision ........................................... 58

2.7.2 The current administrative structure of the A.F.M.Z: A case of concern......... 64

2.7.3 Determining the reliability of using elections as a system of appointing leaders into positions within the A.F.M.Z. ................................................................. 68
2.7.4 Instituting an effective constitution for the A.F.M.Z. .......................................................... 70
2.7.5 Evaluating the robustness of conflict management within A.F.M.Z: a strategy for growth in unity ......................................................................................................................... 71
2.7.6 Outlining important aspects to be borrowed from other churches .......................... 72
2.7.7 Interview respondents on views to improve A.F.M.Z. management systems..... 73
2.8 CONCLUSION .......................................................................................................................... 74

CHAPTER 3 THE PENTECOSTAL AND APOSTOLIC HERITAGE:
ESTABLISHED ON A SOLID FOUNDATION .............................................................................75
3.1 INTRODUCTION ......................................................................................................................... 75
3.2 THE INSTITUTIONALITY OF THE NEW TESTAMENT CHURCH ...... 76
3.2.1 The image and the character of the New Testament church.............................. 78
3.2.2 The Confessional heritage of the apostolic creed .............................................. 79
3.2.3 The apostolic vision ........................................................................................................ 81
3.3 THE PENTECOSTAL MOVEMENT ......................................................................................... 82
3.3.1 John Alexander Dowie’s influence on Pentecostalism ....................................... 84
3.3.2 Charles Parham’s Bible College at Topeka, Kansas ............................................. 86
3.4 THE GROWTH OF PENTECOSTALISM FROM AZUSA STREET REVIVALS .......................................................................................................................... 87
3.4.1 The suitability of Azusa Street building to spread Pentecostalism ................. 90
3.4.2 The managerial challenges faced by the Pentecostals ..................................... 90
3.5 THE PENTECOSTAL HERITAGE: A BENEFIT FOR CHURCH MANAGEMENT FOUNDATION .................................................................................................................. 93
3.5.1 The ministry of the Holy Spirit ................................................................................. 93
<table>
<thead>
<tr>
<th>Section</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.5.2</td>
<td>Evangelistic mindset</td>
<td>94</td>
</tr>
<tr>
<td>3.5.3</td>
<td>Mission work</td>
<td>95</td>
</tr>
<tr>
<td>3.6</td>
<td><strong>THE HISTORY OF THE APOSTOLIC FAITH MISSION (AFM) IN SOUTH AFRICA AND ZIMBABWE</strong></td>
<td>95</td>
</tr>
<tr>
<td>3.6.1</td>
<td>The A.F.M. in South Africa</td>
<td>96</td>
</tr>
<tr>
<td>3.6.2</td>
<td>Significant personalities in the history of A.F.M. of South Africa</td>
<td>105</td>
</tr>
<tr>
<td>3.7</td>
<td><strong>THE HISTORY OF A.F.M. IN ZIMBABWE (A.F.M.Z.)</strong></td>
<td>114</td>
</tr>
<tr>
<td>3.7.1</td>
<td>The important personalities in A.F.M.Z.</td>
<td>115</td>
</tr>
<tr>
<td>3.8</td>
<td><strong>THE AFMSA VISION AND STRUCTURE</strong></td>
<td>123</td>
</tr>
<tr>
<td>3.8.1</td>
<td>The tenets of the A.F.M. S.A.</td>
<td>124</td>
</tr>
<tr>
<td>3.8.2</td>
<td>The doctrinal belief system of A.F.M.S.A. -- a constitutional standpoint of faith</td>
<td>125</td>
</tr>
<tr>
<td>3.8.3</td>
<td>A.F.M. S.A.’s mission statement and ministries</td>
<td>126</td>
</tr>
<tr>
<td>3.8.4</td>
<td>The leadership structure of the A.F.M. S.A.</td>
<td>127</td>
</tr>
<tr>
<td>3.9</td>
<td><strong>THE A.F.M.Z.’s VISION AND STRUCTURE</strong></td>
<td>129</td>
</tr>
<tr>
<td>3.9.1</td>
<td>The tenets of the A.F.M.Z.</td>
<td>129</td>
</tr>
<tr>
<td>3.9.2</td>
<td>The Presbyterian form of Church Government-A historical background.</td>
<td>131</td>
</tr>
<tr>
<td>3.10</td>
<td><strong>CONCLUSION</strong></td>
<td>134</td>
</tr>
</tbody>
</table>

**CHAPTER 4** **THE DYNAMICS OF THE CHURCH’S INSTITUTIONAL MANAGEMENT** | 135 |
| 4.1     | **INTRODUCTION**                                                      | 135  |
| 4.2     | **HISTORICAL CAUSES FOR THE MANAGERIAL AND SPIRITUAL CHALLENGES WITHIN THE A.F.M. CHURCH** | 135  |
4.2.1 The emergence of populist spirituality and hermeneutics .................................................. 137
4.2.2 The materialistic approach within the A.F.M. .................................................................. 138
4.2.3 The concept of A.F.M. Church ownership ....................................................................... 139

4.3 LEADERSHIP SUCCESSION PATTERNS WITHIN THE A.F.M. .......... 140

4.4 INSTITUTIONAL MANAGEMENT OF SPIRITUAL, TEMPORAL AND CHURCH GOVERNANCE SYSTEMS IN THE A.F.M. OF SOUTH AFRICA .................................................................................................................. 142

4.4.1 The A.F.M.S.A. Church governance system and Administrative leadership bodies .................................................................................................................. 142
4.4.2 The local assembly ............................................................................................................. 143
4.4.3 The management processes of the A.F.M.S.A. ............................................................... 146
4.4.4 Evaluation of the A.F.M.S.A. management model ........................................................... 147

4.5 INSTITUTIONAL MANAGEMENT OF SPIRITUAL, TEMPORAL
AND CHURCH GOVERNANCE SYSTEMS IN THE A.F.M.Z. .......... 148

4.5.1 The A.F.M.Z. church governance system and Administrative leadership bodies .................................................................................................................. 149
4.5.2 The local Assemblies ....................................................................................................... 151
4.5.3 Local assembly membership admission ......................................................................... 151
4.5.4 Local assembly management structure .......................................................................... 152
4.5.5 The general management process of the A.F.M.Z. ....................................................... 152
4.5.6 Financial Administration system of the A.F.M.Z. ....................................................... 154

4.6 Identification of the problems within the A.F.M.Z. current management model .................................................................................................................. 155

4.7 The Reformed Churches of South Africa governance model ........................................ 155
4.7.1 Leadership and offices in the R.C.S.A. ............................................................... 156

4.7.2 Church discipline and conflict resolution within R.C.S.A. .............................. 157

4.8 A DISCUSSION OF THE A.F.M. MODELS OF CHURCH MANAGEMENT IN CONTRAST TO THE R.C.S.A. MODEL .......... 159

4.9 CONCLUSION ........................................................................................................ 161

CHAPTER 5 THE BIBLICAL PRINCIPLES OF CHURCH MANAGEMENT......... 162

5.1 INTRODUCTION .................................................................................................. 162

5.2 LITERATURE STUDY ON THE PRINCIPLES OF CHURCH MANAGEMENT AND LEADERSHIP ...................................................... 162

5.2.1 Different views on the biblical principles of church leadership .................. 163

5.2.2 Guidelines from the literature study ............................................................... 167

5.3 EXEGETICAL RESEARCH ................................................................................. 167

5.3.1 Jesus’ teaching on leadership according to the Gospels ......................... 167

5.3.2 Identity-driven leadership and management ............................................. 170

5.4 CONCLUSION ....................................................................................................... 178

CHAPTER 6 A MODEL FOUNDED IN THE APOSTOLIC VISION, SUMMARY OF THE STUDY, SUMMARY OF THE RESULTS OF THE STUDY, AND RECOMMENDATIONS ........................................................................... 179

6.1 INTRODUCTION .................................................................................................. 179

6.2 A MODEL FOUNDED IN THE APOSTOLIC VISION ........................................ 179

6.2.1 Biblical transformational managerial principles ....................................... 180

6.2.2 Identification of key areas to be restored by the A.F.M.Z. management system ................................................................................. 182
6.2.3 Presentation of the components of a proposed A.F.M.Z. Constitutional model ........................................................................................................... 184

6.3 SUMMARY OF THE STUDY ........................................................................... 193

6.4 SUMMARY OF THE RESULTS OF THE STUDY ........................................... 195

6.5 RECOMMENDATIONS FOR THE IMPLEMENTATION OF A MODEL FOUNDED IN THE APOSTOLIC VISION FOR THE MANAGEMENT OF THE A.F.M.Z. ............................................................ 196

6.6 RECOMMENDATIONS FOR FUTURE RESEARCH ................................. 197

6.7 CONCLUSION ............................................................................................. 197

BIBLIOGRAPHY .................................................................................................. 198

ANNEXURE A: CONSENT FORM FOR RESEARCH RESPONDENTS AND INTERVIEWEES ........................................................................................................... 211

ANNEXURE B: LANGUAGE EDITOR’S DECLARATION ..................................... 215

ANNEXURE C: THE QUESTIONNAIRE FOR SOLICITING VIEWS ABOUT A RESEARCH ON THE MANAGEMENT OF THE APOSTOLIC FAITH MISSION IN ZIMBABWE: A MODEL FOUNDED IN THE APOSTOLIC VISION ............... 216

ANNEXURE D: INTERVIEW GUIDE ................................................................. 222

ANNEXURE E: APPROVAL LETTER FROM A.F.M.Z ....................................... 224
LIST OF TABLES

Table 1-1: Presentation of the process of the study................................................................. 18
Table 2-1: Names of the AFMZ Provinces which received the research questionnaires ............................................................................................................................ 23
Table 2-2: Shows the sample description and their personal particulars ......................... 25
Table 2-3: Respondents’ views on the extent of satisfaction with spiritual and administrative leadership structure of A.F.M. in Zimbabwe ......................... 29
Table 2-4: Concerns of the respondents about the spiritual and administrative leadership structure of A.F.M.Z.............................................................................................. 30
Table 2-5: Respondents’ views on the extent to which management-related challenges are experienced within A.F.M.Z ................................................................. 35
Table 2-6: Respondents’ views on the extent of challenges faced by A.F.M.Z. due to its current constitution .......................................................................................... 39
Table 2-7: Constructive suggestions for improvement of the A.F.M.Z ......................... 42
Table 2-8: Extent to which the respondents are aware of the historical Pentecostal vision of A.F.M. in Zimbabwe ................................................................. 44
Table 2-9: The respondents identified components of the historical Pentecostal vision of A.F.M. in Zimbabwe ......................................................................................... 45
Table 2-10: Extent to which the A.F.M. in Zimbabwe is still ministering in line with the historic apostolic vision .............................................................................. 50
Table 2-11: Reasons for the respondents’ views for moderate, large and very large extent of ministering in line with the historic apostolic vision ...................... 51
Table 2-12: The strategies suggested for improvement of the A.F.M.Z. management .... 52
Table 2-13: Good lessons which can be learnt from the management systems of other churches ............................................................................................................. 55
Table 2-14: Notable areas that can be borrowed from the management processes of other churches ................................................................. 57

Table 5-1: Jesus—An Authentic Transformational Leader.................................................. 166

Table 5-2: Pharisees Pseudo-Transformational Leaders .............................................. 166

Table 6-1: The identity of the church as a managerial stand point for the A.F.M.Z. ..... 181

Table 6-2: The presentation of the preamble of the A.F.M.Z. Constitution................. 185

Table 6-3: The composition and status of assemblies ..................................................... 185

Table 6-4: Establishment of the Provincial and National leadership ......................... 186

Table 6-5: The institution of the Intermediary body ...................................................... 187

Table 6-6: The necessary policies and codes of conduct within the A.F.M.Z. .......... 188

Table 6-7: The necessary financial handling principles ............................................... 189
LIST OF FIGURES

Figure 2-1: The distribution of the research questionnaires to the A.F.M.Z Provinces ..... 23

Figure 4-1: The A.F.M.Z.’s leadership structure .......................................................... 150

Figure 6-1: Proposed Constitutional components of the A.F.M.Z. model culled from
the apostolic vision .................................................................................................. 192
CHAPTER 1
BACKGROUND AND THE PROBLEM STATEMENT

1.1 INTRODUCTION

The current study is based on the assessment of the managerial situation of the Apostolic Faith Mission in Zimbabwe (hereafter referred to as the A.F.M.Z.). The findings of the study revealed that it is imperative for the A.F.M.Z. to revisit its policies, processes of ministration and management approaches to remain guided by the apostolic vision. Chapter 1 introduces the study on the management of the Apostolic Faith Mission in Zimbabwe (A.F.M.Z.): A model founded in the apostolic vision. The chapter provides the background to the study, followed by the problem statement. The chapter also presents the research questions, research objectives, aim and the central theoretical argument. It further describes the research methodology, outlines the ethical considerations followed in the study, research limitations and finally gives an outline of the chapters of the thesis.

1.2 KEY WORDS AND PHRASES

- Apostolic Faith Mission
- Apostolic vision
- A Model Founded
- Management

1.2.1 Explanation of key words and phrases

An attempt shall be made to give meaning to some selected key words. A particular meaning or expression may be attached to a word or phrase by different readers. This is because words have the potential to express diverse meanings. No attempt will be made to give a full description of the words, but to give an indication of the way the words will function in this research.

- Apostolic Faith Mission (A.F.M. hereafter) is a Pentecostal organisation which traces its origin to the Pentecostal revival which was started in 1901 at Bethel Bible School in Arkansas, Texas by Charles Parham. In South Africa, it is called Apostolic Faith Mission of South Africa (A.F.M.S.A.) and was founded in 1908. In Zimbabwe, it is called Apostolic Faith Mission in
Zimbabwe (A.F.M.Z.). It filtered from South Africa to Zimbabwe around 1915 (Hwata 2011:9).

- Apostolic vision stands for the biblical teachings of Jesus Christ to the New Testament apostles. This apostolic vision is to see the glory and perfect will of God filling the whole earth through the work of the church (McClung, 1981:187). This vision encompasses a picture of the future that should produce passion to successive leaders of the Church of God (Hybels, 2009:32). This is a clear message of salvation to the lost souls and continued spiritual encouragement to the church.

- Model-founded is a standard description of how A.F.M.Z. as an organisation or ministry should be managed. This founded systematic description research document shares important characteristics with the organisation’s vision and Constitution (www.dictionary.com).

- Management in Christian organisation is a process of dealing with or controlling systems or people to reach mandatory goals. The management is there to create a fertile climate for spiritual service -- a sense of shared mission, wise stewardship of resources and mutual supportiveness (Stevenson and Waite, 2011:867).

1.3 BACKGROUND OF THE STUDY

The Apostolic Faith Mission in Zimbabwe (A.F.M.Z.) is presently one of the fastest growing Pentecostal churches in the country. The A.F.M.Z. is currently experiencing high numerical growth. According to A.F.M.Z. records published on its website (www.afminzimbabwe.com, January 2016) its membership is around 2,300,000 (2,3 million) comprising believers from all walks of life and various dialects in the country. Currently A.F.M.Z. has 32 provinces. The total population of people living in Zimbabwe is estimated at 16.7 million (United Nations. Department of Economic and Social Affairs, 2015). According to the International Freedom Report (2011:1) it is estimated that 84 percent of Zimbabwean population are Christians. While the country is overwhelmingly Christian, most of the population also adhere to varying degrees, to indigenous or traditional religious practices. Therefore, the influence of the church with a true message of salvation is still necessary in the country.

---

1 The A.F.M. in Zimbabwe provinces are demarcated by the Apostolic Council for church administration. These provinces increase in number as the Apostolic Council deem necessary for the managerial purposes and growth.
In the light of the above numerical growth envisaged by the A.F.M.Z., one therefore should not underestimate the way it influenced and impacted the spread of the gospel in the country. However, Nkonge (2013:147) poses a question of interest in connection with the numerical growth of Pentecostal churches today “is the numerical growth an indication that the…. church has a secure future?” The researcher at this stage wishes to point out that the study is on the visible institutional church which needs human management and not the invisible and eternal church. The A.F.M.Z. as an organisation mandated by the word of God to institute and advance the kingdom of God in the world should always align its growth with this purpose.

As a full-time worker in the A.F.M.Z. and a pastor for the past thirteen (13) years the researcher perceived the greatest need for research to be conducted at this stage of growth in the church in order to come up with a model founded in the apostolic vision on how the A.F.M.Z. can be managed to the glory of God. This is prompted by the challenges affecting and threatening the spiritual impact of the church in the country and beyond. The A.F.M.Z. is currently receiving bad publicity through local newspapers and social media regarding its leadership and management challenges (The Newsday of 2015/10/14; The Herald of April 2016) which is fast destroying the great work done by those who shouldered it first. The News Day paper of 14 & 28 October 2015 respectively reported different stories of “fierce leadership rows rocking A.F.M.Z.”.

The A.F.M.Z. reached one hundred (100) years of existence in Zimbabwe in May 2015. The church conducted and celebrated its centennial existence in style in August 2015 at Rufaro National Conference Centre in Chartsworth, Masvingo. The event was meaningful but the researcher observed many areas of concern in the church’s managerial and leadership preparedness to face the future and remain spiritually effective. This is the reason why the researcher sought to conduct such a meaningful study considering the future of this church.

The A.F.M.Z. forms part of the worldwide Pentecostal Movement. The Pentecostal and Charismatic movements in all the multifaceted variety constitute the fastest growing group of churches within Christianity today (Anderson, 2004:1). In viewing the establishment of the Pentecostal Movement Black and Peppler (2008:43) state that at the beginning of the 20th Century, there was a growing restlessness among the restrictive holiness movements and a growing interest in the gifts of the Spirit, specifically those of speaking in tongues and healing. This zeal and quest for a return to the “true apostolic vision” gave birth to a revival in America, in 1901 (Burger &

---

Rufaro Conference Centre is the A.F.M.Z.’s National property for holding National and International Conferences but the place’s infrastructures are far below the number of years the church has been in existence in the country.
Nel, 2008:1b). According to Ruzivo (2014:18), the spirit of Pentecost was the engine power behind the growth and development of the Pentecostal and charismatic churches with their itinerant prophets and teachers. The revival in Azusa Street, Los Angeles in 1906 really became the link between baptism in the Spirit and speaking in tongues (Black & Peppler, 2008:44). This became the launching pad for the 20th Century Pentecostalism and the birth of the Apostolic Faith Mission movement. It is believed that Perham named the movement which believed in work of the Holy Spirit as “The Apostolic Faith Mission” (Burger & Nel 2008b:23; Hwata, 2011:9). This is evident that it is necessary in every stage that churches make a “self-evaluation” to see whether they are still pursuing the mandate they received. This name referred to a return to the teaching and work of the apostles in the New Testament. According to Hocken (2009:3) there was a “more” in the Pentecostal experience that the Pentecostals believed had been lacking in Christian practice since after the earliest days of the church. This “restorationist” conviction was expressed in the various descriptions the first Pentecostals gave to their movement: Pentecostal, Latter Rain, Apostolic Faith Mission and Full Gospel (Hocken, 2009:3). The Pentecostal movement according to Andrew (2005:4) was a result of many different persons’ work like Charles Parham and or William Seymour3. However, what is interesting is the notion that this was the direct work of the Holy Spirit and that no human being is responsible for its existence.

The impact of the Pentecostal movements has changed the face of Christianity around the world so significantly and ushered in a new era of Christian spirituality. Many missionaries were called through this movement and took the gospel throughout the world. This research mainly focused on the spread of the Apostolic Faith Mission (A.F.M.) to Africa from the revivals which took place in America in the 20th Century. The A.F.M. was brought to South Africa in 1908 from America by John Graham Lake (Burger & Nel, 2008a:19). The A.F.M. work grew in South Africa due to the preaching of John G. Lake. The work crossed the borders of South Africa through the converts of John G. Lake. The movement was introduced into Zimbabwe, (the then Southern Rhodesia) in 1915. The outstanding strength of the missionaries of this Pentecostal movement was that they consistently experienced the demonstration of the power of the Holy Spirit in their meetings. The greatest contribution the Apostolic Faith Mission has made to Christianity in general was the restoration of the signs and wonders experienced in the New Testament. Coupled with this, they

3 There are differing theological schools on the characters directly involved in the establishment of the A.F.M. Some argue that William Seymour was not directly part of the naming of the movement.
believed in the conversion that was a radical life-changing experience (Black & Peppler, 2008:49). Ruzivo (2014:129) states the self-definition of the A.F.M. in the following:

\[
\text{This movement is a movement towards the original purity and power of the Lord Jesus Christ. It is a movement back to Pentecost, back to apostolic doctrine and practices of committed Apostles by the Lord Himself; a movement way from dead forms of worship and into living, vital truth, a movement of Spirit of God Himself. In a way, the Pentecostals considered themselves as another reformation movement meant to purify the church that had grown too cold and corrupt.}
\]

Like the Methodists and Brethren, the Pentecostals were strongly missionary-minded. Its massive growth which it has seen globally and particularly in Zimbabwe, caused it to focus more on institutionalism and be more administrative in outlook. Hence a gradual departure from the pursuit of expressing the apostolic vision. According to Black and Peppler (2008:50) such movements had a desire to emulate the apostolic vision of Christianity, but allowed themselves to fall prey to becoming over-organized, institutional, “professional” and traditional in their thinking and practice. In the end, this caused them to lose much of their effectiveness and ethos as a missionary church. Taking into consideration the administrative and management challenges rocking the A.F.M.Z. today, it is reasonable to suggest that the church has lost or is gradually losing the emulation of the apostolic vision.

This study has never taken for granted the work taking place within the church today. However, the imminent danger is the collapse of the unique spiritual culture and ethos within the Pentecostal churches if they do not keep themselves focused and aligned with the apostolic vision. According to McNeal (2003:1) this vision is centred mainly on Jesus Christ’s sacrificial death on the cross. He further argues that this vision should never be reduced to an invitation for people to join and to only support an institution or organisation. Within Pentecostal and charismatic movements today, many questionable activities are taking place. Gathogo (2011:1) quotes an anonymous writer who stated that:

\[
\text{Christianity began as a personal relationship with Jesus Christ. When it went to Athens, it became a philosophy. When it went to Rome, it became an organisation. When it went to Europe, it became a culture. When it went to America, it became a business.}
\]

The challenges of money and wealth has greatly affected the management of God’s work in most African churches today (Gathogo, 2011:1). The Pentecostal churches in Zimbabwe are not spared these challenges. Hermans (2012:238) identifies two key purposes of the church; the first is the moral and spiritual growth of persons, the second is the social forms of life in which their moral and spiritual identity find its goal and meaning.
It is the researcher’s thesis that the members of the Early Church had a vision of the church that was based on the scriptures available to them. Black and Peppler (2008:46) noted that workers of such movements like John Wesley of the Methodist saw the Bible as the only standard of truth and the only model for “pure religion”. The work they did was based on the understanding of the word of God. In the article cited from the News Day newspaper of (04/04/2014) the A.F.M.Z. is mentioned as currently facing surmountable challenges associated mainly with the management of it. Therefore, this research intended to provide a working platform to address and assess these challenges.

1.4 PROBLEM STATEMENT

There is very little literature written on the A.F.M. in Zimbabwe. This study is based much on investigations on what has been written by some writers from Zimbabwe and different countries in the world. Black and Peppler (2008) wrote extensively on the current return to apostolic Christianity in various parts of the world and made reference to three earlier Christian movements that came into existence at approximately hundred-year intervals, beginning with the Methodist movement in the 1700’s, culminating in observations of a current apostolic movement which birthed the Apostolic Faith Mission. However, it is noted that in its own way each movement gradually moved away from the pursuit of expressing the apostolic vision and lost some of its initial fervour to emulate the principles of New Testament Christianity (Black & Peppler, 2008:49-50).

In relation to the above, Hwata (2006) wrote on differing Pentecostal experiences in A.F.M. from its inception, with specific reference to the A.F.M. of South Africa and Zimbabwe. The study gave the historical background and the spread of the movement in these countries. However, no effort was made to show the management position of the A.F.M. in Zimbabwe and the way to resolve the current challenges which face it.

Concerning spirituality and the controversy of speaking in tongues within the A.F.M.Z. and other Pentecostal churches in the country, Machingura (2011), Hwata (2011) explained and expressed the debate in this area. Machingura’s work sought to show the significance of glossolalia in A.F.M. in Zimbabwe but never expressly showed how to maintain the power and the guidance of the Spirit in the management of the A.F.M.Z. Therefore, this research sought to come up with a model founded in the apostolic vision on managing the A.F.M.Z. and keeping track in pursuance of the apostolic vision by following the guidance of the Holy Spirit.
On the management of the A.F.M. of South Africa, Clark (2007) wrote impressively on contemporary leadership and management of the A.F.M. of South Africa. He noted that the A.F.M. of South Africa had adopted a constitution in which the theme of leadership in the management of the church became overt and dominant. The author showed the need for leadership to assess and provide an interface that reduced the tension between the so-called intellectual arm of Pentecostal ministry and the executive within the church management. However, nobody has written on a model founded in the apostolic vision about the management of the A.F.M. particularly in Zimbabwe. Therefore, this study noticed a gap for research to come up with a management programme and model that will make the A.F.M Z. to return to the total guidance of the Holy Spirit in pursuing the precepts of the Early Church.

The greatest motivation for this study was the current state of the A.F.M.Z. A series of court cases and miscarriage of justice had been taking place since 2003 within the A.F.M.Z. In 2003 there was a serious wrangle between leaders and the then A.F.M. Secretary General Rev. Titus Murefu and some section of the top leadership in the church. The case spilt over into courts and ended up in the Supreme Court of Zimbabwe⁴. Though the court’s ruling stated that he (Rev. Titus Murefu) be reinstated to all his positions, it is revealed that the church leadership at that time never respected the directive (The Zimbabwe supreme court case/10 October 2003). This is a clear sign of a crisis as justice was miscarried.

In Daily News (Zimbabwe’s local newspaper) of 06 January 2014 Helen Kadirire reported a story that an A.F.M.Z. pastor was defrocked for divorcing his wife. In reaction to this the church members went into a protest in support of the pastor. This issue escalated leading the A.F.M.Z. leadership to dismiss the pastor. However, the newspaper reported that the marriage of the pastor in question was abusive. This abusive marriage was known even to the congregants led by that pastor hence they opted to protest calling for a closer look to the matter. Of concern to this issue is a clear-cut position by the A.F.M. Z.’s constitution on matters of divorced pastors and pastors wishing to divorce.

The News Day of April 14, 2015 carried a headline which stated, “Fierce leadership row rocks A.F.M. in Zimbabwe”. The newspaper stated that “the Pentecostal church could be heading for a split after some pastors, elders and deacons dragged their administrators to court challenging the way they conducted the presidential and overseers’ elections in January 2015”. The issue of how

elections are held within the A.F.M.Z. cries for an intense research and assessment to come up with a “fair approach” at this stage.

The Standard (Zimbabwe’s Independent paper) of January 3, 2016 carried another story which says “A.F.M. fires senior pastor, closes assembly”. The paper further stated the A.F.M. in Zimbabwe has closed its El-Shaddai Assembly in Zengeza, Chitungwiza and fired its pastor Rev. Paymore Murefu, for taking the church President Rev. Aspher Madziyire to court over alleged financial impropriety. It is said Rev. Paymore Murefu together with another pastor filed papers to the courts seeking the Church Executive to produce an audited financial report. The two alleged that the church President since his coming to power in 2003, had never given an audited financial report. In connection with this request by the two pastors, they were ordered to be transferred to other assemblies and the two did not accept the decision. As a result, they were dismissed from A.F.M. Z.’s employment. The researcher, therefore also saw a quest to examine the process of handling disputes and concerns within the A.F.M.Z. in particular. The A.F.M.Z. has grown big numerically, hence it’s spiritual and managerial structures need to be reviewed.

Therefore, this research saw a need to encourage the A.F.M. Z. to have a model founded in the apostolic vision for its management.

1.5 RESEARCH QUESTION

What will a model founded in the apostolic vision for the management of the A.F.M. in Zimbabwe in order for it to remain aligned with the principles of the New Testament church look like?

1.5.1 Sub Questions

1. What are the management challenges facing the A.F.M. in Zimbabwe today? (Descriptive task).

2. What can we learn from the Pentecostal historical vision of A.F.M. in management of the work of God? (Interpretive task).

3. What can be learnt from management models of other churches? (Interpretive task).

---

5 The A.F.M.Z. has Assemblies which are led by the local Pastors within Provinces demarcated by the Apostolic Council (the Church’s supreme governing board). These Assemblies are under the supervision of Overseers who then are members of the Apostolic Council.
4. What are the Biblical principles on the management of the church as an institution? (Normative task).

5. What should the A.F.M. in Zimbabwe management model founded in the apostolic vision look like? (Pragmatic task).

1.6 AIM

The aim of the study was to propose a model founded in the apostolic vision for the management of the A.F.M. in Zimbabwe in order for it to remain aligned with the principles of the New Testament church.

1.7 OBJECTIVES

The objectives of this research were:

1. To outline the management challenges currently facing the A.F.M in Zimbabwe (Descriptive task).

2. To establish important principles followed by the Early Pentecostal church in managing the work of God (Interpretive task).

3. To investigate other management models of churches and glean principles from them (Interpretive task).

4. To identify Biblical principles on the management of the church as an institution (Normative task).

5. To develop a model founded in the apostolic vision for the management of the A.F.M in Zimbabwe in order for it to remain aligned to the principles of the New Testament church. (Pragmatic task).

1.8 CENTRAL THEORETICAL ARGUMENT

A model founded in the apostolic vision for the management of the A.F.M. in Zimbabwe will enhance it to remain aligned with the principles of the New Testament Church.
1.9 METHODOLOGY

The research endeavoured to examine the relevance of a model founded in the apostolic vision for the management of the A.F.M. in Zimbabwe as well as to explore how this model would enhance the church to remain aligned with the principles of the New Testament church. In line with this research question, the aim of the research was to create a working and relevant model founded in the apostolic vision that served as a guideline to provide points of departure for the A.F.M.Z. and the church of God in general to remain focused on the precepts and principles of the apostolic mandate. To answer the research question and achieve the aim of the study, an empirical dimension of the research had been done with the research respondents as co-researchers in a voluntary capacity. This method is supported by Van der Ven (1988:13) who posits that what is needed in practical theology is empirical theological research where the procedures of conceptualisation, operationalisation and data collection determined the praxis under investigation. Louw (2008:17) affirms that without any doubt, the empirical dimension helps practical theology to refine theological interpretations. This study blended quantitative and qualitative research designs. However, the aspects of this action and intensive research were also basic in that it aimed again “to contribute to fundamental knowledge and theory” (Osmer, 2008:49). Every research project requires a research design that is carefully tailored to obtain appropriate data for investigating the specific research question(s) (Fouché & Delport, 2011:144).

The fact that this research used the questionnaires and interviews as research tools for information-gathering was useful in that the study combined quantitative and qualitative research. According to Bryman (2008:87), mixing methods has become a popular way of thinking about how to approach research questions in a variety of fields. Fouché and Delport (2011:143-144) states that “quantitative research designs are categorised according to the level of scientific rigour involved in providing the cause-and-effect relationship...” The quantitative research design includes experiments, surveys, questionnaires and content analysis. Fouché and Delport (2011:144) classify quantitative research designs into two main categories, namely experimental and non-experimental designs. This study focused on non-experimental designs mainly because the research was descriptive by nature, in which the units that have been selected to take part in the study were measured on the relevant variables at a specific time without any manipulation (Fouché & Delport, 2011:144).

Therefore, the researcher aimed with the empirical dimension to generate as much information at all levels of the church leadership as possible using questionnaires and conducting guided interviews. The reason was that these purposive participants provided the research with thick
descriptive information with an element of a narrative voice in the text. Worldviews of people can only be falsified or validated by obtaining first-hand information from the concerned parties (Tamirepi, 2013:39). Regarding the A.F.M.Z. and the other churches in the country, the use of qualitative and quantitative research methodology enabled participatory action with the most representative part of the church at leadership level and to validate the findings quantitatively.

Swinton and Mowat (2006:29) explain qualitative research as a broad umbrella term for research methodologies that describe and explain persons’ experiences, behaviours, interviews and social contexts. Swinton and Mowat (2006:35) further posit that qualitative study can provide three types of knowledge (a) knowledge of others: understanding how individuals or groups view and interact with the world, (b) knowledge of phenomena: what certain practices mean to people/organisations and (c) reflexive knowledge: the role of the researcher in constructing and creating the world he/she is studying.

The design of this research methodology endeavoured to follow the following four stages of practical theological research model called EDNA together with the four tasks of Osmer (2008):

(a) Exploratory research which asks: “What has led to the present situation?”

(b) Descriptive research which asks: “What is happening now?”

(c) Normative research which asks: “What should be happening?”

(d) Action research which asks: “How should we respond?”

The research was guided by these four stages referred to by Woodbridge (2014:90) as the EDNA Model in connection with Osmer’s practical theological descriptive approaches. The construction of the thesis chapters followed Osmer’s design. The choice of the EDNA approach to this research together with Osmer’s was necessary because of “the interpretation of human action in the light of the Christian tradition (the hermeneutical perspective), the analysis of human action about its factuality and potentiality (the empirical perspective) and the development of action models and action strategies for the various domains of action (the strategic perspective)” (Heitink, 1999:165). In practice, throughout this research, the researcher constantly moved among these four research strategies (Woodbridge, 2014:96). The researcher associated the EDNA Model with Osmer’s practical theological research design mainly for its sociological and phenomenological basis which enabled him to disclose the elements of particular appearances, to probe through the
data to search for the establishment of a workable model founded in the apostolic vision and listen to participatory contributions from stakeholders within the A.F.M.Z. and literature review.

However, for the sake of elucidation the researcher followed a model developed by Osmer (2008) which provided a more nuanced view of the field of enquiry of this research (Oldewage, 2014:17) whilst still achieving the objectives envisaged in the EDNA model. The four descriptive tasks of Osmer which were used in this study are the following:

1.9.1 Descriptive-empirical task

In the context of the proposed research Osmer’s descriptive-empirical task focused on the actual state of the A.F.M.Z. management praxis under investigation. It aimed to gather information through empirical investigation to establish “what is going on” within the organisation being studied. This helped to discern dynamics and patterns within the A.F.M.Z. (Creswell, 2003:11).

1.9.2 Interpretive task

In this part of the research activity, the information obtained through literature study was assessed and analysed to show the validity of the research process. In this regard Osmer (2012:338) proposes a process not unlike biblical exegesis, where a researcher engages in extracting information from reviews gathered, by evaluating it against the background of factors like the precepts followed by the early Pentecostal church and the apostolic pioneers in relation to what may be taking place within A.F.M.Z. today. According to Oldewage (2014:21) the goal here is to come to a richer understanding of why certain changes and departures from the apostolic vision occurred.

1.9.3 Normative task

Following this practical theological route of doing research, the researcher aimed to remain true to the goals of biblical principles to see what the Bible says about church management (Creswell, 2003:29-30). According to the normative task of Osmer (2008:4); this study commenced with a process of constructing theological and ethical norms which were used to assess, guide, and potentially reform the specific field of praxis under investigation.

In the context of this research, the normative stage included biblical hermeneutics which were employed to introduce key aspects to be investigated in the study (Oldewage, 2014:17). In an endeavour to respond to what Woodbridge (2014:90) cited as the exploratory research task, a
critical overview of scholarly work and biblical source was undertaken to introduce the principles of the apostolic ministerial vision, demonstrating its importance even in the church today.

1.9.4 Pragmatic task

Having assessed, evaluated and analysed the major trends and areas of deviation from the apostolic vision and the New Testament church principles uncovered in the empirical research, the final part of the research explored how the A.F.M.Z. could align itself with the principles of the apostolic vision by shaping itself to embody more fully the normative elements identified in the initial stages of this study (Oldewege, 2014:22).

In this concluding section, the study aimed to develop what Osmer (2005: xvi) refers to as an “action-guiding model”- practical guidelines aimed at developing a model founded in the apostolic vision for the management of the A.F.M. Z. and accommodating important aspects of the current developments. At this stage, many practical recommendations were formulated (Oldewage, 2014:22), that could enable the A.F.M.Z. to remain aligned to its core business as a church.

The researcher was very much aware that this research can be very difficult and challenging but the motivation was worthwhile. Mertens (2009:82) poses a question of interest “How does sitting in a position of power and privilege influence one’s ability to develop relationships in a research context?” In the same context Mertens (2009:88) to answer the question “... who can research who and who can speak for who?” suggests that the researcher has an obligation to seek out and involve those who are concerned about growth. Therefore, if research or evaluation excludes the indigenous ways of knowing, it is likely to fail to come up with results that can enhance the quality of the church in the community. Hence the quest to seek the transformative paradigm approach to consolidate a working model for the management of the A.F.M.Z. This research set the Bible as a normative basis and standard for all Christian conduct, managerial designs and church practice (Woodbridge, 2014:93).

To get maximum variation and reach saturation in data collection, the researcher designed a questionnaire and carried out interviews with key persons in instances doing research on management and made extensive use of other churches’ management models in order to glean important aspects in them for the formulation of a model founded in the apostolic vision for the management A.F.M.Z.
1.9.5 The process of data collection

In collecting the data ethical considerations were always observed by the researcher. The NWU Research procedures were observed as well. A letter of clearance was sought from the Research Ethics Committee within the department of Theology. Accordingly, a clearance letter was sought from the A.F.M. in Zimbabwe through the General Secretary that gave the researcher permission to conduct the study. The letter of informed consent was given to both participants who were going to respond to the questionnaire and those who were involved in the guided interviews respectively. In the letter of consent, the aim and objectives of the study were explained and the participant advised to engage into the research voluntarily. The hard copies of the completed questionnaires and the audio recordings were stored in a locked cabinet and destroyed by the researcher as per NWU guidelines.

1.9.5.1 Questionnaire distribution process

The researcher capitalised on the A.F.M.Z.’s National Conferences for the distribution and collection of the completed questionnaires. However, messages were sent to participants through their cell phones and emails to inform them on how the researcher was to collect the completed questionnaires.

1.9.5.2 The guided interviews

The researcher first distributed the questionnaires to participants and formulated guided interview questions after evaluating the key areas of concern. This enhanced the effectiveness of the interviews and allowed a prolonged engagement with participants. The researcher referred the questionnaire to the NWU Statistics Department for validation and approval.

1.10 ETHICAL CONSIDERATIONS

Research is viewed as a scientific human endeavour that is organised according to a range of protocols, methods, guidelines and legislation (Gerrish & Lacey, 2010:212). Therefore, the researcher in this study was cognizant throughout the process that the issue of church management and leadership is a sensitive matter and as such has an ethical responsibility to adhere to safeguard against any damage to the image of the church of God, the responsible leadership and to protect the rights of all respondents in the study.

Therefore, the researcher sought ethical clearance of the research project from the North-West University, Potchefstroom campus through the Faculty of Theology, Department Ethics
Committee and all the protocols were followed. On a similar note, the researcher applied for permission to conduct a research of this nature from the Executive committee of the A.F.M.Z. through the General Secretary and furnished them with the commitment to conduct the study professionally, academically and purely with an aim to enhance the church’s growth and stability.

1.10.1 Avoidance of harm

The fundamental ethical rule of social research is that it must cause no harm to the participants (Fouché, De Vos, Strydom, & Delport, 2011:115). Accordingly, Brink (2006:31-36) highlights the principles of research as respect for persons, [institutions], beneficence (do good), non-maleficence (do no harm), justice, informed consent, confidentiality and anonymity. The researcher applied these and adhered to them in conducting the research.

1.10.2 Informed consent

The participation in this research was purely on a voluntary basis and respondents were required to sign the consent forms after proper and adequate information had been provided to them. The information gathered in this research was treated with confidentiality and again the co-researchers (respondents) were assured that whatever information they provided for the benefit of this study would be kept confidential. The respondents were encouraged to realise that their contributions would help to direct the church to stay focused on the apostolic vision. Hence the participatory approach was encouraged, meaning that the participants were also co-researchers of the study. However, in this manner the researcher needed to keep guided by the research question, as well as the aim and goals of the research.

In the letter of consent given to the respondents, the responsibilities of the researcher and the respondents were outlined. The key information included answers to some of the following:

- What is the research study all about?
- Why is the researcher soliciting views from the respondent on this study?
- What would be direct and indirect benefits of taking part in this research?
- What will happen if the respondent encounters some form of discomfort in the process of participating in the study?
- Who are the persons to have access to the data collected?
• Will the respondents be paid for taking part in the study?

1.10.3 What was expected of the respondents during data collection?

The respondents answering the questionnaire were asked the following questions:

• To what extent are they aware of the historical Pentecostal vision of the A.F.M.Z.?

• To what extent do they see the A.F.M.Z. still ministering in line with the historical apostolic vision?

• To what extent is the respondent satisfied with the current spiritual and administrative leadership structure of the A.F.M.Z.?

• What possible strategies can be suggested for the improvement of the A.F.M.Z. management systems in the contemporary context?

• What are the challenges being experienced within the A.F.M.Z. today?

• What good lessons can be borrowed by the A.F.M.Z. from other churches that can help improve its managerial systems?

1.10.4 Criteria for selection of respondents

The researcher targeted respondents mainly from all levels of the leadership structure of the A.F.M.Z., namely:

• At national level

• Provincial level

• Assembly level

• The pastorate

• Elders

• Deacons/Deaconesses

• Key informants
1.10.5 Confidentiality and publication of findings

-Confidentiality

In presenting the information, the researcher chose to use pseudonyms for ensuring anonymity except on historical facts. Findings were formulated and presented clearly and unambiguously to avoid misappropriation by participants, the church and all believers.

-Publication of results

It is the desire of the researcher that this research project will be made available to the church for further evaluation, assessment and corrections in order that an excellent model founded in the apostolic vision for the management of the A.F.M.Z. can be made available and adopted.

1.10.6 Management, storage and destruction of data

-Data management

The data collected was stored in a locked cabinet. Only the researcher and the study leader had access to the data.

-Storage and destruction of data

After the data had been analysed the copies of the questionnaires were destroyed as per NWU guidelines.

1.10.7 Monitoring of the research

The research process, ethical considerations, data collection and the handling of the responses were constantly monitored by the study leader.

1.11 RESEARCH LIMITATIONS

The main limitation to this study was the availability of literature written about the management of the A.F.M.Z. The only written down and available documents are the Church’s constitution and the policy document. The challenge identified in the A.F.M.Z. policy document was its variance with the constitution. The other limitation was the accessibility to the Church’s minutes and confidential records and enough resources to travel across the country to engage with a considerable sample size.
1.12 SCHEMATIC PRESENTATION

Table 1-1: Presentation of the process of the study

<table>
<thead>
<tr>
<th>Research question</th>
<th>Aim and objectives</th>
<th>Research Method</th>
</tr>
</thead>
<tbody>
<tr>
<td>What will a model founded in the apostolic vision for the management of the A.F.M. in Zimbabwe look like in order for it to remain aligned with the principles of the New Testament church?</td>
<td>The aim of this study is to propose a model founded in the apostolic vision for the management of the A.F.M. in Zimbabwe in order for it to remain aligned with the principles of the New Testament church.</td>
<td>An empirical theological dimension was made from the perspective of the historical apostolic vision and mandate.</td>
</tr>
<tr>
<td>What are the management challenges facing the A.F.M. in Zimbabwe today?</td>
<td>To outline the challenges currently facing the A.F.M. in Zimbabwe.</td>
<td>An investigation approach was followed and participatory contributions documented of the current situation of the A.F.M.Z.</td>
</tr>
<tr>
<td>What can we learn from the Pentecostal historical vision of the A.F.M. in management of the work of God?</td>
<td>To establish important principles followed by the Early Pentecostal church in managing the work of God.</td>
<td>A historical literature review and analysis of the Pentecostal movements and Apostolic Faith Mission were assessed in order to evaluate both the current and the past performance of the A.F.M.Z.</td>
</tr>
<tr>
<td>What can be learnt from management models of other churches?</td>
<td>To investigate other management models of churches and glean principles from them.</td>
<td>An interdisciplinary exploration was conducted by critically evaluating other church organisations’ managerial models and approaches to glean principles from them.</td>
</tr>
<tr>
<td>What are the biblical principles on the management of the church as an institution?</td>
<td>To identify biblical principles on the management of the church as an institution.</td>
<td>An in-depth biblical study was done to determine the principles and dynamics of church management.</td>
</tr>
<tr>
<td>What should the A.F.M. in Zimbabwe management model founded in the apostolic vision look like?</td>
<td>To develop a model founded in the apostolic vision for the management of the A.F.M. in Zimbabwe in order for it to remain aligned with the principles of the New Testament church.</td>
<td>The research applied the pragmatic task by consolidating a management model founded in the apostolic vision for the management of the A.F.M.Z. by comparing results of the conceptual research with the guidelines given in Scripture and concluded by stating how this may help the church realign itself with the apostolic vision.</td>
</tr>
</tbody>
</table>
1.13 RESEARCH OUTLINE

Chapter 1: Background and problem statement

Chapter 2: The current situation within the A.F.M. in Zimbabwe.

Chapter 3: The Pentecostal and Apostolic heritage

Chapter 4: The dynamics of a church’s institutional management.

Chapter 5: The biblical principles of church management.

Chapter 6: A model founded in the apostolic vision, summary of the study, summary of the results of the study and recommendations.

1.14 CONCLUSION

This chapter aimed to highlight the background of the study and to explain the problem that motivated the research process and to set objectives for the study. The research need for a model founded in the apostolic vision for the management of the A.F.M.Z. was revealed in the problem statement. The problem statement was drawn from the research question.

Chapter 2 presents an empirical research to authenticate the challenges currently facing the A.F.M.Z. An empirical engagement with the leadership of the A.F.M.Z. is necessary, to provide an informed narrative of the situation within the church.
CHAPTER 2

THE CURRENT SITUATION WITHIN THE A.F.M. IN ZIMBABWE

2.1 INTRODUCTION

This chapter aims to analyse and assess the current situation of the A.F.M. in Zimbabwe. This investigation aims to answer the first research objective of the study which is to “outline the management challenges currently facing the A.F.M. Z.”. The whole thesis endeavours to come up with a model founded in the apostolic vision for the management of the A.F.M.Z. as seen in the New Testament. This chapter explores the current state of the A.F.M.Z. with reference to its spiritual and managerial state. The goal of this investigative assessment is to formulate the managerial and oversight competencies that are needed by the church for effective spiritual management standards, systems and policy formulations that are derived from the Word of God, for the A.F.M. Church constitution and its confessions as the basis for its governance processes. The Church Constitution being a managerial concept, must be an essential part of the well-being of the church and the basic principles for this constitution are founded in the Bible and should be stated in the Church confessions (Vorster, 2011:14). The same author (Vorster, 2011:14) emphasises that the Church Constitution contains the principles for the maintenance of the God-given order and justice, as well as proposed practical Church constitutional applications of a particular church organisation.

The description of the research methodology followed in this study in conducting the empirical research will be discussed in this chapter. The research will follow Osmer’s descriptive-empirical task. The investigative approach will be to establish “what is going on within the A.F.M.Z.?”. The intention of this chapter is to explore and answer the sub-research question “What are the management challenges facing the A.F.M.Z. today?” For the study to achieve the afore-mentioned objective and answer the research question, this chapter begins to describe the research methodological process used in conducting the empirical part of the thesis and then discusses the areas of concern as perceived by the study respondents. The study further discusses here the possible managerial areas that need to be reviewed and revisited by the A.F.M.Z. This chapter together with the preceding chapter will provide the framework for this thesis.

2.2 RESEARCH METHODS FOR THE EMPIRICAL STUDY

This study adopted a quantitative and qualitative research approach using questionnaires and guided interviews as tools for data collection. However, the questionnaires were the main data
collection tools used, though this study is of a more descriptive nature than being quantitative in analysis. The in-depth interviews with a sizable sample of key informants were accorded an important space as well to enhance the descriptive part of the study. The interview questions were prepared to give the respondents an in-depth and independent narrative voice on key areas of A.F.M.Z. management position at present. The interview questions were designed to focus on the following major aspects:

(a) A.F.M.Z. management systems in relationship to the continued adherence to the apostolic vision.

(b) Assessment on whether the A.F.M.Z. is still ministering in line with the apostolic vision.

(c) An endeavour to evaluate the maintenance of the historic spirituality in the A.F.M.Z. in its ministration.

(d) An assessment of the effectiveness of the current administrative structure of the A.F.M.Z.

(e) An evaluation of the reliability of centralisation of resources by the A.F.M.Z. today.

(f) Examining the necessity of keeping the issue of appreciation of pastors, overseers and the President within the A.F.M.Z.

(g) The effectiveness and reliability of the use of elections as a system of appointing leaders in the A.F.M.Z. today.

(h) Outline challenges emanating from the current constitution of the A.F.M.Z.

(i) The effectiveness of the A.F.M.Z. in managing conflicts and disciplinary issues.

(j) Identifying important aspects that can be borrowed from other churches by A.F.M.Z.

The interviews with the sampled A.F.M.Z. leadership were transcribed into Microsoft Word documents before analysis with the assistance of ATLAS.ti.8.0 computer software. Makauki (2017:98) states that the transcription of interviews is one of the important data-processing activities to be done prior to analysing, summing up and interpreting the responses of qualitative research interviews. In this study, the interview respondents were assigned code names before starting and the questionnaire respondents were assigned numbers from 1-33 (Respondent 1-33). The study used the IBM SPSS to capture, tabulate and analyse the data collected by means of the questionnaire.
In analysing the interviews, relevant comments for each guided interview question were created and the respondents were asked to recommend some solutions to the problem which had been identified and discussed. The discussion of the analysis output was done to identify key areas of concern within the current situation of managerial challenges in the A.F.M.Z. The data collection process is discussed in the next section.

2.2.1 Data collection process

The researcher used the A.F.M. Z’s National Conferences as a centre of meeting the respondents and distribute the questionnaires. The distribution was done in April 2017 during the A.F.M.Z. Young People’s Union International Conference held at Rufaro Conference Centre. The researcher gave the questionnaires which were placed in A4 envelopes to the sampled overseers of the provinces as shown in Fig.2.1 below. The overseers were to take them to their respective provinces and distribute them among competent A.F.M.Z. leaders who had to include the provincial committee members, pastors, elders, deacons and or deaconesses. The researcher instructed that after completion of the questionnaire, the respondent should place the questionnaire in an envelope and seal it. The overseers then brought back the sealed envelopes to the A.F.M.Z. Ladies Union’s National Conference held again at Rufaro Conference Centre on 28 April- 01 May 2017. The researcher in conducting the in-depth interviews first informed the identified leadership of the A.F.M.Z. through phone calls and agreed on interview dates, places and time.

2.2.1.1 Distribution of questionnaires

A total number of 60 questionnaires were distributed, of which 33 were completed and returned to the researcher. This constituted a 55% retain rate. The questionnaires were distributed to 18 out of 32 provinces at the time the data collection exercise was conducted. Four (4) questionnaires were distributed to the A.F.M.Z National Executive and two (2) were distributed to the Living Waters Theological Seminary and fifty-four (54) were sent to the sampled eighteen (18) provinces. The A.F.M.Z National Executive did not return all the questionnaires and only one (1) was returned from Living Waters Theological Seminary.

---

A.F.M.Z. is demarcated into 32 administrative provinces headed by overseers.
Figure 2-1: The distribution of the research questionnaires to the A.F.M.Z Provinces

Source: Author’s design of the distribution of the questionnaires among the A.F.M. Z.’s Provincial locations in Zimbabwe

Table 2-1: Names of the AFMZ Provinces which received the research questionnaires

<table>
<thead>
<tr>
<th>Name of province</th>
<th>No. of questionnaire</th>
<th>No. returned</th>
<th>% retained</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mashonaland</td>
<td>4</td>
<td>3</td>
<td>75%</td>
</tr>
<tr>
<td>Harare East</td>
<td>5</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Harare West</td>
<td>2</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Name of province</td>
<td>No. of questionnaire</td>
<td>No. returned</td>
<td>% retained</td>
</tr>
<tr>
<td>------------------------</td>
<td>----------------------</td>
<td>--------------</td>
<td>------------</td>
</tr>
<tr>
<td>Midlands North</td>
<td>4</td>
<td>3</td>
<td>75%</td>
</tr>
<tr>
<td>Chitungwiza East</td>
<td>1</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Manicaland North</td>
<td>4</td>
<td>2</td>
<td>50%</td>
</tr>
<tr>
<td>Manicaland Central</td>
<td>5</td>
<td>5</td>
<td>100%</td>
</tr>
<tr>
<td>Harare West</td>
<td>1</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Manicaland South</td>
<td>1</td>
<td>1</td>
<td>100%</td>
</tr>
<tr>
<td>Midlands Central</td>
<td>1</td>
<td>1</td>
<td>100%</td>
</tr>
<tr>
<td>Midlands South</td>
<td>3</td>
<td>3</td>
<td>100%</td>
</tr>
<tr>
<td>Masvingo</td>
<td>4</td>
<td>4</td>
<td>100%</td>
</tr>
<tr>
<td>Lowveld</td>
<td>3</td>
<td>1</td>
<td>33%</td>
</tr>
<tr>
<td>Matabeleland South</td>
<td>5</td>
<td>5</td>
<td>100%</td>
</tr>
<tr>
<td>Matabeleland East</td>
<td>1</td>
<td>0</td>
<td>0%</td>
</tr>
<tr>
<td>Matabeleland North</td>
<td>1</td>
<td>1</td>
<td>100%</td>
</tr>
<tr>
<td>Bulawayo North</td>
<td>5</td>
<td>4</td>
<td>80%</td>
</tr>
</tbody>
</table>

Source: Author’s design of the distribution of questionnaires among the A.F.M. Z.’s Provincial locations in Zimbabwe

Assessing the way, the research participants accepted the questionnaire, the study deduces that the majority were supportive. However, the failure by the Executive to respond remains a set back to the study.

2.2.2 Design of the study

This part of the study aims to provide the overall strategy used to integrate the different components of the empirical research process and how the data collected were tabulated for research analysis. The subjects involved in this study are discussed not as experimental objects but as research participants. This is supported by Eccles, Grimshaw, Campbell and Teddlie (2003:47) who posit that non-experimental quantitative designs should be taken into consideration. The study designs selected should therefore be based on a context where they build on appropriate theoretical, qualitative and modelling work, particularly in the formulation of appropriate interventions.
2.2.2.1 Research subjects

The number of respondents who participated in this research is 33. Out of this representation 28 were males constituting 84.8% of the participants and 5 were females constituting 15.2%. The Table 2.2 below shows the sample description.

Table 2-2: Shows the sample description and their personal particulars

<table>
<thead>
<tr>
<th>Parameter</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>28</td>
<td>84.8</td>
</tr>
<tr>
<td>Female</td>
<td>5</td>
<td>15.2</td>
</tr>
<tr>
<td>Age category</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15-35 years</td>
<td>2</td>
<td>6.1</td>
</tr>
<tr>
<td>36-45 years</td>
<td>9</td>
<td>27.3</td>
</tr>
<tr>
<td>46-65 years</td>
<td>21</td>
<td>63.6</td>
</tr>
<tr>
<td>66 years and above</td>
<td>1</td>
<td>3.0</td>
</tr>
<tr>
<td>Level of leadership position</td>
<td></td>
<td></td>
</tr>
<tr>
<td>held in Church</td>
<td></td>
<td></td>
</tr>
<tr>
<td>National level</td>
<td>5</td>
<td>15.2</td>
</tr>
<tr>
<td>Provincial level</td>
<td>12</td>
<td>36.4</td>
</tr>
<tr>
<td>Assembly level</td>
<td>14</td>
<td>42.4</td>
</tr>
<tr>
<td>Pastor</td>
<td>17</td>
<td>51.5</td>
</tr>
<tr>
<td>Elder</td>
<td>6</td>
<td>18.2</td>
</tr>
<tr>
<td>Deacon/deaconess</td>
<td>7</td>
<td>21.2</td>
</tr>
<tr>
<td>Ordinary member</td>
<td>1</td>
<td>3.0</td>
</tr>
<tr>
<td>Other</td>
<td>4</td>
<td>12.1</td>
</tr>
</tbody>
</table>

Source: Responses to the questionnaire

2.2.2.1.1 Gender of the respondents

Table 2.2 above summarises the gender representation of the respondents in this empirical research. This projects the way the A.F.M.Z. is represented in its leadership structures. It is predominantly male, especially in key and influential positions of church management. The females mainly occupy the deaconess positions although there are a few in pastoral leadership now. This is generally attributed to its former tradition which did not encourage female leaders in the church. Selokela (2005:7) notes that women, particularly in Africa, are marginalised and even
dehumanised by the patriarchal system in the church. This happens with the support of cultural structures, religious and traditional norms. The A.F.M.Z. cannot be an exception to this.

2.2.2.1.2 Age category of the respondents

The A.F.M.Z. has a varied range of members in leadership positions. It has youthful men and women, those who are middle-aged and the elderly. The age category in Table 2.2 above shows the ranges in age at which the respondents participated in this research.

A total of 33 respondents participated in this study. Twenty-one (21) of them fall in the 46-65 age category signifying that the greater part of the A.F.M.Z.’s leadership has reached a mature age. On the other hand, this could be a sign of failure to accommodate the most energetic age group as the study, can reveal that the seemingly vibrant age range, the 36-45 years, has only nine (9) representatives in the study. Two were in the category of 15-35 years and only one belonged to the age group between 66 years and above. This last category is above the retirement age limit of the A.F.M.Z. which is pegged at 65 years.

2.2.2.1.3 Leadership participant representation at various levels of the A.F.M.Z. in the study

Respondents of this study were drawn mainly from different levels of leadership structures in the A.F.M.Z. The structure of the A.F.M.Z. leadership as shown in Fig.4.1 in chapter three, indicates that the leadership at national level comprises the Executive (the church President, the Deputy President, the General Secretary and the Administrator). In that composite level is the Apostolic Council, which comprises the executive, the provincial overseers and the heads of departments. At provincial level, the Provincial Council (composed of the local boards of elders and all pastors) elects the overseer, the deputy overseer, the provincial secretary, the administrator, youth leader and two committee members who constitute the provincial leadership (A.F.M.Z. Constitution 2014 Edition, chap 10, sect.1, Regulations). The base level of the A.F.M.Z. is the Assembly level, where pastors, elders, deacons and deaconesses are trained for leadership. It is from members of this structure that this research sought views for carrying out this study.

The level of leadership positions held in church by the respondents (Table 2.2) confirms that five (5) of the participants to this study hold positions at national level. These are likely to be also holding key positions both at provincial level and assembly level most likely as pastors. Twelve

---

7 The heads of departments according to the leadership structure of the A.F.M.Z. means, the Theological seminary principal, the head of the social welfare and the head of the education department.
(12) of the respondents hold positions at provincial level, one of the strategic positions in the administration and management of the church. This level of structure within the A.F.M.Z. positions the provincial role between the Apostolic Council (the highest administrative structure) (A.F.M.Z Constitution, 2014 edition, 13.1.1) and the Assembly Boards (the grassroots of the A.F.M.Z.). Hence such a representation in this study is informative.

Of the other respondents, fourteen (14) held positions at assembly level, seventeen as pastors, six (6) as elders, seven (7) as deacons/deaconesses and one (1) as an ordinary member. The ordinary member here refers to the person who belongs to the A.F.M.Z.’s membership structures but is not in a position in the church. In this study, such persons were considered as key informants due to the outstanding skills they hold in secular circles. Finally, four (4) confirmed to be holding other positions as well which are outside the ones listed in the questionnaire. For example, respondent 3 stated once holding a position within the A.F.M International and a key position within the Living Waters Theological Seminary. Respondent 7 formerly held the position of an overseer and is now retired. The next section of study covers the respondents’ views as discussed below.

2.3 AN ANALYSIS OF THE CHALLENGES FACED BY THE A.F.M.Z.

The previous sections gave the demographical representation of the respondents to this study’ specifically their gender, age category and the leadership roles they hold within the church. It is viewed that the respondents represent the entire structure of the A.F.M.Z. leadership, notwithstanding the fact that some voices in the church may not have been heard. However, this will give sufficient analysis of the thesis.

In compiling the data for analysis, the questions from the questionnaire were regrouped into three objectives:

- Objective 1 focused on the following areas:
  
  (a) The respondents were asked to explain the reasons why they are satisfied with the current spiritual and administrative leadership structure of the A.F.M.Z.

  (b) The respondents to state their areas of concern against the current spiritual and administrative structure of the A.F.M.Z.

  (c) To determine their level of affirmation and or disaffirmation on the contribution made by the A.F.M.Z.’s constitution to the challenges faced in spiritual leadership, administration,
financial management, electoral process, disciplinary matters and conflict management within the church today, and

(d) To make suggestions on how the A.F.M.Z. management systems can be improved.

- Objective 2 focused on the following aspects:

(a) The respondents to state the main components enshrined in the historical Pentecostal vision of the A.F.M.Z.

(b) The respondents to state the reason why they have little knowledge about the historical Pentecostal vision of the A.F.M.Z.

(c) To determine their level of affirmation and or disaffirmation on whether the A.F.M.Z. is still ministering in line with the historical apostolic vision.

(d) If the respondents believe the A.F.M.Z is still in line with the historical apostolic vision to provide an explanation for their view.

(e) The respondents were required to suggest strategies to be introduced for the A.F.M.Z. to keep the focus of the vision in the contemporary context.

- Objective 3 focused on the following attributes:

(a) The respondents were requested to identify good lessons that the A.F.M.Z. could glean from other churches in the following aspects, amongst others: spiritual leadership styles, administrative structure, financial management systems, electoral procedure, the disciplinary process and resolutions for dealing with conflict.

(b) And to state specifically the key aspects which the A.F.M.Z. can borrow from other churches.

The respondents provided various views on these areas and these will be discussed in the following sections of the study.

2.3.1 Areas of concern regarding the current spiritual and administrative leadership structure of A.F.M.Z.

The church’s spiritual and administrative leadership structure is based on its vision and how it continues to pursue it. Therefore, the church’s structure can provide an effective and efficient way
for the church to achieve its mission. A clear managerial church system should provide a way for people to belong to the organisation. Masengwe, Machingura and Magwidi (2012:185) lament that without a clear ideological structure, common vision and congregational coordination, it is very difficult to impress upon the members sound doctrine, code of conduct and spiritual vibrancy in the church. This section of the study gathers together the concerns and constructive suggestions on how the A.F.M.Z. is departing gradually from its core business and vision according to the respondents.

2.3.1.1 Conceptualisation of the spiritual and administrative relevancy

The research respondents were asked about their level of satisfaction with the current spiritual and administrative leadership structure of the A.F.M.Z. This question sought to find out if the A.F.M.Z. is still ministering and administering its work according to the way purported in its belief systems. The respondents gave varied answers and contributions in this area. Table 2.3 below provides the summarised opinions of the respondents regarding their observations. These views will be discussed in detail without losing the respondents’ opinions.

Table 2-3: Respondents’ views on the extent of satisfaction with spiritual and administrative leadership structure of A.F.M. in Zimbabwe

<table>
<thead>
<tr>
<th>Extent</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very small extent</td>
<td>2</td>
<td>6.1</td>
</tr>
<tr>
<td>Small extent</td>
<td>15</td>
<td>45.5</td>
</tr>
<tr>
<td>Moderate extent</td>
<td>7</td>
<td>21.2</td>
</tr>
<tr>
<td>Large extent</td>
<td>8</td>
<td>24.2</td>
</tr>
<tr>
<td>Very large extent</td>
<td>1</td>
<td>3.0</td>
</tr>
<tr>
<td>Total</td>
<td>33</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Source: Responses to the questionnaire

Responding to the question on the questionnaire “to what extent are you satisfied with the current spiritual and administrative leadership structure of the A.F.M.Z.?“ the participants took different positions.

Seventeen (17) respondents indicated that they were not satisfied by choosing “very small extent” and “small extent”. This indicates that they believe a review of policies and revisiting the guiding principles of managing the A.F.M.Z. is necessary at this stage. Seven (7) also indicated that they
were moderately happy with the current spiritual and administrative leadership structure of
A.F.M.Z. This means that they are still happy with some aspects of spiritual and administrative
practices but with some reservations in certain areas. However, eight (8) and one (1) of the
respondents were satisfied with the spiritual and administrative structure of the A.F.M.Z. by
selecting “large extent” and “very large extent” respectively.

The study, therefore, deduces that a good percentage of respondents (17) and the (7) moderately
positioned reveals that there is need for this research to be conducted. A discussion of the concerns
mentioned by the respondents as the cause of their dissatisfaction with the current spiritual and
administrative structure of A.F.M.Z. follows below.

Table 2-4: Concerns of the respondents about the spiritual and administrative
leadership structure of A.F.M.Z.

<table>
<thead>
<tr>
<th>Concern</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Centralisation of assemblies</td>
<td>5</td>
<td>15.2</td>
</tr>
<tr>
<td>Church politics and power wrangles seem to be taking centre</td>
<td>4</td>
<td>12.1</td>
</tr>
<tr>
<td>Hypocrisy, compromise, judgementalism affecting the work</td>
<td>5</td>
<td>15.2</td>
</tr>
<tr>
<td>Centralisation of funds</td>
<td>6</td>
<td>18.2</td>
</tr>
<tr>
<td>Lack of love among ministers</td>
<td>3</td>
<td>9.1</td>
</tr>
<tr>
<td>Spiritual revivals are neglected</td>
<td>6</td>
<td>18.2</td>
</tr>
<tr>
<td>Set leadership term limit for President and overseers</td>
<td>6</td>
<td>18.2</td>
</tr>
</tbody>
</table>

Source: Responses to the questionnaire

In stating their dissatisfaction, the respondents identified the following areas of concern that are
surfacing within the A.F.M.Z. today:

(a) The delay in centralising church funds and resources.

(b) The need to set a leadership term limit for the church President and the overseers.

(c) Lack of consistency in conducting spiritual revivals.

(d) Centralisation of assemblies.
Surfacing of hypocrisy, compromise and a spirit of judgementalism among leaders is affecting the work.

Church politics and power wrangles are fast taking centre stage within the A.F.M.Z.

Brotherly love is lacking among ministers.

The above concerns will be further discussed separately below.

2.3.1.1.1 Centralisation of church funds and resources

Six (6) respondents proposed that A.F.M.Z. should adopt the policy of centralisation of church funds and resources. This they suggested will address the issue of imbalances among the remuneration of A.F.M.Z. pastors and foster development within the church. The assembly board of elders has the authority to set a salary and allowances of their pastor according to the financial position of that localized assembly. The basic salaries of pastors are allocated at the National offices as a minimum and assembly boards are free to peg their salaries not lower than the set minimum. The long service allowance is dictated by the length of service from date of ordination and/or service in the A.F.M.Z. (A.F.M.Z. Constitution 2014 edition, Employment policies 4.2).

As it is now, there is great discrepancy in terms of the salaries and benefits received by pastors irrespective of their experience in the ministry. This is mainly because of the localities of these assemblies. For example, the assemblies in bigger cities and towns tend to have higher income returns as compared to rural or peri-urban assemblies. Therefore, in a bid to address these discrepancies, respondent 20 suggests that church finances should be centralised and managed from the church’s Head offices and all pastors should get at least similar benefits.

2.3.1.1.2 Leadership term limit for the church President and the Overseers

Six respondents contended that the terms of office of A.F.M.Z. President and overseers should be limited to at most two terms of three years each. The A.F.M.Z. Constitution provides that the President must have served as an A.F.M.Z. pastor for a minimum of ten (10) years with a proven record…. He must be elected from among the Apostolic Council members who are ordained pastors. The minimum age shall be fifty (50) years (A.F.M.Z. Constitution, 2014 edition, Regulations 13.2.1). The A.F.M.Z. further stipulates the overseer’s qualifications as follows: the overseer must have been an ordained pastor of the A.F.M.Z. for a minimum of ten (10) years with

---

The localized assembly is that which can meet its expenses and able to pay the pastor’s salaries and allowances. With sufficient capable men to form a local Board of Elders (A.F.M.Z. Constitution, 2014 edition, Regulations 3.1)
a proven record. The minimum age must be forty (40) years (A.F.M.Z. Constitution, 2014 edition, Regulations 9.3.2). In both instances, there is no stipulation of the term limit of offices. Respondent 25 states that the use of elections in choosing leadership yet without stipulated terms of office limit is causing divisions, hatred and hurts within the church due to some perceived material benefits associated with those positions. Respondent 30 laments that leaders strive and fight for positions for personal and financial benefits and not for the benefit of the body of Christ.

Basically, the research deduces that the lack of limits to terms of office for the A.F.M.Z. President and the overseers is creating considerable disharmony within the church coupled with the financial benefits associated with these positions.

2.3.1.1.3 Lack of consistency in conducting spiritual revivals

In relation to this area of concern, six respondents cited a lack of thrust within the A.F.M.Z. today in conducting and focusing on spiritual revivals and crusades. The church has a credible history of going out to seek the lost souls through open-air preaching, spiritual revivals and mass evangelism. The church members were taught and equipped to be soul winners and personal evangelists. Respondent 2 states that “The church seems to be losing focus; preachers and members no longer concentrate on the gospel of salvation but on money and other trivial issues”. The “money”-related programmes and revivals are occupying a greater part of the church business. Respondent 7 observes that A.F.M.Z could be doing well if leadership has the will and zeal for worldwide evangelism and missions. The church can utilise its Zimbabwean citizens many of whom have started church work in different countries in the world. The church has a good number of trained pastors who can be willing to take the gospel across the globe.

2.3.1.1.4 Centralisation of assemblies

The respondents’ plea for all the A.F.M.Z. assemblies to be centralized stems directly from the issue discussed above in (Section 2.3.1.1.1) which dealt with the centralisation of church finances and resources. This calls for all assemblies to be directly managed from the Church’s Head offices. Respondent 15 suggests that A.F.M.Z. assemblies be controlled and managed from the central offices.

2.3.1.1.5 Lack of credibility among leaders

This area of concern pointed out that there are now visible forms of hypocrisy, compromise and negative criticism among church leaders who are bent on discrediting other leaders for political reasons. This is a concern because it drains the credibility which there should be among church
leaders who stand for justice and truth. Respondent 3 lamented that “hypocrisy, compromise and judgmentalism is spreading like cancer within the church”.

2.3.1.6 Church politics and power wrangles within the A.F.M.Z.

“Church politics” and power wrangles are fast taking centre stage within the A.F.M.Z. today. The talk of “church politics” is rampant in A.F.M.Z. today. This is evil disguising itself as a practice that can seem acceptable within Pentecostal churches today. Yet, Patterson (2008:8-9) points out that Christianity offers something credible in an increasingly secular world where the transcendent is consistently disavowed in favour of the immediate. In support of Patterson’s view, Respondent 30 cries out that there is too much politicking and conflicts in pastoral circles today within the A.F.M.Z. This has resulted in a tendency where we see the leadership of the church preferring temporary approaches in dealing with conflicts and constant tampering with the Church constitution to meet immediate needs at the expense of the stability of the church at large. Respondent 3 wrote with great fear that election years are riddled with smear campaigns and nobody bothers to care for the injured and those negatively affected after the exercise. On the same wave length, Respondent 4 admonishes that conflicts between church members or leaders should never be personalised neither be politicised. Biblical solutions to resolving differences should be adopted and observed each time when a crisis arises.

The solution to the A.F.M.Z. is to realise and observe biblical and Christian ethics in conducting the work of God. Matthewes (2007:105) asks interesting questions when alerting leaders on how to present themselves to the community they serve. “What does it mean to try genuinely to live with others, not just nearby them?” He goes on to proclaim that properly speaking, human love is participation in God’s agapic and kenotic attention to and delighted. The intention of this thesis is to see the A.F.M.Z. falling back to total Christian principles in its management. Patterson (2008:9) mentions that Christianity offers repentance and hope, a great offer for the Church as well as for individuals. Not only can and should the church repent of its historic sins, but it also must raise a prophetic voice regarding the moral content of its conduct towards each other. Christianity provides the hope that the spiritual and intellectual resources of humanity can ameliorate some of the imperfections of our time.

---

9 Kenotic in Christian theology refers to the renunciation of the divine nature. It derives its value from Christ’s voluntary renunciation of certain divine attributes, to identify Himself with mankind (NIV, Phil. 2:6-7) https://www.dictionary.com
2.3.1.1.7 The lack of brotherly love among ministers.

Three respondents identified one of the most disturbing issues within the A.F.M.Z. which is observable today. The lack of love among preachers, leaders and members turns the gospel of Jesus Christ into a contradiction.

2.3.1.1.8 Reasons for satisfaction with the spiritual and administrative leadership structure of A.F.M.Z.

Respondents who indicated that they are still satisfied with the spiritual and administrative leadership structure of the A.F.M.Z. cited the following as key strengths within the church:

- **Maintenance of spirituality in ministration**: The proponents who indicated satisfaction with the spiritual condition of the A.F.M.Z. asserted that the church is still maintaining the spiritual flavour. However, Respondent 18 said that the church should constantly keep a close monitoring eye on the doctrine, ethics and liturgy of the church.

- **Presbyterian form of governance**: The system of church governance followed by the A.F.M.Z. is also considered the most suitable for the church. Nevertheless, Respondent 18 voiced an observable concern, that the A.F.M.Z. professes to be following a Presbyterian system of church governance in principle, but in practice has lost its originality. The involvement of church lay workers in practical governance of the church is never truly upheld. The elders are no longer sincerely involved in church discussions and debates as before. This makes them aliens in the church while they are purported to be part of its management.

2.3.1.2 A critical analysis of the areas of management-related challenges experienced within the A.F.M.Z.

Table 2.5 below summarises the extent to which respondents agreed or disagreed that the listed challenge areas contribute to challenges experienced by the A.F.M.Z. today. In Table 2.5, the “very large extent” indicates that the respondent agrees emphatically that A.F.M.Z. challenges are experienced in these areas, going regressively to “very small extent” which indicates that there are no significant challenges in that area within the A.F.M.Z.
Table 2-5: Respondents’ views on the extent to which management-related challenges are experienced within A.F.M.Z.

<table>
<thead>
<tr>
<th>Challenge area</th>
<th>Very Small</th>
<th>Small Extent</th>
<th>Moderate Extent</th>
<th>Large Extent</th>
<th>Very Large</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Fre q %</td>
<td>Fre q %</td>
<td>Fre q %</td>
<td>Fre q %</td>
<td>Fre q %</td>
<td>Fre q %</td>
</tr>
<tr>
<td>Spiritual leadership</td>
<td>2 6.1</td>
<td>10 30.3</td>
<td>9 27.3</td>
<td>11 33.3</td>
<td>1 3.0</td>
<td>33 100.0</td>
</tr>
<tr>
<td>Administration</td>
<td>1 3.0</td>
<td>8 24.2</td>
<td>8 24.2</td>
<td>11 33.3</td>
<td>5 15.2</td>
<td>33 100.0</td>
</tr>
<tr>
<td>Financial management</td>
<td>3 9.1</td>
<td>5 15.2</td>
<td>5 15.2</td>
<td>14 42.4</td>
<td>6 18.2</td>
<td>33 100.0</td>
</tr>
<tr>
<td>Electoral procedure</td>
<td>1 3.0</td>
<td>5 15.2</td>
<td>12 36.4</td>
<td>8 24.2</td>
<td>7 21.2</td>
<td>33 100.0</td>
</tr>
<tr>
<td>Disciplinary processes</td>
<td>1 3.0</td>
<td>9 27.3</td>
<td>6 18.2</td>
<td>12 36.4</td>
<td>5 15.2</td>
<td>33 100.0</td>
</tr>
<tr>
<td>Conflict management</td>
<td>2 6.1</td>
<td>7 21.2</td>
<td>2 6.1</td>
<td>13 39.4</td>
<td>9 27.3</td>
<td>33 100.0</td>
</tr>
</tbody>
</table>

Source: Responses to the questionnaire

The data gathered by means of questionnaires revealed that challenges exist in the following areas:

- **Spiritual leadership:** Eleven (11) respondents made their choices for a large extent, nine (9) for a moderate extent and only one (1) for a very large extent. A total of twenty (20) out of thirty-three (33) respondents positively agreed that there are challenges regarding the spiritual leadership of the A.F.M.Z.

- While ten (10) respondents voiced their lesser agreement that there are challenges in relationship to the spiritual leadership of the A.F.M.Z. by choosing small extent and two (2) by selecting very small extent making a total of twelve (12) respondents in lesser agreement.

- **Administration:** in this area, eleven (11) chose large extent, eight (8) a moderate extent and five (5) very large extent. A total of twenty-four (24) is a strong affirmation that the administration of the A.F.M.Z. needs a review with immediate effect, whereas eight (8) chose for a small extent and one (1) for a very small extent.

- **Financial Management:** fourteen (14) respondents made their choice for a large extent, six (6) for a very large extent and five (5) for a moderate extent. A total of twenty-five (25) agree
that this area needs to be reformed. On the other hand, five (5) chose a small extent and three (3) selected a very small extent respectively.

- **Electoral Procedure**: The electoral process is raising a lot of concern within the A.F.M.Z. structures today. The research revealed that twelve (12) respondents chose a moderate extent, eight (8) a large extent and seven (7) a very large extent. Although stating disapproval in this area, five (5) made their choice for a small extent and one (1) for a very small extent respectively.

- **Disciplinary processes**: twelve (12) respondents opted for a large extent, six (6) for a moderate extent and five (5) for a very large extent. The remaining nine (9) selected a small extent and one (1) respondent chose a very small extent.

- **Conflict Management**: The A.F.M.Z. has grown so big that conflicts among leaders and the general membership has become a common occurrence. Therefore, the study revealed that thirteen (13) respondents voiced their concern by choosing a large extent, nine (9) a very large extent and two a moderate extent. Yet of those less concerned there were seven (7) respondents who chose a small extent and two (2) a very small extent.

In the study, other challenges which were identified by the respondents are:

(a) The spiritual church leadership is now focusing much on administrative and financial matters neglecting their main calling -- spiritual matters and preaching the gospel.

(b) The church is interpreting financial growth in an assembly, province or national body as a sign of growth, forgetting the spiritual assessment.

(c) Prayer meetings are no longer emphasised as before.

(d) Social involvement of the church needs to be enhanced.

(e) Immoral activities within the A.F.M.Z. is becoming rampant.

### 2.3.1.2.1 Spiritual and administrative-related concerns as identified by the research respondents

The data analysis in Table 2.5 reveals that the A.F.M.Z.’s spiritual and administrative structure is currently constrained by many challenges. These challenges are expected to be tackled through a comprehensive improvement plan that is needed for the developmental progress of the church. In
this section of the study, the following are some of the concerns noted by the respondents regarding the A.F.M.Z.’s spiritual and administrative structure.

As far as administration is concerned the A.F.M.Z. lacks full-time personnel who would be responsible for management and developmental duties. Respondent 14 noted with concern that the A.F.M.Z. has grown very big demographically but its organisational structure and managerial systems seem to be taken care of on less professional principles of management. This is greatly hampering the development of the church as far as its resources are concerned. In agreement to this, Respondents 10 & 30 suggested that the A.F.M.Z. should have an administrative staff that is full-time, professionally qualified for the task and employed to manage the centralised church funds and resources. The respondents further state that lack of such an important management structure has costed the church large sums of money in litigations as some pastors ended up taking the church to court because they had not been paid their salaries for months or even years. Hence, if this administration staff is in place they will maintain and monitor all payrolls for full-time church employees. Respondents 19 & 23 maintain that such a functional structure will enhance transparency and accountability within the church and aid uniform remuneration to pastors regardless of the physical location of their assemblies as payments will be done centrally. However, the contributors to this research admit that experience and academic qualification should also be rewarded as supported by the A.F.M.Z. constitution (A.F.M.Z. Constitution 2014 edition, Employment Policy 4.2).

Of great concern also is the electoral process of the A.F.M.Z. to appoint members in leadership positions. Respondent 25 views that this should never be allowed to be motivated by money or monetary benefits which are not controlled. The use of an open-ended form of financial benefits through “appreciations” is causing unnecessary hopes of getting rich among people, hence causing irreparable divisions and hatred within the church. There must be a constitutional policy governing the benefits attached to these positions of leadership in a standardised manner.

The A.F.M.Z. constitution should have a clear policy on the movement of pastors from one assembly to another. Respondent 20 posits that the church should rotate pastors fairly, without victimisation or based on tribal discrimination. On another important administrative issue, Respondent 26 proposes that the church constitution clearly outline job descriptions for all leaders. The other important issue noted by Respondent 26 is the need to have a language policy. No single local language should ever be treated as more superior than others. The church must respect the diversity of existing languages in the country and fully engage them.
In concluding this section, the above concerns confirm that the administrative structure of the A.F.M.Z. calls for review. The study deduces that the A.F.M.Z. does not have effective administrative personnel to manage the church’s finances and resources properly. The concern of a need to separate or avoid associating leadership positions with monetary value is both an administrative issue and a spiritual one. It is an administrative issue, in that the church should come up with a policy that discourages the practice of associating leadership positions with finances and enforcing it for administration purposes. It is a spiritual matter in that allowing positions to be associated with monetary value promotes divisions and hatred among church members, hence destabilising proper fellowship. Despite the importance of a language policy in such a big organisation like the A.F.M.Z., it is sad that the study revealed that there is no such a policy within the church.

2.3.2 Discussion of the respondents’ views on challenges experienced within the A.F.M.Z. due to its current constitution.

A church constitution is an important formal written document supported by the Bible, the church confessions and church order. This document (Church constitution) enjoys some form of superiority over regular law-making, and some form of entrenchment (Gavison, 2002:89). The church constitution should at least have three standard candidates: basic church governmental structures which serve as managerial guidelines and relations between the main powers and functions of the church. Gavison (2002:92) points out that the constitution should contain basic values and commitments; and the way the human rights of the subjects in the organisation or state are highlighted. Therefore, the main purpose and functions of the constitutions are at least three. First, to both authorise, and to impose limits on, the powers of church leadership or authorities to avoid autocratic tendencies that may derail or personalise the organisation. Second, to enhance the legitimacy and the stability of the church order. Thirdly, to institutionalise a distinction between “regular governance” and “the rules of the game” and other inherent constraints (such as full-time workers’ rights) within which ordinary church management must be conducted. Hence this study considers the examination of the state of the constitutional relevancy of the A.F.M.Z. an important aspect.

Table 2.6 below summarises the respondents’ views on the extent of challenges encountered by A.F.M.Z. due to its current constitution. The respondents in this study are calling for constitutional reforms to take place within the A.F.M.Z. It would therefore be expedient for the A.F.M.Z. to undertake a self-examination exercise to formulate a plan to address challenges currently facing
it. The respondents’ views are explained and discussed below. However, the researcher acknowledges that the presentation of the results can be very similar to Section 2.3.1.2 above.

Table 2-6: Respondents’ views on the extent of challenges faced by A.F.M.Z. due to its current constitution

<table>
<thead>
<tr>
<th>Challenge area</th>
<th>Very Small Extent</th>
<th>Small Extent</th>
<th>Moderate Extent</th>
<th>Large Extent</th>
<th>Very Large Extent</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Fre q</td>
<td>%</td>
<td>Fre q</td>
<td>%</td>
<td>Fre q</td>
<td>%</td>
</tr>
<tr>
<td>Spiritual leadership</td>
<td>2</td>
<td>6.1</td>
<td>15</td>
<td>45.5</td>
<td>5</td>
<td>15.2</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>18.2</td>
<td>6</td>
<td>18.2</td>
<td>10</td>
<td>30.3</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>39.4</td>
<td>11</td>
<td>33.3</td>
<td>11</td>
<td>33.3</td>
</tr>
<tr>
<td>Administration</td>
<td>3</td>
<td>9.1</td>
<td>12</td>
<td>24.2</td>
<td>12</td>
<td>21.2</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>36.4</td>
<td>7</td>
<td>21.2</td>
<td>33</td>
<td>100.0</td>
</tr>
<tr>
<td>Financial management</td>
<td>6</td>
<td>18.2</td>
<td>10</td>
<td>30.3</td>
<td>11</td>
<td>33.3</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>6</td>
<td>18</td>
<td>33.3</td>
<td>33</td>
<td>100.0</td>
</tr>
<tr>
<td>Electoral procedure</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>12.1</td>
<td>13</td>
<td>39.4</td>
</tr>
<tr>
<td></td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>30.3</td>
<td>11</td>
<td>33.3</td>
</tr>
<tr>
<td>Disciplinary processes</td>
<td>2</td>
<td>6.1</td>
<td>5</td>
<td>15.2</td>
<td>10</td>
<td>30.3</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>6</td>
<td>15</td>
<td>45.5</td>
<td>11</td>
<td>33.3</td>
</tr>
<tr>
<td>Conflict management</td>
<td>0</td>
<td>0</td>
<td>9</td>
<td>27.3</td>
<td>8</td>
<td>24.2</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>33.3</td>
<td>33</td>
<td>100.0</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: Responses to the questionnaire

The total number of respondents who participated in the study as stated above is thirty-three (33). Their representation per challenge area in the questionnaire are as follows:

- **Spiritual leadership:** Fifteen (15) respondents selected the option small extent and two selected very small extent. A total of seventeen (17) respondents believe that there is no close relationship between the A.F.M.Z.’s spiritual leadership challenges and the church’s constitution. However, an almost similar number of sixteen (16) respondents in total position their views on saying the A.F.M.Z. constitution has a bearing on the challenges currently faced within the spiritual leadership of the church. This is shown by the following representation in choices made: six (6) chose large extent, five (5) very large extent and five (5) moderate extent.

- **Administration:** Church administration structure is an expression of the quality of competent managerial strategy. This aspect of church management is supported or greatly empowered by
the church’s constitutional clauses that authorise its implementations. Twelve (12) respondents stated their need for a review by choosing large extent, eight (8) by choosing moderate extent and seven by positioning themselves at very large extent. This is a strong affirmation that the A.F.M.Z.’s constitution contributes to the administrative challenges experienced by the church today.

- **Financial Management**: The financial management is a wing of the administration within the A.F.M.Z. structures. Eleven (11) of the respondents in this study selected very large extent, ten (10) large extent and five (5) moderate extent. The reason for the great concern in this area will be discussed in full in the coming section of this study. Only six (6) chose small extent and very small extent respectively.

- **Electoral Procedure**: This system of appointing leaders into positions of authority is becoming a problem within the A.F.M.Z. The research revealed that the respondents seriously affirm that the constitution of the A.F.M.Z. is not adequately designed to provide proper guidelines and limits for the best management of the church. Thirteen (13) respondents chose for large extent, eleven (11) very large extent and four (4) moderate extent. Only five (5) selected small extent.

- **Disciplinary Process**: Most respondents in this study agree that the disciplinary process within the A.F.M.Z. is a constitutional facet and should be strongly considered for reforms. A total of twenty-six (26) respondents affirmed this by eleven (11) choosing very large extent, ten (10) large extent and five (5) moderate extent, whereas, a total of seven (7) disagreed with this opinion by five (5) choosing small extent and two (2) very small extent respectively.

- **Conflict Management**: This is also believed by the respondents to be a constitutional issue. Eleven (11) respondents chose for very large extent, eight (8) large extent and five (5) moderate extent. Only nine (9) selected small extent.

2.3.2.1 Constitution-related concerns as identified by the research respondents

The above section of the study confirmed that there are notable challenges that are being experienced by the A.F.M.Z. due to its current constitution. With reference to Table 2.6 above, there is no doubt that the constitutional-related challenges are impeding the work within A.F.M.Z. The respondents revealed that the challenges are diverse and contribute in different ways in hindering proper management of the church. Therefore, regarding to the focus of this study,
identifying the challenges of this nature will help to propose constitutional reforms that will aid the formulation of a model founded in the apostolic vision for the management of the A.F.M.Z.

Regarding these constitutional challenges, the respondents in this study raised some concerns that call for the review or rewriting of the A.F.M.Z. constitution. Respondent 7 suggested that the A.F.M.Z. constitution should be rewritten to improve and broaden it to capture important aspects that need a clear position to be followed by the church. In the same regard, Respondent 11 & 25 state that the constitution should adhere to and derive its standpoint on Biblical principles. Amendments and changes to be made should be properly debated, assessed and evaluated through a wide consultation process. This process should always respect the Scriptures and never contradict the Word of God. The challenge mentioned in the study is that the church leadership sometimes neglect to obey the constitution and use autocratic approaches to deal with some issues. Therefore, Respondent 4 lamented that, whenever the constitution is rewritten, it should be obeyed and never be tampered with for personal or other reasons outside its purpose.

One important area which calls for the review of the current constitution is its silence on the issue of regulating the terms of office for the elected leadership. This lack of a clear position is causing divisions and fights within the church as people will be trying to remain in power and on the other hand some aspirants will be pushing to come to power. The research respondents suggest that the term of the serving church President and the provincial overseers should never be left open-ended. The constitution should address that and spell out the term limits. Respondent 13, in support of the term limit of leaders within the A.F.M.Z., suggests that the church must be willing to change leadership harmoniously by way of rotation and in a godly manner with respect for the Word of God and its constitution. Respondents 22, 23 & 24 agree that the terms of office of the President and the overseers should be regulated to an agreed period and enshrined in the constitution to avoid the manipulation of systems.

The current A.F.M.Z. constitution also lacks a clear position on doctrinal, ethics and liturgical aspects. The doctrine and the church liturgy should be clearly explained in the constitution. Respondent 19 points out that the constitution should be drawn up in such a way that it prohibits the commercialisation of the gospel of Jesus Christ. It should also resist the association of church leadership positions with monetary benefits like appreciations. In the same regard, Respondent 10 highlighted that the constitution should also clearly spell out the church’s evangelism and missional role. Structures of evangelism should be set at both national and provincial levels. Evangelism and missions should be constitutionally authorized and financially supported by the church. This should remain the A.F.M.Z.’s core business.
The A.F.M.Z. adopted the system of conducting elections through secret ballots when appointing its leadership to positions of authority. This system of selecting leadership is greatly marred by smear campaigns that question the credibility of some leaders. Therefore, the concern of the research respondents is that measures should be put into place to prohibit any form of campaigns and politicking for getting into positions of power. Respondent 17 suggests that if clear electoral policies are put into place, the church should conduct quiet and spiritually led elections. It is also alluded that the constitution should clearly spell out job descriptions for all leaders. Again, the recruitment of pastors into ministry should be tightly monitored.

To conclude the discussion regarding the constitution-related challenges facing the A.F.M.Z., the study argues that the facilitation of the writing of the constitution should be handled by the church’s renowned theologians, emiriti, and the academics of the A.F.M.Z. These should remain independent in their facilitations. Therefore, after the above discussion, the study deduces that for the A.F.M.Z. to come up with an all-round constitution, the church must engage in a wide consultative approach. With a sound constitution, several of the challenges of the A.F.M.Z. will be addressed effectively.

### 2.3.3 The respondents’ suggested oversight components for improving the management of the A.F.M.Z. ***

The concerns discussed above cannot be separated from the intention of this study to seek the respondents’ constructive views on how the management of the A.F.M.Z. can be improved. In responding to the question on what constructive suggestions they can provide for the improvement of the management of the A.F.M.Z., the respondents provided various areas. Table 2.7 below indicates the number of suggestions by research respondents on the listed aspect of management improvements.

<table>
<thead>
<tr>
<th>Suggestion</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Holding workshops</td>
<td>7</td>
<td>21.2</td>
</tr>
<tr>
<td>Leadership seminars</td>
<td>4</td>
<td>12.1</td>
</tr>
<tr>
<td>Strategic planning to be implemented</td>
<td>19</td>
<td>57.6</td>
</tr>
<tr>
<td>Centralisation of funds</td>
<td>11</td>
<td>33.3</td>
</tr>
<tr>
<td>Support of rural assemblies</td>
<td>6</td>
<td>18.2</td>
</tr>
</tbody>
</table>

* The percentage figures do not add up to 100 because of multiple responses

**Source: Responses to the questionnaire**
(a) **Holding of Workshops**: Seven (7) respondents said that the church should occasionally hold workshops for members at different membership groupings and departments available within the A.F.M.Z. The workshops are effective strategy in empowering members with the knowledge of the A.F.M.Z. beliefs and tenets. It is also viewed as a way of equipping the members with biblical and Christian life skills. Basically, a knowledgeable and responsible membership of the church tends to be supportive in the church developmental programmes as well as being an asset in spreading the gospel of Jesus Christ to the unsaved world.

(b) **Leadership Seminars**: Four (4) respondents identified this as a tool for capacity-building among the church’s leadership pool. Leadership seminars provide continued training opportunity for church leaders hence assuring competence within the organisation. A competent leadership team is a vehicle which moves the strategic plans of the organisation.

(c) **Strategic Planning**: Nineteen (19) respondents argued that the A.F.M.Z. should formulate and implement managerial strategies which should be effectively followed. In this regard, the church should establish assessment tools to evaluate each strategy timeously. This will help to improve on the strategies and to come up with feasible ones in time.

(d) **Centralisation of Church Funds**: This was discussed in Section 2.3.1.1.1 above as a concern raised by the respondents. The eleven (11) respondents further contend that the A.F.M.Z. should work on the issue of centralising its church funds. This will serve as a managerial strategy to evaluate the strength of the fiscal position of the church and manage an even distribution of its funds.

(e) **Support Rural assemblies**: Six (6) respondents to this study said that the church is not doing enough to support the growth of its rural assemblies. The A.F.M.Z.’s infrastructural and developmental growth eschews its rural folk. The support of these rural assemblies will make them feel part of the total church and give them a sense of belonging.

The study deduces that the incorporation of these suggestions may aid the church to enhance growth through capacity building and inclusivity in its management strategies. The next Section of this study aims to evaluate the awareness of the A.F.M.Z.’s membership of their historical Pentecostal vision.
2.4 AN ANALYSIS OF THE A.F.M.Z. MEMBERSHIP KNOWLEDGE OF THE HISTORICAL PENTECOSTAL VISION.

As stated previously in this study that the research questionnaires were distributed mainly to the A.F.M.Z. leadership at different levels of leadership capacity as set out in Table 2.2 above. In this section of the study, the research respondents were therefore asked about their knowledge of the historical Pentecostal vision of the A.F.M.Z. The purpose of this assessment is to justify the concerns and challenges identified as currently existing within the A.F.M.Z. The respondents’ significant positive confirmation that they are aware of the historical Pentecostal vision of the A.F.M.Z. provides this study with a premise that there is a need for a model founded in the apostolic vision for the management of the A.F.M.Z. at this moment. Responding to this question, twenty-eight (28) respondents positively showed knowledge of the A.F.M.Z.’s historical Pentecostal vision. The study deduces that the respondents’ confirmation of the knowledge of the historical Pentecostal vision greatly authenticate the existence of challenges and concerns provided in previous sections of this study as these are members of the church able to compare what is happening now against the known guiding vision. The historical Pentecostal vision stands for the biblical teachings of Jesus Christ which were handed over to the New Testament Church through the apostles. The thrust of this vision is to see the glory and perfect will of God being maintained in the world through the work of the Church (McClung, 1981:187, Hybels, 2009:32). The A.F.M.Z. builds its ministerial vision and concept on this historical Pentecostal thrust. Table 2.8 below shows the extent to which the respondents are aware of the historical Pentecostal vision of the A.F.M.Z.

Table 2-8: Extent to which the respondents are aware of the historical Pentecostal vision of A.F.M. in Zimbabwe

<table>
<thead>
<tr>
<th>Extent of awareness</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Small extent</td>
<td>5</td>
<td>15.2</td>
</tr>
<tr>
<td>Moderate extent</td>
<td>7</td>
<td>21.2</td>
</tr>
<tr>
<td>Large extent</td>
<td>18</td>
<td>54.5</td>
</tr>
<tr>
<td>Very large extent</td>
<td>3</td>
<td>9.1</td>
</tr>
<tr>
<td>Total</td>
<td>33</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Source: Responses to the questionnaire

Table 2.8 reveals that eighteen (18) respondents in this study stated that they were aware of the historical Pentecostal vision of the A.F.M.Z. by choosing large extent. Seven (7) selected moderate
extent and three (3) placed their choice on very large extent whilst only five (5) revealed that they have little knowledge of it by choosing for small extent. While this study can report with joy the majority of the respondents’ awareness of the historical Pentecostal vision, the fact that five (5) selected small extent while the pool of this study is mainly the A.F.M.Z.’s leadership raises a great concern. It is the assumption of this study that five (5) respondents here represent a significant percentage of church leadership and membership who have very little knowledge or are ignorant of A.F.M.Z.’s historical Pentecostal vision. This poses a great threat to the church remaining in pursuance of the apostolic vision in future. The next section aims to discuss the historical Pentecostal vision components of A.F.M.Z.

2.4.1 Discussion of the components of the historical Pentecostal vision of the A.F.M.Z.

The foundational beliefs of the Apostolic Faith Mission (A.F.M.) in general focused on the consistent return to the teaching and work of the apostles in the New Testament (Burger & Nel, 2008:23). Its major thrust was the spreading of the gospel through missions. The Pentecostal movements believed that their ministry was a resurgence of the principles and practices of the New Testament church. The Pentecostal activities which occurred at the beginning of the 20th century in Azusa Street, Los Angeles in the United States of America brought this missionary work to South Africa in 1908 (this shall be discussed in detail in Chapter 3 of this study). The name Apostolic Faith signifies the movement’s ardent desire to stand in the tradition of the apostles and the power that characterised their ministry because of the baptism of the Holy Spirit (Nel, 2015:142). This missionary work crossed to Rhodesia (Currently Zimbabwe) in 1915. What is of great importance to this study are the components of this historical Pentecostal movement as handed over to the A.F.M.Z. The respondents to this study identified the main components in Table 2.9 bellow.

Table 2-9: The respondents identified components of the historical Pentecostal vision of A.F.M. in Zimbabwe

<table>
<thead>
<tr>
<th>Vision component</th>
<th>Frequency</th>
<th>Percentage*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Evangelisation of the unevangelised</td>
<td>21</td>
<td>63.6</td>
</tr>
<tr>
<td>Leadership capacity building</td>
<td>10</td>
<td>30.3</td>
</tr>
<tr>
<td>Planting new assemblies</td>
<td>19</td>
<td>57.6</td>
</tr>
<tr>
<td>Conducting spiritual conferences</td>
<td>1</td>
<td>3.0</td>
</tr>
<tr>
<td>Maintaining the Pentecostal spirit</td>
<td>24</td>
<td>72.7</td>
</tr>
<tr>
<td>Healing</td>
<td>8</td>
<td>24.2</td>
</tr>
</tbody>
</table>

* The percentage figures do not add up to 100 because of multiple responses

Source: Responses to the questionnaire
2.4.1.1 Maintaining the Pentecostal Spirit

Friesen (2014:191) states that the historical Pentecostals emphasised the experience of encountering their God through supernatural manifestation of the Holy Spirit. According to Friesen, the manifestation of the power of the Holy Spirit and the way the Spirit led in the preaching of the gospel was fundamental to the Pentecostals. In support of this, Robeck (1986:61) and Nel (2015:142) refer to the establishment of the Pentecostal work in South Africa as a basic commitment to the historical apostolic and Pentecostal Spirit that ignited the whole of South Africa. The Pentecostal work crossed to Zimbabwe through people who were filled with the Holy Spirit and had embraced this Pentecostal power (Madziyire & Risinamhodzi, 2016:37).

The above short description of the influence of the Pentecostal spirit component within the A.F.M.Z. caused the respondents to this research to crave that this spirit should never be allowed to die or lose influence within the church today. In noting the component of Pentecostal Spirit as important, twenty-four (24) respondents affirmed that (Table 2.9). Respondent 7 mentions that the belief system of the A.F.M.Z. on worship places the believer’s faith only on God the Father, His Son Jesus Christ and the Holy Spirit. The church embraces the fruit of the Spirit according to Galatians 5:22-23. The fruit of the Spirit grew the believers in their Christian life and the charismatic gifts of the Spirit (1 Cor. 12:7-10) which are given by the Holy Spirit to believers for service in his Church. Respondent 7 pointed out that if the A.F.M.Z. maintains and respects that the Holy Spirit should always lead the church, conflicts and fights will be minimized. This was supported by Respondent 8 who posits that the A.F.M.Z. should concentrate to be led by the Holy Spirit. Church programmes should never be allowed to take the place of the Holy Spirit and members should be encouraged to be filled with the Holy Spirit and speak in tongues (Respondents 22 & 26). In emphasising the power of this historical component, Burger and Nel (2008:21) shows the uniqueness revealed in these gatherings controlled by the Holy Spirit in Azusa Street by stating that “What was it like in those meetings in the Azusa Street building? People who had been there witnessed that they had experienced the presence and power of the Holy Spirit in a very special way”.

Therefore, this study advocates a revisit by the A.F.M.Z. to this important component followed and pursued with humility by the early Pentecostals who viewed themselves as part of a restoration of apostolic power and practice. This calls for a focus by the A.F.M.Z. on the apostolic task of preaching the gospel where it must be heard, planting the church where it does not exist, and leading members to the obedience of faith (Johnson, 2008:256).
2.4.1.2 Evangelisation of the unevangelised

Evangelism and missions were considered as important components in the establishment of the A.F.M. in Zimbabwe. The A.F.M.Z. was born from the work of missionaries from South Africa (Madziyire & Risinamhodzi, 2016:37). This revivalist tradition used the primitivist matrix that supposes that it is possible to replicate the ethics, values and practices of the New Testament church in the modern context (Nel, 2015:142). The same author (Nel, 2015) goes on to say that the mission of the early church and the Pentecostal movements to reach the world with the gospel was seemingly effective in terms of the number of converts. They detached themselves from the culture of their surrounding world. They never borrowed principles of managing the church of God from the systems of the world.

In this study, twenty-one (21) respondents considered evangelism as a component that was pursued by the A.F.M.Z. Respondent 23 noted that key to the apostolic vision is the faith-based missionary work and evangelism. However, this has been seen to be diluted by the love of power and self-enriching by some leaders within the A.F.M.Z. today. In a similar note, Respondents 11, 13, 22 & 26 mentioned that to extend the kingdom of God according to the Scriptures through preaching the gospel to the unevangelised is central to the apostolic vision embraced by the A.F.M.Z. Therefore, Respondent 7 suggests that cross-cultural missions as commanded in the great commission should be undertaken by the A.F.M.Z. The church should have a mission office which will be responsible for deployment of missionaries and supervising their work.

The study deduces that the observed shift in evangelism from the pioneer evangelism and church planting by the current A.F.M.Z. to a concentration towards financially related revivals and conferences in assemblies, especially those in towns and cities has come about in part because of the great success of Pentecostal mission work in Zimbabwe.

2.4.1.3 Planting New Assemblies

The above component important to the historical Pentecostal vision of the A.F.M.Z. is the zeal the church has in planting the new assemblies. Currently, the church has assemblies in almost every part of the country. The A.F.M.Z. has surely been taken to the people instead of people going to it. In support of this fact, Respondent 11 of this research jubilantly commented that the A.F.M.Z. is now found even in the remotest parts of Zimbabwe. The church is represented in every district in the country. It has been demarcated into 32 administrative provinces with an overseer in-charge and representing each province at the Apostolic Council (A.C.) of the A.F.M.Z.
Burger and Nel (2008:17) found that Perham and his followers initially had no intention at all to establish a church with structures. However, the A.F.M. became massive due to its influence in the world and the zeal its believers had in the spreading of the gospel to the unsaved. It is through this growth that the establishment of assemblies became necessary, basically, for the spiritual growth of members and for the administrative and management purposes (Burger & Nel, 2008:55-57). In Zimbabwe, Respondent 14 notes with concern that the church has grown so big numerically that there are now “many visions” at local assemblies which are not necessarily flowing from the main historical apostolic vision, thereby making it difficult to manage and supervise. Physical and numerical growth is noticeable within the A.F.M.Z. today. Respondents 22 & 26 mention that the establishment of assemblies is even visible through church buildings and church stands in the name of A.F.M.Z. across the country.

This study assesses that, the AF.M.Z.’s focus of growth has shifted from winning the lost souls to the Lord and growing them to attain heavenly riches to basically financial and populistic growth. The establishment of assemblies has now turned more to focus on employing more pastors into ministry, hence neglecting the constitutionally established principles and procedures of how the church used to establish assemblies (A.F.M.Z. Constitution 2014 edition, Regulations 3.1).

2.4.1.4 Leadership Capacity-Building

At its inception in South Africa, the A.F.M. started as an interracial church with a strong belief in the “anointing of the Holy Spirit” and the ministry of every member of the assembly. Nel (2014:108) points out that its leadership was developed through the local church structures and there were no distinctions between clergy and laity. The members who were born again and confessed their faith to belong to the A.F.M. were trained to witness. No theological training was required for the different levels of ministry, not even for preachers (Nel, 2014:108). There was a hierarchy starting with church members being witnesses, but with the opportunity to develop progressively into a deacon, elder, local preacher, and finally an overseer.

These structures were effective and inclusive in nature but as the church grew bigger, there was a need to have theological training colleges. The A.F.M.Z. in response to this need established a Bible College where its pastors were trained for the ministry. Currently, it has three main campuses namely: The Living Waters Theological Seminary Tynwald Campus, Bread of Life and Azusa. It also extends this leadership capacity-building to the grassroots by establishing Living Waters Theological Seminary Satellite Colleges across the country in several provinces.
The respondents to this research noted with concern that the A.F.M.Z. should make sure that the church doctrines, ethics, and liturgy be maintained and monitored in the theological teaching curriculum (Respondent 3). The same respondent (3) stated that staff and leadership development workshops should be conducted regularly. Respondent 4 stated that the Bible teachings should always focus on Pentecostal principles and teachings.

2.4.1.5 Healing

The general outstanding strength of Pentecostal movements was the demonstration of the power of the Holy Spirit in their meetings (Black & Peppler, 2008:49). These gatherings were characterised by the preaching of the Word of God and the manifestation of miracles and healings. These godly miracles, a work of the Holy Spirit in action, became like the bells which drew a lot of people to God.

This study notes with great concern that the A.F.M.Z. should treat this component of healing with seriousness and seek the Holy Spirit to manifest it in the church today. Respondent 2 warned that the A.F.M.Z. seems to be losing focus. The failure to match the advent of the “prophetic, deliverance and healing, prosperity” gospel which has swept the country now calls for the church to return to the principles of its vision and present the true gospel of Jesus Christ.

2.4.1.6 Conducting Spiritual Conferences

The holding of church conferences is a characteristic feature of the A.F.M. church and of the Pentecostal movements (Burger & Nel, 2008:122). The A.F.M.Z. also gets its strength and unity in conducting these spiritual conferences both at national, provincial and assembly level. The purpose of these conferences is to foster uniformity within the church in terms of doctrine and in ministries.

This study deduces that, however, the A.F.M.Z. in this regard should take stock on how these conferences are held across the levels of its structures. They should never be held purely for financial purposes or to “appreciate” leadership financially. The goals and objectives of these conferences should be checked and be aligned with their spiritual purpose.

2.4.2 Reasons cited by the respondents for lack of adequate awareness of the historical Pentecostal vision

The respondents who showed less or no awareness of the A.F.M.Z.’s historical Pentecostal vision were asked to indicate their reason(s) as listed below:
(a) Not educated about the historical Pentecostal vision of the A.F.M.Z.

(b) The church has limited or no reading resources readily available.

(c) There are no programmes or opportunities available regularly to remind the A.F.M.Z. members about the tenets of the historical Pentecostal vision.

(d) The church must have an archive for storage of historical heritage for future generations.

2.5 AN ANALYSIS OF THE EXTENT TO WHICH THE A.F.M.Z. IS STILL MINISTERING IN LINE WITH THE HISTORICAL PENTECOSTAL APOSTOLIC VISION

Table 2.10 below which shows the extent chosen by respondents to which the A.F.M.Z. is still ministering in line with the historical Pentecostal apostolic vision reveals that the majority presume that for the most part it is. This study is not concerned with the assessment competence of the A.F.M.Z. per se. However, when highlighting the state of the church it is important to this study. There is clearly no doubt as revealed so far in this study that the current challenges surfacing within the A.F.M.Z. are related to the inadequate managerial policies needed to address them squarely.

Table 2-10: Extent to which the A.F.M. in Zimbabwe is still ministering in line with the historic apostolic vision

<table>
<thead>
<tr>
<th>Extent</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>To a very small extent</td>
<td>1</td>
<td>3.0</td>
</tr>
<tr>
<td>Small extent</td>
<td>6</td>
<td>18.2</td>
</tr>
<tr>
<td>Moderate extent</td>
<td>14</td>
<td>42.4</td>
</tr>
<tr>
<td>Large extent</td>
<td>9</td>
<td>27.3</td>
</tr>
<tr>
<td>Very large extent</td>
<td>3</td>
<td>9.1</td>
</tr>
<tr>
<td>Total</td>
<td>33</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Source: Responses to the questionnaire

Twenty-six (26) respondents acknowledge that the A.F.M.Z. is generally still performing its ministry in line with the historical Pentecostal apostolic vision. The study reveals that fourteen (14) respondents however state moderate affirmation. This shows that there are some attributes
that are still pleasing within the A.F.M.Z. and some that are not fully in line with the historical Pentecostal apostolic vision. Nine (9) confirm their satisfaction by choosing large extent and three (3) say they agree to a very large extent that A.F.M.Z. is still ministering in line with the historical Pentecostal apostolic vision.

Of those who see the A.F.M.Z. as gradually losing its vision, six (6) say it is ministering according to the vision to a small extent. Only a single respondent says to a very small extent.

The study deduces that, though most of the respondents are seeing the A.F.M.Z. as meeting its ministry according to the historical Pentecostal apostolic vision, the study argues that the revealed managerial inadequacies are critical for a review. The challenges prevalent within the A.F.M.Z. today testify and imply that there is a missing link between the spiritual viability of the organisation and proper church management policies. Moreover, the failure by the A.F.M.Z. to follow and respect its constitution properly as shown in this study as revealed in conflict resolutions and other strategies is retrogressive.

2.5.1 Discussion of the relevance of the A.F.M.Z. ministering in line with the historical apostolic vision

Table 2.11 below shows the attributes identified by the research respondents as still supporting the spiritual Pentecostal values within the A.F.M.Z. today.

**Table 2-11: Reasons for the respondents’ views for moderate, large and very large extent of ministering in line with the historic apostolic vision**

<table>
<thead>
<tr>
<th>Reason</th>
<th>Frequency</th>
<th>Percentage*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Evangelising</td>
<td>17</td>
<td>51.5</td>
</tr>
<tr>
<td>Assembly planting</td>
<td>13</td>
<td>39.4</td>
</tr>
<tr>
<td>Training of pastors through a contextualised curriculum</td>
<td>6</td>
<td>18.2</td>
</tr>
<tr>
<td>Pentecostal spirit is still manifesting</td>
<td>12</td>
<td>36.4</td>
</tr>
</tbody>
</table>

* The percentage figures do not add up to 100 because of multiple responses

**Source: Responses to the questionnaire**

Responding to the question requiring them to state reasons why they think the A.F.M.Z. is still ministering in line with the historical apostolic vision, the respondents identified items which were collated into the following main attributes:
(a) Evangelism is still a concern in the church

(b) Planting and establishment of assemblies

(c) Training of pastors through a contextualised curriculum still visible

(d) Pentecostal spirit is still manifesting itself within the church

This study deduces that the respondents attribute the numerical growth experienced within the A.F.M.Z. to the preaching of the gospel of Jesus Christ and the increasing number of trained pastors. Again, the Pentecostal flavour still perceivable within the church contributes significantly to the growth.

2.5.2 Opinions sought from respondents on strategies that can be employed for improving the management of the A.F.M.Z.

The respondents were asked to state strategies that can be employed to improve the management of the A.F.M.Z. Table 2.12 below shows the identified areas. These are some of the key areas suggested to be of help for the A.F.M.Z. to come up with a convincing improvement plan for its management.

<table>
<thead>
<tr>
<th>Strategy</th>
<th>Frequency</th>
<th>Percentage*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Promoting administrative skills</td>
<td>15</td>
<td>45.5</td>
</tr>
<tr>
<td>Limiting terms of office for the President and overseers</td>
<td>15</td>
<td>45.5</td>
</tr>
<tr>
<td>Staff and leadership development</td>
<td>13</td>
<td>39.4</td>
</tr>
<tr>
<td>Church leadership to reinforce the founding fathers' vision</td>
<td>13</td>
<td>39.4</td>
</tr>
<tr>
<td>To maintain Bible teachings</td>
<td>12</td>
<td>36.4</td>
</tr>
<tr>
<td>Rewriting its constitution</td>
<td>11</td>
<td>33.3</td>
</tr>
<tr>
<td>Foreign missions</td>
<td>9</td>
<td>27.3</td>
</tr>
<tr>
<td>The church to introduce a human resources department</td>
<td>7</td>
<td>21.2</td>
</tr>
<tr>
<td>Conflict resolution techniques needed</td>
<td>6</td>
<td>18.2</td>
</tr>
<tr>
<td>Prayer should remain a key component in the church</td>
<td>5</td>
<td>15.2</td>
</tr>
<tr>
<td>Writing of the church history and documenting it properly</td>
<td>3</td>
<td>9.1</td>
</tr>
<tr>
<td>The A.F.M. in Zimbabwe to have TV and Radio stations</td>
<td>3</td>
<td>9.1</td>
</tr>
<tr>
<td>Introduction of co-pastors in big assemblies</td>
<td>3</td>
<td>9.1</td>
</tr>
<tr>
<td>Construction of an archive</td>
<td>2</td>
<td>6.1</td>
</tr>
</tbody>
</table>

* The percentage figures do not add up to 100 because of multiple responses

**Source:** Responses to the questionnaire
From the table above, different suggestions were cited by the respondents as strategies that can be useful for coming up with an improvement plan for the management of the A.F.M.Z. These are seen to promote and provide good governance principles which are the main current concerns for this study. These are:

(a) **Promoting Administrative skills**: This strategy focuses on promoting competent administration principles and practices which are clear, accountable and transparent. The respondents to this research advocate that the A.F.M.Z. adopt a centralised administration system of governance managed by qualified personnel.

(b) **Limiting terms of office for the President and overseers**: The concern focuses on a leadership succession process that promotes peace and harmony within the church. It aims to reduce leadership politics, conflicts caused by smear campaigns and lack of respect for one another among members.

(c) **Staff and leadership development**: This focuses on promoting qualified and competent leaders to lead the church. The respondents to this study advocate that the A.F.M.Z. place right and qualified people in positions of authority who have the heart for the church.

(d) **Church leadership to reinforce the founding fathers’ vision**: The strategy calls for a consistent mechanism to check whether the A.F.M.Z. is still respecting the Pentecostal apostolic vision set by the founding fathers.

(e) **To maintain Bible teachings**: This focuses on the maintenance of A.F.M.Z. tenets that are founded on the Bible and the Bible teaching sessions and prayer sessions that should be conducted in all assemblies.

(f) **Rewriting of A.F.M.Z. Constitution**: This focuses on governance principles, church order and administrative policies that are holistic in addressing the current and future challenges.

(g) **Foreign Missions**: This focuses on alerting the church never to lose its core business of its calling in all ages. The respondents to this research advocate that the A.F.M.Z. should have a constitutionally supported Missions Department.

(h) **Introduction of a human resources department**: This strategy focuses on having a department that looks at the employment needs and grievances of full-time workers of the A.F.M.Z., especially the pastors. The respondents to this study advocate any independent
board of this nature to be supported by a board of advisers consisting of the trustworthy retired pastors.

(i) **Employment of conflict resolution techniques**: This focuses on improving relations between conflicting persons or individuals within the church. The respondents advocate proper, transparent, just and fair ways of dealing with matters of discipline and conflicts within the A.F.M.Z.

(j) **Prayer to remain a key component in the church**: This focuses on enhancing the Pentecostal thrust that is used by the church to achieve its results. The respondents to this study warn that the A.F.M.Z. should guard against relying too much on human knowledge and neglect the power of prayer and the guidance of the Holy Spirit.

(k) **Writing of A.F.M. Church history and documenting it properly**: This is a realisation that there is little or no written literature within the A.F.M.Z. It causes a lot of challenges as there will be no literature references to be used to come up with church policies.

(l) **A.F.M.Z. to have a TV and Radio station**: This focuses on aiding the propagation of the gospel across the country and beyond. This strategy also aims to keep the membership updated with information regarding their church and its work.

(m) **Introduction of co-pastors in mega-assemblies**: This strategy is a concern for the employment of young pastors and improving their remuneration.

(n) **Construction of an A.F.M. archive**: This acknowledges that the AFM has record of a lot of memorable events, persons, activities etc. that can be preserved for future generations.

The above strategies predict that the A.F.M.Z. managerial improvements can be possible if they are considered. From the above efforts, a review of the A.F.M.Z.’s management approaches are eminent at this stage.

In conclusion, this section examined the respondents’ knowledge and awareness of the historical Pentecostal vision of the A.F.M.Z. It also sought the views of the respondents on the main components of the Pentecostal apostolic vision. To evaluate whether the A.F.M.Z. is still ministering in line with the historical Pentecostal vision, the respondents stated their various positions in that regard and the study discussed them in detail. Finally, this study sought the respondents to provide the strategies which they think can help improve the management
approaches of the A.F.M.Z. The following section will explore the good lessons which can be learnt and borrowed from the management of other churches.

2.6 EVALUATION OF THE MANAGEMENT SYSTEMS OF OTHER CHURCHES

This section of the study asked the respondents to identify the good lessons the A.F.M.Z. can learn and borrow from other churches to enhance its management systems. By management systems this study refers to the way the churches conduct their administrative issues for the glory of God that can be used without affecting negatively A.F.M.Z.’s doctrine and confessions of faith.

The A.F.M. of South Africa has a great influence on the A.F.M.Z. because the latter is an extension of the former. Therefore, they all went through similar managerial challenges in their history. Burger and Nel (2008:182) remind readers of the circumstances under which the A.F.M. was established. The authors state that spirit-filled men came to South Africa with an intention of doing missionary work. Therefore, when the Pentecostal message convinced a huge number of Christians who were from the traditional churches and were no longer happy with their management systems, they accepted the gospel. However, they were initially sceptical, and even antagonistic towards everything organisational and or institutional, because it reminded them of their former churches. Because of this attitude several important aspects of church administration were neglected along the way and yet the church was growing fast in numbers. In their realisation of this, the A.F.M. of South Africa worked consultatively to address issues affecting their management and the unity of the church. In their process of major restructuring, they consulted the management model of the Assemblies of God in Australia, while being informed in their decisions by the vision of the A.F.M. S.A. (Andrew, 2005:1). The A.F.M.Z. in its thorough restructuring process may also consult other churches and borrow some aspects suitable to help improve its management systems. Table 2.13 below shows areas which can be improved by taking note of how other churches manage them.

2.6.1 Lessons drawn from aspects of good management systems of other churches

Table 2-13: Good lessons which can be learnt from the management systems of other churches

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Frequency</th>
<th>Percentage*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spiritual leadership</td>
<td>9</td>
<td>27.3</td>
</tr>
<tr>
<td>Administrative structure</td>
<td>24</td>
<td>72.7</td>
</tr>
<tr>
<td>Financial management procedures</td>
<td>24</td>
<td>72.7</td>
</tr>
<tr>
<td>Lesson</td>
<td>Frequency</td>
<td>Percentage*</td>
</tr>
<tr>
<td>------------------------------</td>
<td>-----------</td>
<td>-------------</td>
</tr>
<tr>
<td>Electoral processes</td>
<td>16</td>
<td>48.5</td>
</tr>
<tr>
<td>Disciplinary processes</td>
<td>16</td>
<td>48.5</td>
</tr>
<tr>
<td>Conflict resolution skills</td>
<td>16</td>
<td>48.5</td>
</tr>
<tr>
<td>Other</td>
<td>6</td>
<td>18.2</td>
</tr>
</tbody>
</table>

* The percentage figures do not add up to 100 because of multiple responses

Source: Responses to the questionnaire

(a) Administrative Structure: Twenty-four (24) respondents showed the reason to visit the way other churches manage administrative structures and glean that which can improve the A.F.M.Z.’s administrative structure. The respondents advocate an administration run by personnel qualified for the job.

(b) Financial Management Procedures: Again, in this aspect, twenty-four (24) respondents considered it important to view what other churches are doing to improve it. It is important to evaluate the possibility of centralisation of A.F.M.Z. funds at this moment.

(c) Electoral Processes: Sixteen (16) respondents showed dissatisfaction with the way the A.F.M.Z. is handling the electoral process. It is currently marred by “church politics” and campaigns. The respondents opt for a review of how other churches are handling elections in a peaceful and effective way.

(d) Disciplinary Processes: Sixteen (16) respondents feel the A.F.M.Z.’s disciplinary process lacks fairness and justice. The respondents advocate an independent disciplinary body that cannot be influenced.

(e) Conflict Resolution Skills: Sixteen (16) respondents also demand that conflicts be handled in a godly and biblical manner. Hence, the church should view how other churches are handling disciplinary cases fairly and glean them to resolve conflicts within A.F.M.Z.

(f) Spiritual leadership: Nine (9) respondents stated that there could be some aspects on how the A.F.M.Z. can improve on its spiritual leadership based on how other churches handle the matter.

(g) Other: Six (6) respondents cited other aspects to be considered, namely:
(1) The A.F.M.Z. to invest in community involvement by building more schools, clinics, hospitals, colleges etc.

(2) Have established administrative projects to have financial sustainability.

(3) Consider holding interviews as an alternative for appointing leadership into positions instead of conducting elections.

(4) Have audited finances for accountability and transparency.

(5) Performance assessment programme that enhances competency among leaders.

(6) Leadership development courses to be professionally conducted.

2.6.2 Notable areas to be borrowed by the A.F.M.Z. from other churches

Regarding the areas in which the A.F.M.Z. can borrow from other churches, the respondents to this study noted the aspects in Table 2.14 below. Although this research does not deal with the comparison of different churches’ managerial systems and strength, it acknowledges that important aspects can be gleaned from other churches.

Table 2-14: Notable areas that can be borrowed from the management processes of other churches

<table>
<thead>
<tr>
<th>Area</th>
<th>Frequency</th>
<th>Percentage*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Centralisation of funds</td>
<td>18</td>
<td>54.5</td>
</tr>
<tr>
<td>Engagement in foreign missions</td>
<td>2</td>
<td>6.1</td>
</tr>
<tr>
<td>Regular leadership capacity building</td>
<td>15</td>
<td>45.5</td>
</tr>
<tr>
<td>Respect for the church’s spiritual fathers and retired pastors</td>
<td>3</td>
<td>9.1</td>
</tr>
<tr>
<td>Infrastructural development</td>
<td>13</td>
<td>39.4</td>
</tr>
<tr>
<td>Good conflict resolution procedures</td>
<td>12</td>
<td>36.4</td>
</tr>
</tbody>
</table>

* The percentage figures do not add up to 100 because of multiple responses

Source: Responses to the questionnaire
The research respondents identified the following areas to be considered when borrowing some aspects from other churches:

(a) Centralisation of A.F.M.Z. funds are a daunting task for the church now. While it seems critical to the respondents for the resources to be centralised, this study deduces that many considerations should be kept in mind.

(b) Engagement in foreign missions.

(c) Regular leadership capacity building.

(d) Respect for church spiritual fathers, mothers, pastors’ widows and retired pastors.

(e) Infrastructural development.

(f) Good conflict resolution procedures.

The following section of the study aims to discuss the concepts of managerial awareness as perceived by the interview respondents.

2.7 PRESENTATION OF THE A.F.M.Z. MANAGERIAL CONSIDERATIONS AS PERCEIVED FROM RESEARCH INTERVIEWS

The previous sections of this chapter analysed and discussed the respondents’ views collated from the questionnaires. The study focused specifically on A.F.M.Z. managerial challenges and its spiritual state. Despite the challenges outlined which are currently experienced within the A.F.M.Z., the study demonstrated that the church’s spirituality is “satisfactory” though there is a significant drift from the original historical Pentecostal spirit.

Against this background, this section aims to analyse and discuss managerial considerations as perceived by research interviewees. This study conducted some guided interviews with five key respondents within the A.F.M.Z. leadership. The interview respondents were coded as E.M48, C.M51, M. G52, I.M58 and R.M67. The codes are assigned to the respondents to avoid using their real names, however the study reveals their true views.

2.7.1 Critical evaluation of the competence of the A.F.M.Z. management systems and continued adherence to the apostolic vision

In this section of the study it is critical to analyse the competence of the A.F.M.Z. management systems in relationship to the continued adherence to the apostolic vision. It is crucial to this study
to evaluate this interrelationship between the A.F.M.Z. and the guiding principles of its ministry as seen in the apostolic vision.

In an interview, the research respondents were asked to give their opinions on how they view the A.F.M.Z.’s management systems with reference to the sustained adherence to the apostolic vision. The respondents articulated various opinions in this regard. Respondent C.M51 expressed great satisfaction with the A.F.M.Z.’s managerial competence and its sustained adherence to the apostolic vision. “The church is doing very well though there are some significant challenges associated with any growth of this kind” (Respondent C.M51). In support of this opinion, though with much concern Respondent E.M48 states that the A.F.M.Z. has built a good name in the country through its past effectiveness in the ministry. Therefore, the current management should capitalise on this and only maintain and or strategise according to the challenges to keep the good name and deeds of the founding fathers. In his supportive views, the respondent C.M51 stated that even the early New Testament church had its own challenges but the Spirit of God helped them through it. “I could not, however, deny the fact that the A.F.M.Z. is going through a difficult moment in its management but we should not at the same time ignore the great work it has done in the country and beyond” (Respondent C.M51). This study takes into consideration the urgency with which the New Testament church leadership responded to each managerial challenge arising in their time and the honest approach shown in adherence to the apostolic vision (Acts 6:1-6; Acts 15:1-29). Hence the interview with the research respondents revealed that the A.F.M.Z. should revisit a lot of areas as well and make some amendments for the church to remain in line with the apostolic vision.

A failure to review its managerial systems critically and timeously may lead to the drift from the guiding principles. Respondent M. G52 laments that “It looks like the A.F.M.Z. has drifted from the principles of the founding fathers”. This observation is supported by Respondent E.M48, who categorically states that “the A.F.M.Z. lacks a lot of competitive strategies which should be keeping its power and influence in the country and world at large. The church has been overtaken by events.” Respondents M. G52 attributes this drift to the lack of follow-up principles by the A.F.M.Z. “Though we may look like the church is still pursuing the vision, in my view, we do not have follow-up principles in place.” The reason being that, there is nothing written down about the principles of these founding fathers which should be used to guide the church. “We only assume through oral history with nothing authentic in place” (Respondent M. G52). Respondent E.M48 regards this lack of competitiveness by the A.F.M.Z. as the main reason why there are some massive break-away ministries from A.F.M.Z. today. “These break-away are taking advantage of
the church’s failure to timeously review, reform and have a continued assessment of its policies and managerial strategies timeously” (Respondent E.M48).

The managerial challenges are viewed as due to a lack of consistence in governing principles in the church. Respondent R.M67 ascribes this to the “technological growth” that is fast replacing the reliance on the guidance of the Holy Spirit in the A.F.M.Z. management systems. The respondent metaphorically uses the term “technological” to refer to current reliance on worldly principles of managing the church of God. He states that this neglect of reliance on the guidance of the Holy Spirit as catastrophic to the church. “As a result, when one opts to hear from the Spirit and others opt for their knowledge and skills, there arise some conflicts” (Respondent R.M67).

The same respondent (R.M67) observes that the church management system has failed to come up with ways to curb these conflicts. He further notes that these managerial challenges surface seriously during the time of church elections. People within the A.F.M.Z. have become so power hungry, oriented towards money and greedy in such a way that the fear of God is fast disappearing within the church managers. The focus on getting rich and being in power through any means possible has eroded truth, brotherly love and the spirit of praying for each other and complementing each other.

**Suggested solutions to the problems**

The respondents suggested solutions to the managerial challenges of the A.F.M.Z. that may help to keep it in continued adherence to the apostolic vision.

- Firstly, the leadership must be willing to come out and admit that there is an urgent need for an honest consultative conference to deliberate on managerial issues affecting the A.F.M.Z. at this point and allow the Holy Spirit to guide them through the process. The leaders should learn to fear God more than fearing man (Respondent R.M67).

- Secondly, the church should introduce management principles and policies which make it applicable to current situations (Respondent E.M48). These standing policies and principles should guide and direct its day-to-day activities and they should be clear and in coherence with the apostolic vision (I.M58).

- Thirdly, the standing orders, policies and principles must be properly documented and made available to all generations. Lack of these has made the church simply assume principles which are prone to abuse and manipulation (Respondent M. G52).
• Fourthly, draft an A.F.M.Z. constitution that effectively addresses many areas that are not clear (Respondent C.M51).

2.7.1.1 An appraisal of the ministry of the A.F.M.Z. in tune with the apostolic vision

This section of the study sought opinions from the respondents on whether the A.F.M.Z. is still ministering in line with the apostolic vision. The interview with the respondents revealed great deviations in its ministry from the apostolic vision.

The ambiguity in this area creates a great concern to this study. Responding to the interview question, Respondent C.M51 resolutely stated that “I cannot safely say the church is still purely ministering in line with the apostolic vision. There are, however, some things which are still done well though there are some that are no longer done the way like in the past. For example, the church is still preaching the gospel so well”. In a similar tone, Respondent E.M48 concur with Respondent C.M51 and said, “It seems the church is still doing some things which characterised it in the past, however, some things are fast disappearing. There is a lot of unclear and unexplained things now, happening in the church”. The same respondents (E.M48 & C.M51) qualified this fact by pointing out that miracles and prophetic utterances which used to characterise the church are no longer a common practice today. Respondent I.M58 believes the A.F.M.Z. is still pursuing the apostolic vision but in the pursuance of the vision there are some challenges which may end up possibly affecting the church in a negative manner. Therefore, if this continues unattended, the church may drift away from its pursuance of the vision.

Respondent E.M48 observes that the church seems to be gradually drifting from its vision but in a less perceptible way. This may be attributed to A.F.M.Z.’s numerical growth which can be deceptive if it’s not discerned well. In its ministry and teachings today, no great emphasis is given to the Christian life of a believer. Respondent M. G52 puts it this way, “The church is emphasising more the speaking in other tongues yet what is important is the fruit of the Spirit which deals with the change of the believer’s personality traits and character. The fruit of the Spirit change the ungodly character and lifestyles that are not in line with the Word of God”.

In responding to what might be causes and effects of the A.F.M.Z.’s gradual drifting from the apostolic ministry Respondent C.M51 expressed the view that today the A.F.M.Z. is less into praying but more into programmes and planning. This is viewed as drawing the church away from its historical power and influence. It destroys the unity of purpose of the church. Today there is a lot of individualism among pastors, assemblies and provinces (Respondent C.M51). The strength of the A.F.M.Z. rested on complementing each other but today there is much competition among
members. Therefore, the church is moving away from the word of love and truth. It is becoming more of men pleasers than God pleasers. As a result, Respondent C.M51 decries that there is no uniformity in the way services are conducted, in handling church resources, conducting our conferences etc. Greatly concerned about this state of the A.F.M.Z., Respondent R.M67 argues that the problem affecting the church is “once one tries to give advice, some will think you are against and fighting the leadership”. This makes the few who are still holding on to the spirituality feel overpowered every day. Therefore, this study deduces that spiritually, the A.F.M.Z. is no longer the same as before. However, this does not deny that the Spirit of God is present in the church. The Holy Spirit works anywhere and anyhow for His glory (Respondent R.M67). The church as the body of Christ should, however, endeavour to uphold godly principles of church management to promote harmony and prosperity in the body.

**Suggested solutions to the problems**

- The church should engage in sound research and come up with proposals that can be used to address these challenges fairly. The church should identify people who can honestly and independently carry out sound research and draw guidelines and policies that can save the spirituality of the church (Respondent E.M48).

- We need to go back to basics: What the New Testament says about being filled with the Holy Spirit; teach what really happened when the Holy Spirit came upon the first believers. The church is to inculcate the teachings about the presence of the Holy Spirit in the lives of believers. The believers must be willing to conform to what the Holy Spirit works and teaches in the church (Respondent M. G52).

- It is critical that the church address these challenges beginning from where its pastors are trained. The theological training curriculum must be formulated in a way that considers the apostolic vision, mission, goals and purpose of Pentecostal theology. The pastors should have a proper process to assess what they deliver in their ministry; whether they are still in line with our founding fathers’ vision (Respondent C.M51).

- Church principles and policies must be put in place which makes every member accountable to the church always (Respondent I.M58).

- The church should check on how it started. The church must be inclusive in its approach. The church elders can be said to be quiet but they may be thinking they are being ignored. The
church must involve them together with the youth. Our children are burning with questions on which they want clarity but the church leaders are not reachable (Respondent R.M67).

2.7.1.2 A review of the application of historical spirituality by the A.F.M.Z.

This section of the study aims to provide a formal assessment of whether the A.F.M.Z. is still maintaining its historical spirituality. Pentecostalism which gave birth to the A.F.M. Church is a renewal movement that emphasises the experience of God in a unique way. The power of its ministry is traditionally based on the influence and manifestations of the Holy Spirit (Land, 2003:20-21). This historic spirituality speaks of how the A.F.M.Z. liturgically present the gospel of Jesus Christ and dogmatically preserves its tenets of faith (Madziyire and Risinamodzi, 2016:151-152). In this assessment, the interview respondents were asked to make an evaluation of whether the A.F.M.Z. is still maintaining the historical spirituality in its ministry.

In responding to this question, the respondents showed a great concern about the spirituality of the A.F.M.Z today. Respondent E.M48 categorically stated that “there is a variance to the negative.” The respondent meant that there is an observable shift from the known historical spirituality of the A.F.M.Z. In his lamenting words he states “There are very few people who seem to be connected in the Spirit like before today. In the past, members used to visit some pastors, elders for counselling and spiritual guidance. The Spirit would speak and address their needs accordingly but today, those instances are very rare”. Respondent M. G52 attributes this significant drift to the challenges facing the church today. These challenges have caused the spiritual aspects that sustained the church to disappear. Respondent C.M51 reveals that “the miracles we used to witness in the church are no longer happening as before”. The A.F.M.Z. has grown big numerically but spiritual growth is now questionable (Respondent C.M51). This lamentable state is attributed to the shift by the A.F.M.Z. to concentrate more on financial matters and starve the spiritual aspect. Respondent E.M48 decries that the church has no clear policy on how to separate the financial aspect and the spiritual position. The church has no clear policies on how to maintain its spiritual standards. Therefore, a mix-up of the two has made the most important one (the spirituality) to suffer. Hence, the spiritual position of the A.F.M.Z. is in a compromised state as much time is now spent discussing monetary issues neglecting the things of the Spirit (Respondent E.M48). This shift in focus is draining the spiritual power of the church. Historically, the A.F.M.Z. relied heavily on biblical principles and teachings.

Respondent I.M58 speaks on where the church used to get its power and strength. “The A.F.M.Z. used to pray more than ‘politicking’. Today we are gradually moving away from biblical authority.
to our own inventions”. Moving away from relying on the word of God may make people preach the gospel for their recognition and hence manipulate the scriptures for their personal gain. This study perceives a great need for the A.F.M.Z. to focus on grounding its members in spiritual things and in the word of God.

**Suggested solutions to the problems**

- The church must have doctrinal and liturgical literature available and accessible to all preachers, leaders and members (Respondent E.M48).

- This should be addressed through a comprehensive and inclusive constitution of the church. Proper spiritual guidelines should be enshrined in the constitution (Respondent M. G52 & C.M51).

- The A.F.M.Z.’s Theological Institution should develop a biblical curriculum that should address the needs of modern-day leaders while respecting the historical apostolic vision. For those already in ministry, there must be some refresher courses just to help to keep them focused on the vision and maintain uniformity in the church (Respondent I.M58).

- The church should encourage the spirit of prayer. Biblical teachings and doctrinal issues should be emphasised within A.F.M.Z. The church must respect the Spirit of God with sincerity. It should keep the meaning of the name (A.F.M.) as best it can (Respondent R.M67).

2.7.2 The current administrative structure of the A.F.M.Z: A case of concern

It is said that the administration is the wheels or the machinery to drive the organisation (Larsen, 2011:1). Therefore, if the administration of the organisation is structured well that organisation is more likely to be stable. The reverse might be true. This section of the research aims to examine the structural position of the A.F.M.Z.’s administrative structure. This thorough assessment is to determine its nature to see if it is positioned well to handle the challenges facing the church.

To this effect, the interviews conducted by this study revealed that the A.F.M.Z. is experiencing great administrative challenges now. Respondent I.M58 highlights that the church is no longer creating a free and healthy platform for the pastors so that they can fully devote themselves to the ministry. This implies that the administration system may be infringing on the ministry of the pastor. The same respondent attributes this effect to the failure by the church to have clear job descriptions within the administrative structures of the church. The church should therefore have
proper administrative structures that are professionally managed by staff qualified for the jobs (Respondent E.M48).

Of great concern is the fact that the A.F.M.Z.’s administrative structure gives more attention to the financial growth while neglecting the spiritual aspects (Respondent C.M51). A holistic approach is necessary that will always provide a clear separation between spiritual matters from financial with an aim to create harmony between these key aspects for church growth. Respondent I.M58 argues that for the A.F.M.Z.’s administrative structure to be effective, policies and structures of church administration should be well defined and stated clearly in its constitution.

**Suggested solutions to the problems**

- There should be a clear separation between spiritual ministry and financial management. The spiritual leadership should concentrate on spiritual matters and the administration to independently administer finances and developmental projects of the church. This may assist in making developmental projects be purely owned by the church on its entirety than being controled and totally directed by the President (at national level) or by the overseers (at provincial level). Powers of the National Workers’ Council and Provincial Councils should be respected for monitoring progress and accountability (Respondent E.M48).

**2.7.2.1 Revolutionising the A.F.M.Z. through the centralisation of resources**

The A.F.M.Z.’s financial resources are currently handled at local assemblies. Assemblies are to remit a stipulated monthly percentage from its tithes to the province of their district. The love offerings, other financial gains from donations etc. are purely owned by the assembly in total. The province in turn remits a monthly tithe of the tithe (of a stipulated percentage) to the National office (A.F.M.Z. Constitution & Regulations 2014 edition, Section 8.6.2). Hence the quest of this study to evaluate the possibility of opting for the centralisation of resources in one place.

The interview respondents in this study view this option to centralise resources as worthwhile for the A.F.M.Z. though they foresee challenges in accomplishing this. Respondent E.M48 believes centralisation of the A.F.M.Z. resources could be the best solution which may save the church in several ways. For example, the irregularities concerning the pastors’ salaries is a great concern. The pastors’ salaries should be best controlled and paid from the national offices. With the same concern Respondent C.M51 points out that the need for centralisation of A.F.M.Z.’s resources is long overdue. The lack of having a central fund has made some pastors go without pay for several months while serving in the same church. This has also affected the missions and evangelism department as these are impossible unless they are controlled and funded from central resources.
However, it suffices to point out that respondents view the process of centralisation as an onerous task for the church today. Respondent M. G52 deplorably states that “it can be too late now for the A.F.M.Z. to centralise its resources. The centralisation of resources can be a challenge now. For example, are the assemblies across the country willing to contribute to the central fund in an honesty manner?” Similarly, Respondents I.M58 & R.M67 emphatically state that centralisation of resources can surely solve several problems but it can encounter a lot of resistance which may put the church in a more difficult situation now.

The study deduces that this revolutionary process needs a proper study and assessment before implementation.

Suggested solutions to the problems

- The church should work on modalities on how to centralise its resources. It can be costly but the results of it may be beneficial to the organisation at a later stage and solve many disparities within the church (Respondent C.M51).

- The church should engage a task force team to work on coming up with a working plan by thorough consultations with all stakeholders. This task force should come up with a convincing improvement plan.

2.7.2.2 Re-addressing the issue of appreciation within the A.F.M.Z.

The issue of appreciation within the A.F.M.Z. was introduced between 1996-1999 by the then A.F.M.Z. President Rev. Stephen Peter Mutemererwa (Madziyire and Risinamodzi, 2016:94). This initiative however, to cherish the pastors, was initially designed to supplement the rural pastors’ salaries which were difficult to come by. It later became expropriated by the urban pastors and those in key leadership posts and became a form of appreciating the pastor in the assembly, the Provincial overseers and the President at national level. This study in this section aims to elucidate the validity of this initiative within the A.F.M.Z. today. The research interview respondents aided in stating their views on its credibility within the church today.

In this regard, Respondent I.M58 agrees with the above sentiments that the issue of appreciation came to the A.F.M.Z. as a form of supplementing the rural pastor’s income. It was a noble exercise until the urban pastors took control of it. The problem arose mainly when the church made it a policy. The respondent further laments the misappropriation of its purpose, because if we simply talk of appreciating someone, it must be voluntary without any form of coercion. As such, the appreciation has created imbalances and discrepancies that are very disturbing among pastors in
the church. These inconsistencies are caused by uncontrolled incomes, mainly through appreciations (Respondent I.M58). The effects of appreciations have proved to be devastating within the A.F.M.Z. today. Respondent E.M48 substantiates it with concern: “This concept has created a lot of challenges and disturbed in a painful way the unity and fellowship of members within the A.F.M.Z. today.” Respondent M. G52 also voices the same sentiments by saying that “There are a lot of fights within the church, injustice is looming high. There is a lot of compromise in standards in several areas of the work of God.”

When an administrative aspect within a church organisation fails to foster unity and progress, it leaves its purpose questionable. Respondent C.M51 decries it: “Appreciation has become a difficult issue to address within the A.F.M.Z. today. It has benefited and empowered many and on the other hand has injured many”. Appreciation within the A.F.M.Z. has become a focal point. These appreciations have been grossly manipulated in the disguise of admiring the “man of God” yet it is used as a form of enriching some. They have created a great gap between pastors. Some have grown richer and financially powerful while others have been subjugated, injured emotionally and spiritually as unscrupulous transfers done outside the church constitution are imposed on them in order to open assemblies for others. Respondent C.M51 states that it has developed into fights for positions and assemblies in an ungodly way.

Whenever an organisation leaves benefits for certain positions open without control, the obvious danger is that all tend to aspire to occupy those posts. The reason being the speculative benefits which are imaginary. Respondent R.M67 advises that positions of authority should be compensated by standardised remunerations like in any organisation. He uncovers that in A.F.M.Z. today, a single person can be appreciated with over US$100 000.00 in a single appreciation arrangement. Yet, on the other hand, which is very disappointing, a certain pastor is getting less than US$50.00 and could be not getting any salary at all.

The findings of this study reveal that association of pastoral or leadership positions with an unprecedented income proves problematic. It creates fights, disharmony, politicking and all evils which should not be expected within any church organisation.

Suggested solutions to the problems

• Appreciation should be reviewed to see if it’s still worthy to be embraced within the church or should be done away with. Uniform and proper salaries and allowances structure for pastors should be in place (Respondent M. G52).
• The A.F.M.Z. should visit the A.F.M. of SA to see how it is taking care of its pastors. The church should assess the viability of making appreciation a policy. If its viable to keep it, let it be voluntary and not a policy issue (Respondent C.M51).

• Salaries should be according to seniority in ministry. The rural pastors should be given lucrative salaries so that people may have an incentive to work in rural areas (Respondent I.M58).

• Let the church do away with appreciations and direct those resources to a central fund that will be distributed to all church pastors, according to the developmental and social obligations of the church (Respondent R.M67).

2.7.3 Determining the reliability of using elections as a system of appointing leaders into positions within the A.F.M.Z.

The A.F.M. Church from its inception used to appoint its leaders in positions of authority. The system of appointing leaders in positions later proved to be problematic and the church opted for elections through secret ballots (Madziyire and Rinamodzi, 2016:91). This study made an enquiry to assess the reliability of the use of elections within the A.F.M.Z. today.

Responding to the question of how they observe the use of elections as a system of appointing leaders into positions of authority, the respondents revealed that this has created untold problems. Respondent M. G52 put it this way: “The idea of holding elections was never there in the A.F.M.Z. Initially, we were told that the man in charge would order people to pray, after prayer the Spirit of God will lead the church to the right leader”. This was possible because the church was still growing and there were less complications. Since then the church opted for the conduction of elections. However, it has turned to be a problem again. Respondent E.M48 observes that elections have created a lot of challenges within the church. In the run-up to elections, many people are deliberately doing ungodly things in order to get into power or remain in power. As a result, a lot of dirty dealings, unimaginable, are happening in the church to the extent of some being victimised and tainted so that they do not contest the elections (Respondent E.M48). In support of this observation Respondent M. G52 points out that there is are a great number of campaigns and pulling down each other during election years. Hence this puts the unity of the church in a compromised position.

Respondent C.M51 observes that the election system is not wrong but the way the A.F.M.Z. is managing it today is causing problems. It is wrong if the church management allows politics to set
the pace and control its outcome. “It’s sad to note that such a noble exercise to elect church and community leaders end up with people taking each other in secular courts because of irregularities” (Respondent C.M51). Therefore, for this reason, Respondent R.M67 conclude that elections are no longer a good way of appointing leaders within the A.F.M.Z. today. This has destroyed the peace which is the most important aspect in the church. The church is hiding behind being “democratic” in approach yet people are doing very evil things to get into power. Hence elections have proven to be a thorn in the A.F.M.Z. today. Therefore, the church must look for a better system to replace elections (Respondent I.M58).

The study deduces that the A.F.M.Z. has failed to put into place measures that safeguard the election process. This process should never be permitted to draw its principles and styles from the worldly politics but should emulate and uphold biblical and godly principles. Leaders should be encouraged to embrace Christian ethics and members be allowed to shun leaders who use campaigning tactics and who speak evil about other members of the church.

**Suggested solutions to the problems**

- The church should review the process and see if this is still the best method of appointing leaders into positions. Otherwise the church should avoid associating leadership positions with financial benefits (Respondent C.M51).

- Educate members of the church on how godly leaders are appointed. The church should conduct seminars before elections, engage authentic and non-political people to educate the church to fear God and not to be used by people or the devil but allow God to use them to appoint his leaders (R.M67).

- The church should opt for interviews instead of elections. The church should try to be professional. Interviews are planned and monitoring measures put in place. The elections are no longer giving the church credible and meaningful results. The wrong people are now taking positions of authority just for monetary gain. This has costed the church much in terms of progress and credibility in the community (Respondent E.M48).

- The church can revert to the appointment system. Being aware that this process can also be manipulated, proper education and awareness must be given to the members. It is important to try to address this problem during the time that pastors are being trained. The selection process of pastors for the ministry should be watertight (Respondent M. G52).
2.7.4 Instituting an effective constitution for the A.F.M.Z.

The A.F.M.Z. from its establishment in 1915, was managed directly by the A.F.M. of South Africa. It was in 1961 when the first constitution for Zimbabwe (then Rhodesia) was drafted from South Africa. This constitution was later amended and re-amended until the current constitution was written in 1994. After that, amendments were instituted to it (Ruzivo, 2014:52). Like Hodge (1878:171-172) once said on the origin and history of church constitution that it is a confession of faith, and a directory for worship, government and discipline. Under that constitution, the A.F.M.Z. upholds the National Workers’ Council (N.W.C.) as its monitoring body, making rules that are binding on all church members. This body is, however, restrained by the word of God, the laws of the land and its own written constitution (Hodge, 1878:172, Nel, 2017:15). The study sought the views from interview respondents on the effectiveness of the A.F.M.Z. constitution.

The interview revealed that most of the challenges experienced within the A.F.M.Z. today are constitutionally related. The constitution is failing to provide adequate solutions to the pressing issues at stake (Respondent E.M48). The respondent further points out that it lacks guidelines, especially on governance policies. The lack of stipulations of leadership terms, handover-takeover procedures, conflict and disciplinary strategies and spelling out doctrinal and liturgical standards have brought about some strange philosophies on ministry and detracted from the proper gospel message. Respondent C.M51 laments that the A.F.M.Z. constitution has been overtaken by time and events. As a result, it has created several challenges within the church. The A.F.M.Z. constitution is silent on many issues and that has given room for manipulation by some people (Respondent C.M51). Concurring with the argument of the lack of relevancy of the A.F.M.Z. constitution, Respondent I.M58 mentions that the constitution has been outgrown by the expansion of the church and its failing to meet its demands. “The A.F.M.Z. constitution has been there for several years and it is failing to contain the challenges coming up effectively” (Respondent I.M58). The same respondent highlights more deficiencies by saying, the current constitution does not address the issue of homosexuality and lesbianism, and its relationship with the state is not clear. It does not spell out the powers vested in the church President, has no proper job description for pastors and the administrative personnel. Therefore, it leaves great room for people to interpret it in their own way, hence bringing disunity within the church.

It is viewed by this study that the rewriting of a new A.F.M.Z. constitution is inevitable at this stage. For the church to move on with such an open-ended structure of leadership with no term limits creates several unprecedented challenges which could be curtailed if there were clear stipulations on period of office (Respondent R.M67). The findings of this study reveal that
instituting an effective and all-round constitution may improve the management of the A.F.M.Z. significantly.

**Suggested solutions to the problems**

- The A.F.M. Z’s constitution needs to be rewritten with a thorough consultative approach. The constitution should take into consideration all the aspects which need to be spelt out well and clearly (Respondent I.M58).

- In the process of rewriting the constitution, a consultative conference is to be conducted representative of all provinces and key departments. They should come up with a taskforce team to conduct research and arrange aspects of the constitution to be drafted (Respondent C.M51).

- The constitution should contain clear church policies and principles of management. The general church membership should also be educated on how to interpret it so that uniformity could be maintained (Respondent E.M48).

**2.7.5 Evaluating the robustness of conflict management within A.F.M.Z: a strategy for growth in unity**

This study also viewed the area of conflict management as important to seek opinions from the respondents. The study takes into consideration that, whenever an organisation grows extensively, proper conflict resolution policies must be in effect. Failure to have such arrangements may create manipulation, corrupt tendencies, and gross miscarriage of justice.

It is revealed in this study that the A.F.M.Z. is not managing conflicts in a satisfactory manner. Conflicts within A.F.M.Z. are mainly due to miscarriage of disciplinary procedures as laid down in the A.F.M.Z. constitution’s Code of Conduct Section 4.7. The systems used to manage conflicts and disciplinary matters leaves a lot to be desired. Respondent E.M48 observes that there is great miscarriage of justice and unfairness looming within the A.F.M.Z. today. The church lacks qualified and independent personnel to manage this area. In response to this view, Respondent M. G52 points out that “The greatest challenge at this moment is lack of people who are fair, just, level-headed and able to mediate properly between conflicting persons.” Failure to have such people in place has left a lot of people wounded because of the miscarriage of justice in the church. Respondent C.M51 raises some concerns that cases of similar magnitude are not treated alike in the church. It therefore means that the church could have failed to set its own precedence on issues
of conflict resolution and disciplinary matters. Hence, this study views it to be a constitutional deficiency, namely to provide clear procedures that would satisfy the need.

It is observed that the people who deal with cases of conflicts and disciplinary matters should not be doing that task. The direct involvement of the pastors, overseers and the President makes the process questionable, it is prone to manipulation and abuse. The A.F.M.Z. should be willing to engage into thorough investigations before judgment is passed. This examination process aims to verify the matter and have enough evidence to come up with an informed decision so that a fair judgment is reached. Respondent I.M58 queries “How can investigator be a prosecutor and finally be a judge in the same matter?”

The study deduces that there is a lack of proper procedures laid down in the constitution to direct the process of dealing with conflict and disciplinary matters.

Suggested solutions to the problems

- Firstly, the constitution should be revised, it should try to tighten things and have proper and respected procedures to be followed. No single person or few individuals should be permitted to interfere or control issues of conflict resolution or disciplinary process (Respondent E.M48).

- Secondly, the church should reinforce its Human Resources (HR), a proper system of handling conflicts and disciplinary cases. Engaged in a proper, authentic investigation process, prosecuting process and proper arrival at a judgment that is fair and just. The church President should never be permitted to supersede or interfere with the process of investigations. He should maintain his spiritual position and advisory role fairly (Respondent M. G52).

- Thirdly, the structures to handle issues of conflicts and discipline should be left independent to maintain justice and fairness within the church (Respondent C.M51).

2.7.6 Outlining important aspects to be borrowed from other churches

(a) The A.F.M.Z. should visit those churches with successful centralised resource structures and learn how they started the process. Assess the challenges they encounter with the system and modify the process to suit its context. It is also important to visit the A.F.M. of S.A.’s work and other ministries and glean what can be relative and applicable to the church (Respondent E.M48).

(b) One of the important aspects to emulate for example from the Zimbabwe Assemblies of God in Africa (Z.A.O.G.A.) is its good principles of how the church should respect its leaders
and the way they conduct their developmental projects, community involvement etc. (Respondent M. G52).

c) On foreign missions, how the other churches make their assemblies in diaspora contribute to the development of their mother churches in Zimbabwe (Respondent C.M51).

d) The Presbyterian system of church governance is used by several churches in the world. However, this system of governance seems to be grossly undermined by the A.F.M.Z. in principle today. It is important that it will be re-examined and reinforced. This could be our major point of departure for authentic and constructive debates on church issues. Following the Presbyterian system in its true meaning may help A.F.M.Z. (Respondent R.M67).

### 2.7.7 Interview respondents on views to improve A.F.M.Z. management systems

The respondents of this study were finally asked to give their independent contributions on how the A.F.M.C.Z. management systems can be improved. Below are their suggested contributions:

(a) Respondent E.M48 voiced with concern that the A.F.M.Z. should have its own proper offices that are built by the church and not rented. The sense of ownership is expressed in that the organisation has its own resources. The church also needs to improve its conference centre at Rufaro and make it meet the standards acceptable for the time we live in. The church should also position itself in handling finances. It seems to have several positions. It must have a single and clear way of making known the correct position of our finances as the church.

(b) The A.F.M.Z. should have proper procedures of recruiting pastors for the ministry as well as the appointment of elders, deacons and deaconesses (Respondent M. G52).

(c) The church should always respect the presence of the Holy Spirit and give Him room to direct the church. The church should always respect the Scriptures. Demarcation of assemblies and provinces should be done by an independent board which should work fairly with all people involved (Respondent C.M51).

(d) The church should never replace prayer with technical know-how. The church leadership is to avoid church politics at all costs and try to separate spiritual matters from finances. The regions of the church are to be treated equally and be visited the same way (Respondent R.M67).
There is a general view among research respondents that the A.F.M.Z. seriously needs to reform its management systems.

2.8 CONCLUSION

This chapter discussed the empirical process of this study and presented challenge areas affecting the A.F.M.Z. The discussion addressed the first objective that aimed to analyse and report the current managerial challenges faced by the A.F.M.Z. The discussions demonstrated that the A.F.M.Z. has grown very big numerically and this has brought several challenges. The study also pointed out that most of these challenges are a result of an “outdated” constitution which needs to be re-written to address these challenges.

The results reported in this chapter form part of the evidence of the managerial challenges that might prevent the A.F.M.Z. from pursuing the apostolic vision effectively. The questionnaire and the guided interview questions were developed to solicit views from the church leadership on the ground across the country. The findings confirm that the A.F.M.Z. needs to revisit its policies and forms of ministry and adhere to the apostolic vision.

Drawing from the findings of this chapter, the next chapter presents a literature study on the Pentecostal and apostolic heritage. The Pentecostal and apostolic heritage forms the foundation for the establishment of the A.F.M. Church.
CHAPTER 3
THE PENTECOSTAL AND APOSTOLIC HERITAGE: ESTABLISHED ON A SOLID FOUNDATION

“For no one can lay any foundation other than the one already laid, which is Jesus Christ”¹⁰

3.1 INTRODUCTION

The previous chapter discussed the challenges currently experienced by the A.F.M.Z. The chapter further explored the constitutionally related challenges and sought knowledge of the historical Pentecostal vision of A.F.M.Z. membership. It also assessed whether the A.F.M.Z. is still ministering in line with its historical Pentecostal apostolic vision. This chapter therefore, assesses the New Testament church and examines how it managed the challenges it experienced. With a closer look at its apostolicity followed by the Pentecostal movements, the Azusa Street revivals as the work that gave birth to Pentecostalism in South Africa and ultimately, in Zimbabwe. The chapter aims to answer the second research objective which is to establish important principles followed by the Early Pentecostal church in managing the work of God. Basically, to show that the Pentecostal and apostolic inheritance is successive and handed over to each generation right from the early Pentecostal church in the first century.

In this thesis, the apostolic vision and heritage will be shown as the Christianity of the New Testament which finds its full expression in the person and work of Jesus Christ who was emulated in the life of the early apostles. At the heart of this apostolic Christianity is the desire to fulfil the great commission of preaching the gospel of Jesus Christ to all nations in every generation (Black & Peppler 2007:40). Historically, the church through the ages has experienced managerial challenges that threatened to cause it to lose its vision and core business on earth. Hence, the Pentecostal movement, the A.F.M. specifically, has not been an exception to the rule.

There are truths and values that were synonymous with the Pentecostal movement at its start that are today no longer as evident as at the beginning. Institutionalisation of the Church has taken its toll (Burger & Nel, 2008:472-473). This chapter aims to answer the research question “What can we learn from Pentecostal historical vision of A.F.M. in management of the work of God?” The chapter follows Osmer’s practical theological interpretive approach as it explores the literature

¹⁰ 1 Corinthians 3:11, New International Version (NIV)
available to establish “why is it going on?” In this manner, the study seeks to establish the wisdom employed by the church fathers in managing the work of God.

From this historical background, an attempt will be made to retrieve some of the major doctrines, beliefs, tenets and practices from Pentecostal and apostolic leadership who were dedicated persons to carry the apostolic vision forward.

3.2 THE INSTITUTIONALITY OF THE NEW TESTAMENT CHURCH

The Christian Church developed from one small group of followers of Jesus Christ in Jerusalem to a giant organisation reaching into many countries today (Kuiper, 1951:2; Tushima, 2016:1). The New Testament church grew out of the Hebrew people, the descendants of Abraham. This meant that the Mosaic laws were of great influence in their church leadership structures. The institutionalisation of the leadership structure, was revealed once the eschatological movement began by Jesus Christ became organised into a society called the “church” (Tushima, 2016:3).

When the New Testament Church was founded, the promise of establishment was fulfilled (Gal. 3:8) through the extension of the gospel to the Gentiles (Kuiper, 1951:3). The Christian church therefore, grew and the need for its management to maintain order grew as well. Jesus Christ in His preaching, His atoning death, and His resurrection transformed the Old Testament national “Church” to the Church of the New Testament, and distinctly indicated the Spiritual nature of the new institution (McChesney, 2013:2). However, He did not arrange for an organisation; He taught the principles upon which it should be built (McChesney, 2013:1). He taught them to be passionate to see people converted to Christ (McChesney, 2013:2). When He was ready to leave this earth, Jesus Christ, the Head of the Church, promised the Holy Spirit who would guide the disciples into all truth. The New Testament Church showed a sense of urgency in proclaiming its message of salvation. Repentance, baptism and the receiving of the Holy Spirit was the foundational standard to all converts (McChesney, 2013:2). The believers of the New Testament Church were committed to serve the Lord as they were guided and followed the will of the Holy Spirit. In their leadership systems, they constantly relied on the guidance of the Holy Spirit.

Therefore, it is undeniable at every age of the Church that the Holy Spirit should be guiding the Church through all ages. Kuiper (1951:4) asserts that “This is evidence that this new Testament Church was to be a Spiritual entity -- one founded and directed by the Holy Spirit”. The church went through worldly systems that threatened its existence. For example, the Roman state religion among other challenges was clearly a political affair that offered no peace of mind to a disturbed
soul. Accordingly, “all this left a moral vacuum that boded no good for the world” (Kuiper, 1951:5). However, the Church guided by the Holy Spirit did not conform to the worldly system but provided a gospel with its promise of peace, pardon from sin, and rest for the heavily laden through faithful leaders to their apostolic calling.

It is thus interesting to note that, from the beginning of the New Testament church, the apostles did both the work of service (deacons) and that of oversight (bishops or elders). In Tushima’s (2016:3) observation, the apostles in their oversight role combined both kerygmatic leadership and service functions of the church workers. It is also noted that, whereas Peter emerged as the leader or spokesperson, the apostles acted corporately in collegial leadership of the egalitarian eschatological Messianic church. Accordingly, in their church managerial system, there was no priority of rank among them (Kuiper, 1951:6; Tushima, 2016:3). As the work grew, a need to appoint deacons arose. The apostles summoned a meeting and laid hands on the chosen deacons through the direction and guidance of the Holy Spirit (Acts 6:2,6). The elders were later introduced (Acts 11:30) and consequently with Jerusalem becoming the less likely head office for the apostles, it became necessary to provide for permanent direction of the church at different places (Tushima, 2016:4).

In his emancipation of church leadership structures, Paul’s work had a three-level structure of leadership according to Tushima (2016:4-5):

- **Global level** - at the global level, the Jerusalem church or the apostolate stood at the apex and monitored the church doctrine and laws

- **Regional level** - At regional level, Paul placed leaders who could move around supervising the missionary work.

- **And local level** - At local level, house churches were established with leaders in place.

In its leadership, the New Testament Church taught people to become followers of Jesus Christ, the Master of peace (McShesney, 2013:3). The gospel preached by the New Testament believers gave assurance, forgiveness, life, and salvation in Christ. The way they conducted themselves and the way they were moved by the Holy Spirit gave them an image. This image became their emblem
by which they were identified, “the Christians”\textsuperscript{11} this was because their way of life immitated that of Jesus Christ.

3.2.1 The image and the character of the New Testament church

The Early Church was known for its spiritual beauty and unity. Its members were united by a spirit of love which is the essence of a church. This was shown in their sharing of material goods and their concern for the welfare of fellow members and the community. They “were of one heart and of one soul” (Kuiper, 1951:6). This early church had the image of the Person Jesus Christ. In the times of the early church, believers were referred to as “followers of the way” (Relevant Magazine, 2002). This way referred to the teachings of Jesus Christ which is revealed in his Word. Paul, according to the Bible (Acts 22:4), testifies that he persecuted “this way they call a sect.” The image of this early Church was the image of Jesus Christ, who lived a life of compassion, love, humility, patience and virtue. These characteristics are embraced in the gospel of the New Testament Church.

However, this young church was also marred by corruption and dissension (disagreements). Selfish interest became a stumbling block (Kuiper, 1951:6; Oluwasegun, 2016:6). Jackson (1999:370) earlier noted “it is rare in church history for a movement to sustain vitality for more than one generation”. Similarly, the New Testament Church also faced such setbacks. It encountered some factions, lawsuits, abuses of the Lord’s Supper, and other problems but in each instance, they sought the guidance of the Holy Spirit to handle their challenges (Jackson, 1999:372). Despite human shortcomings in the management of it, the Church is the body of Jesus Christ which should always submit to His word. God prepared the world for the Church; for that cause, Christ gave Himself; for it the apostles laboured and suffered (Kuiper, 1951:6). Church leadership therefore, should always be a selfless commitment.

It is noted that as the church grew in numbers and in territory, it developed a form of organisation and government. The Early fathers seeing the challenges that may affect the Church in the long run, issued a carefully worded statement of belief which served as the point of guidance in maintaining its core vision. This particularly was captured in the Apostolic Creed.

\textsuperscript{11} Acts 11:26 “…The disciples were first called Christians at Antioch.” (NIV).
3.2.2 The Confessional heritage of the apostolic creed

The Apostolic Creed expressed what the Church believed to be the truth of sacred Scripture. Johnson (2003:9) states that the word “creed” comes from its opening word in Latin, “credo” (“I believe”) or “credimus” (“we believe”). It is noted by the same author (Johnson, 2003:9) that not all religions in the world have creeds but the Christians do. In most religions, belief as such is not nearly as central as it is to Christianity. Many religions put more emphasis on orthopraxy than on orthodoxy.\(^\text{12}\) According to the Protestant Reformed Churches in America (PRCA) (2005:7) an ecumenical creed expresses certain fundamental truths of Scripture which are held by most Christian Churches throughout the world. The three commonly referred to ecumenical creeds are: The Apostles’ Creed, Nicene Creed, and Athanasian Creed. These ancient creeds express basic truths regarding the doctrine of the Holy Trinity over against various errors which surfaced in the early history of the New Testament Church (PRCA, 2005:7). In this study emphasis will be on the Apostles’ Creed. The basis being that the research intends to derive from it the doctrinal base of the New Testament Church as a managerial tool. However, the name of this creed does not point to apostolic authorship, but rather to the fact that it summarises in brief the fundamental truths of Scripture as given to us through the apostles (PRCA, 2005:8). The tenets of the Apostles’ Creed are as follows as should agree with the Christian’s beliefs:

- I believe in God the Father, Almighty, maker of heaven and earth;
- And in Jesus Christ, His only begotten Son, our Lord;
- Who was conceived by the Holy Ghost, born of the virgin Mary;
- Suffered under Pontius Pilate; was crucified, dead, and buried; He descended into hell;
- The third day He rose again from the dead;
- He ascended into heaven, and is seated at the right hand of God the Father Almighty;
- From thence He shall come to judge the quick and the dead.
- I believe in the Holy Spirit.
- I believe in a holy catholic church; the communion of saints;

\(^{12}\) Johnson 2003:9 defines orthopraxy as the “right practice” and orthodoxy as “right opinion or belief”.
• The forgiveness of sins;

• The resurrection of the body;

• And the life everlasting. AMEN.\textsuperscript{13}

The Apostolic creed contains a summary of what Christianity believes in. Kuiper (1966:69) regards the “apostles’ creed” as significant because it is a product of growth and that its present form was acquired after the death of the apostles. The name of the creed says what it is, in showing the importance of the teachings of the apostles, “a summary of the beliefs and teachings of the apostles”. Kuiper (1966:70) contends that churches cannot be called churches of Jesus Christ if they do not embody doctrinal succession. Therefore, from the insights of Kuiper the teachings of the apostles about Christ as the foundation of the church, is the basis of the church apostolicity.

The creed became more explicit and elaborate in response to three challenges. The first challenge was to define the experience of Jesus Christ within and over against the shared story of Israel. The second challenge was to clarify the complex understanding of God that was embedded in the resurrection experience. The third challenge was to correct misunderstandings of the newly emergent “Christian narrative” that was, at heart, a “story about Jesus” (Johnson, 2003:10). The Christian creed began as a variation of Judaism’s Shema Israel. From Israel’s experience that a creed takes its significance within a context of competing loyalties, the proper understanding of a communal narrative of experience, and serves both to identify the proper object of loyalty who is a trinitite God and to define the group that shows such loyalty (Johnson, 2003:10). The Christian Church as the followers of the resurrected Jesus Christ led to a fundamental alteration in the narrative that they shared as followers of this faith. In doing so, they confessed one God, and so distinguished themselves from the polytheism of the Greco-Roman world. So, the Christian Church further distinguished themselves from other Jews by professing Jesus as Christ, Lord, and Son of God, terms that later found their way into the creed. The creed helps the Church of all ages to remain guided to avoid the infiltration of heresies and to remain loyal to the apostolic vision. Stating that the church is apostolic presupposes that it was founded on the work of the apostles and prophets (Van Gelder, 2000:50).

\textsuperscript{13} Adopted from the Confession and the Church Order of the Protestant Reformed Churches in America (PRCA) 2005:7
The Book of Deuteronomy in the Bible as observed by Johnson. (2003:11) contains an ancient rudimentary confession of belief known as the Shema\textsuperscript{14}: ‘\textit{Hear O Israel, the Lord our God is one Lord. And you shall love the Lord your God with all your heart and all your soul and all your might}’ (Deut. 6:4). The rudimentary confession has three features of special interest. First, it is a call for communal, and not simply individual, commitment. Second, in the context of surrounding polytheistic cultures, it is exclusive: The Lord (the proper name of Israel’s God, Yahweh) is both the “one” God and the only God toward whom Israel owes allegiance. Finally, it is a personal commitment: Israelites are to “love” the Lord God with their whole heart and soul and whole might. Therefore, in this church leadership should emulate that God rules and sustains the church in all ages.

Likewise, the church when the Lord Jesus Christ left it in the world was given some beliefs which became a focal vision or mission that had to be be handed over from generation to generation. The influence of the Holy Spirit being the source and power of the church was to remain unchanging in its mandate. Hence church history reveals that when this power of the Holy Spirit was no longer effective Pentecostal revivals erupted. It is apparent therefore, that the Pentecostal Movements and the A.F.M.’s establishment and vision was to restore the apostolic faith of the early Christians through emulating what is confessed in the Apostles’ Creed as they believe that they stand in the tradition of the apostles.

3.2.3 The apostolic vision

The thrust of the apostolic vision is to see the glory of God filling the whole earth through the message of Jesus Christ (McClung, 1981:187). The same writer warns that if the church loses this vision it is in danger of serving its own dreams of greatness. The pursuance of the apostolic vision by the church at all stages of its existence is the avoidance of preaching a gospel that is not centred in Christ and losing a clear message of salvation to the lost souls and spiritual encouragement to the church. Robeck (1986:63) points out that the apostolic vision was never meant to die despite all the opposition the church faced throughout history. Robeck (1986:61-62) states that the black Pentecostal leader William J. Seymour, the pastor of the “Azusa Street” mission in Los Angeles, announced in the first issue of his very influential paper “The Apostolic Faith”, that this movement “stands for the restoration of the faith once delivered unto saints” - that old-time religion, camp meetings, revivals, missions, street and prison work and Christian unity everywhere. Therefore,

\textsuperscript{14} Johnson 2003:11 states that from its first word, “Hear” kept the Israelites communally connected to their monotheistic God.
the Pentecostal movements and revivals were a re-commitment to a ministry of the apostolic vision of the early apostolic church.

Hence, the use of the name “Apostolic Faith Mission” connotes a return to the “Apostolic Faith” or “vision”. In bearing the New Testament apostolic vision the major part of the worldwide Pentecostal movement adopted Parham’s or Seymour’s movement by either using the terms “Apostolic Faith Gospel Mission” or mostly just “The Apostolic Faith Mission” (Burger and Nel, 2008:62). This research advocates that the church should at every stage of its existence remain guided by this apostolic vision in managing the work of God.

Similarly, it is noted that the names “Apostolic Faith Mission” and “Apostolic Faith Movement” were also used interchangeably in South Africa (Ruzivo, 2014:128). In its use, the proponents of Pentecostalism in South Africa did not use these names referring to a specific church but to the Pentecostal movement which aimed at passing on the apostolic vision.

From the foregoing, it is obvious that the pioneers of the Pentecostal movement endeavoured to incorporate the apostolic idea in the name of the movement. They desired to be a New Testament Church, the Church of the Book of Acts, the church as it was in the days of the Apostles. Burger and Nel (2008:66) point out that they strived to be in doctrine and life itself, a continuation of the Apostolic Faith of the Church of Acts. It is the aim of the thesis to see the A.F.M. Church remain aligned to this core mandate of its calling. Just as the early Church was a church of action, an outgoing church, a church for the nations, a missions-minded church, the A.F.M. Church should do the same.

3.3 THE PENTECOSTAL MOVEMENT

A study of the history of the church, especially since the 17th century, shows clearly how God had prepared the soil for the Pentecostal movement. Since the Reformation in the 16th century, the Pietists, Wesleyanism, the second Evangelical awakening, the Holiness Movement and the Zionist Movement of John Alexander Dowie, all these played roles to establish a climate to create the “fullness of time” for the Pentecostal movement to start (Clifton, 2009:1). Pentecostalism is a movement of churches, which share a common identity based on the experience and doctrine of the baptism in the Holy Spirit, evidenced by, or associated with, the gift of tongues. The movement is made up of various fellowships as well as independent congregations (Clifton, 2009:2).

The Pentecostal movement as an event in history has revolutionised the church over the last century and until now. Dr. Vinson Synan (2001, January 1) in an interview CBN says “The
background of it (Pentecostalism) was the Holiness Movement that had been around for the whole of 19th Century -- mainly from Methodist roots. The Methodist had sort of read the spiritually discontented people out of the church by 1894 and there were a lot of people, about 100 000 in America, who were seeking a deeper walk with God in what they called the second blessing of sanctification, which they also called the baptism in the Holy Spirit (www.cbn.com/2001, Jan.01). As the new century began, there were people who believed there would be a new outpouring of the Holy Spirit to usher in a century of world evangelism. In support of this Clifton (2009:8) states that Pentecostalism arose as a coalescing of the global streams of the nineteenth and twentieth century “voluntarist” Christianity.

In highlighting the causes for the rise of Pentecostalism in the nineteenth century Kuiper (1951:324) states that the church became acutely conscious of social problems to the extent that it was in danger of losing sight of its central purpose. Due to increasing wealth a new sense of leisure stimulated the building of beautiful churches and the founding of church colleges. Worship became more and more formal and theology more openly liberal. Thus, a reaction set in. Some broke away from the established denominations and organised new churches, where the form of worship was simple and the message was the Biblical doctrine of salvation by faith. Some however, left the established churches to form religious movements that were far from the teachings of the Bible (Kuiper, 1951:324). The simplicity commanded in preaching the gospel allowed that no professional pastorate existed, people were evaluated to be qualified to minister when the Holy Spirit gifted them for ministry (Nel, 2017b:2).

Clifton (2009:1) posits that from their humble beginnings at the turn of the twentieth century, Pentecostal and charismatic movements have grown influentially. Barret (2002:284) the statistician noted that the sheer magnitude and diversity of the numbers revealed show the extensive growth of the movement. It cannot be denied that the growth of Pentecostalism has been remarkable. Hence, it has become commonplace to speak of the “globalisation of Pentecostalism” and considering successive Pentecostal and charismatic revivals, to describe the twentieth century as the “the century of the Holy Spirit” (Clifton, 2009:1). On 9 April 1906, many more people spoke in tongues. A fire had been ignited that would spread around the world (Ruzivo, 2014:45).

The Pentecostal movement today takes its name and identity from the events on the day of Pentecost recorded in the New Testament (Wolfgang, 2013:11) The modern Pentecostal movement began in the twentieth century with a basic commitment to the Apostolic vision, and a

---

15 Dr, Vinson Synan “The Century of the Holy Spirit. 100 years of Pentecostal and charismatic Renewal”.
fundamental ecumenical optimism. It must however, be admitted that in its allowing anyone led by the “Spirit” to control the services, in many instances led to chaotic episodes. It was again not always without problems. The early Pentecostal movement was scarred by several schisms that can be related to leadership divisions (Nel, 2017b:2). Hence, one of the latter results was having evaluation discussions or conferences that came up with proper managerial procedures for the movement. Therefore, the rise of a need for order in the services arose. The following sections provide some information on key leadership of the early Pentecostal movement.

3.3.1 John Alexander Dowie’s influence on Pentecostalism

It is important in this study to consider a personality that greatly influenced Pentecostalism and gave birth to Zionism Churches in Africa. John Alexander Dowie was born in Edinburgh, Scotland on the 24th of May 1847. He got his early education in the academies of that City (Ruzivo, 2014:32). He migrated together with his parents to Adelaide South Australia in 1850. Dowie was divinely healed of chronic dyspepsia at the age of sixteen. This supernatural healing had a great effect in influencing his beliefs in the healing ministry.

Gordon Lindsay (1972:50) cited by Ruzivo (2014:33) melodramatically describes the entry of Dowie on the American public fora as follows:

*The rise of John Alexander Dowie to international prominence came with an abruptness that reminds one of Elijah, who many centuries ago suddenly appeared before king of Israel to challenge by a test of fire, the apostasy of the Baal prophets, or of John the Baptist, who “as a voice crying in the wilderness” made his presence known in a dramatic call of repentance to a nation unprepared to meet the Lord who was already in their midst.*

Dowie came to usher in a wave of spirituality change. Ruzivo (2014:33) states that John Alexander Dowie received his call for Christian ministry at the age of twenty. It is now that he returned to Scotland and enrolled at the University of Edinburgh. He studied at the Free Church School for three years. After completion, he was ordained a minister of the Congregational Church in 1872 becoming pastor of the Congregational Church of Alma. The following year he settled in Sydney, South New Wales where he was appointed first as pastor of Manly Congregational Church and then of the Newton Congregational Church. He ministered to professors and students preparing for ministry (Ruzivo, 2014:33).

In 1876 Dowie got married to Jean of Adelaide South Australia. Dowie held many public offices both in his own denomination and in general religious, temperance and educational work and took part in the origination of many religious and social organisations (Ruzivo,
In 1878, he relinquished his pastoral responsibilities and his membership in the Congregational Union of New South Wales. He became convinced of the message of divine healing. In the same year, 1878 together with his wife left the Congregational Church and established his own independent ministry in Sydney, Australia where he founded the International Divine Healing Association. He contested a parliamentary seat but was unsuccessful. He became an ardent champion in opposing the liquor traffic, smoking, gambling and all sorts of immorality.

In 1888 together with his family Dowie moved to the USA where his healing movement became famous. He founded his Zion City north of Chicago on Lake Michigan, Illinois. It is here where he unveiled his ideas of what a religious society should look like -- the Zion Utopian City (Ruzivo, 2014:33-34). He opened a divine healing home in Chicago and started a publication, “leaves of healing”. In 1895 Dowie organised his followers into the Christian Catholic Apostolic Church in Zion. He was intensely evangelistic in that he stressed consecration and holiness. However, Dowie became eccentric and in 1901 he regarded himself as the prophet Elijah. In 1904, he called himself the first apostle of the renewed end-times church, the overseer of the church and the world (Ruzivo, 2014:34).

Dowie’s Christian Catholic Apostolic Church was established all over the cities of America. He sent missionaries to various parts of the world. David Bryant was sent to South Africa to establish a Tabernacle there. The Christian Catholic Apostolic Church in Zion greatly influenced Pentecostalism in the world. Ruzivo (2014:35) states that Dowie believed in baptism by immersion. His end-expectations, his message of divine healing, and his restoration vision made him an important forerunner of Pentecostalism. Many of his followers accepted Pentecostal views. Some of these were John G. Lake, F.F. Bosworth, and William H. Riper, the overseer in Zion, just to mention a few among countless people influenced by Dowie.

When Dowie died of a stroke in 1905 the power struggle for the control of Zion intensified between Pentecostals and Dowie’s followers. Many of the Zionists of Dowie became Pentecostals. It was after the fragmentation of the City of Zion that Joseph Seymour came into the limelight (Ruzivo, 2014:36). The Pentecostal movement inherited the idea of divine healing as believed and demonstrated by the first Apostle of his denomination. He gave to Pentecostals the idea of a tabernacle. The idea “Apostolic” signified the restoration of Christianity to the apostolic times. It was just one year after Dowie’s death that Seymour’s Azusa Street revivals reached their peak (Ruzivo, 2014:35). It is important to state here that
the leadership of Dowie greatly influenced the style of management within the Pentecostal movement.

### 3.3.2 Charles Parham’s Bible College at Topeka, Kansas

Charles Fox Parham is considered as one of the pioneers of the modern Pentecostal movement. Parham, a former Methodist pastor and a holiness teacher ran a Bible College in Topeka, Kansas in 1901 (Ngomane, 2013:17). Burger and Nel (2008), and Ngobane (2013) further state that Parham drew students from the revivalist tradition which taught that, for a person to be saved, he/she should go through a two-stage process, starting with conversion which marks the beginning of sanctification, and through the process of entire sanctification. Davison (1972:89) qualified this observation when he said:

> At the turn of the century\(^{16}\) there were many earnest seekers, in all denominations, vaguely discontented even with the experience of holiness, who were looking for something more in accordance with the triumphant life of the Apostolic Church depicted in the pages of the New Testament.

These were convinced that some vital elements were lacking in the way Christianity was being handled. This drove them to a detailed study and search of the Scriptures. Charles Parham in leading these studies contrasted the sterility of his own ministry with the power, signs, miracles, healings and missionary zeal portrayed in the Acts of the Apostles and the letters of Paul (Burger & Nel 2008:16). It is very interesting how the students together with Charles Parham sought to follow and show these signs, miracles, power and wonders. They committed themselves to the word and to prayer. The church and or movement that does not take the Scriptures and prayer as the key in its endeavours tend to lose their initial vision. Black and Peppler (2007:40) warns that a true apostolic church should first and foremost desire to discover and embrace the “brand” of Christianity founded in the New Testament. When that brand is lost, the effectiveness of that church diminishes. The aspect of engaging in prayer and relying on the word of God is a managerial strategy in the church which keeps the church aligned to its mandate.

In 1898, inspired by John Alexander Dowie, Parham started a healing centre in Topeka, calling it Bethel Healing Home. He also started publishing a newsletter on a regular basis and called it “The Apostolic Faith” (Burger & Nel 2008:17). Through fasting and prayer, he kept on searching for a greater revelation of the power of God. In 1900, he founded Bethel Bible

---

\(^{16}\) This was at the end of the nineteenth century going into the twentieth century
College, using the Bible as the only textbook and putting great emphasis on prayer and spiritual growth (Burger & Nel 2008:17). This seemed simple but kept the trained pastorate spiritually grounded. In his college, the student did not pay any class or accommodation fees. The project was an act of faith. Burger and Nel (2008:17) show that there were twelve ministers among the forty students who enrolled. They had a “prayer tower” where students took turns to pray in sessions of three hours each, often praying through the night. The emphasis and objective through prayer training was to instil in the students the importance of prayer in ministry.

Parham used to introduce a theme, e.g. “sanctification”, then the students had to study the Bible thoroughly to find information about the subject. They had to systematise their findings and compare their conclusions with each other. Over holidays, Parham could give his students the theme of “baptism in the Holy Spirit or being filled with the Holy Spirit”. He was astonished by the discovery that through the Bible study they found that in apostolic times, the speaking in tongues was the initial, physical evidence that a person had received the baptism in the Holy Spirit (Burger & Nel. 2008:17). Ngomane (2013:18) points out that there were different things that occurred when Pentecost blessing fell, the indisputable proof of each occasion was that they spoke in other tongues. Therefore, the outward sign of speaking in tongues became the hallmark of the Pentecostal movement of the twentieth century. Harper (1971:26) stated that this sparked off the Pentecostal revival.

However, speaking in tongues was never Parham’s sole purpose. People were converted and many were healed during his sermons. Parham’s doctrine of the baptism of the Holy Spirit with the evidence of speaking in tongues sparked William Seymour’s ardent desire to experience it. Seymour was raised within a Methodist background in the state of Louisiana (Ngomane, 2013:18). Seymour later carried the work of Pentecostalism to greater heights.

The study deduces that, the emphasis on true repentance produced leaders with the true message of Pentecostalism to lead the movement to the next generations.

3.4 THE GROWTH OF PENTECOSTALISM FROM AZUSA STREET REVIVALS

The Azusa Street is known as the epicentre from where the message of the Pentecostal movement was carried all over the world. It is believed that the man who played a significant role here was an African-American with one blind eye, William J. Seymour (Burger & Nel, 2008:18). Seymour was a humble and dedicated; “…meek and plain spoken and non-orator. He spoke the common
language of the uneducated class” Burger and Nel (2008:19) mention that his outward appearance was of no importance to him. This shows how contrite his heart was in spiritual things, not that he was careless about his physical appearance.

William J. Seymour was born in Louisiana, in the United States of America. Seymour was first a member of the Baptist Church, but he was later converted and became a member of the “Evening Light Saints” in the Holiness movement. At the beginning of the twentieth Century he lived in Houston, Texas. As an elder in a small Holiness assembly led by a Sister Farrar, he sometimes got the opportunity to preach (Burger & Nel, 2008:19). Seymour attended Parham’s Bible School in Houston for a short time. There he became convinced that being baptised in the Holy Spirit is an experience separate from sanctification, which is always accompanied by the initial sign of speaking in tongues. At this stage, however, he himself had not experienced speaking in other tongues.

It is said that, in 1906 a woman from Los Angeles, Neeley Terry, attended the church in Houston where Seymour was preaching. Back home she told the leader of a small Holiness congregation about Seymour. They sent him an invite to come and preach to them, they provided him with a fare for his journey. Then he travelled to Los Angeles where his first sermon was from Acts 2:4. He explained that sanctification is not the same as being baptised in the Holy Spirit, and that they would speak in tongues when they received the Holy Spirit. His audience did not appreciate the sermon. To them the baptism in the Holy Spirit was synonymous to their sanctification or “second blessing”. They were upset because he told them they had not received the Holy Spirit yet. When he returned to the Church for the next sermon, the door was locked and the church was empty. Since Seymour had no money to return to Houston, he stayed on at the house of his host, Brother Lee. In this disappointed state, he spent much of the time praying alone in his room. After a few days, the Lee family’s attitude towards him started changing and they joined him in his prayers. The church members who came by were invited to join them in prayer. In a surprising manner, a wonderful atmosphere of dedication and holiness was felt in the house. Then Mr. and Mrs Asbury, members of the Baptist church, asked Seymour to hold services in their house in Bonnie Brae Street. Several people started to pray there, almost day and night, for this experience that Seymour was telling them about (Burger & Nel, 2008:19). It is important to realise how Seymour believed in God who had opened the door for him to preach the message of the Holy Spirit and waited upon Him despite discouraging circumstances prevailing around him. The narrative of Seymour’s experience above gives a basis for the church managerial principle that a church leader should yield to God’s plan rather than banking on human support.
To confirm that Seymour’s message was of God, Brother Lee was baptised in the Holy Spirit at his own house with speaking in tongues, after prayers and laying on of hands (Burger & Nel, 2008:19-20). Seymour and Lee went to the Asbury house immediately, where six people were busy praying. All six started praying in tongues. Over the next couple of days, it was as if the history of Pentecost was repeating itself. Morgan (2007) quoted The Inside Story of the Azusa Street Outpouring, in Trooster of April/May 1942, Issue 6, which stated that:

_They shouted three days and nights. The people came from everywhere, by the next morning there was no way of getting nearer the house. As the people came they would fall under the power; until the foundation of the house gave way, but no one was hurt.... The sick people were healed and sinners were saved just as they came in._

During these three days, many people, including Seymour, received the baptism in the Holy Spirit with speaking in tongues (Burger & Nel, 2008:20). It is noted that because part of the house had fallen in and the street was filled with people, they had to look for another place to assemble.

Just by God’s humble provision, there was an ugly, square, double storey building in 312 Azusa Street available. It was in the industrial area of Los Angeles and had been used years before by the Methodist Church. People had lived in the top storey for a while, and builders had used the bottom storey to store rubble. This building had been empty for some time and was neglected and dilapidated. However, since it was not in a residential area, it was ideally suited for the Pentecostals, because the cries of converted sinners and praises of believers could not disturb any neighbours when the services continued sometimes throughout the night (Burger & Nel 2008:20). In the same building the room on the top storey was used as a prayer room. The building materials in the bottom floor were pushed against the walls. People sat on planks and on nail bags. The floor was covered with saw dust, later the building was made neat and painted white, but early Pentecostals had nostalgic memories of the Azusa Street building and often compared it to the stable where Jesus Christ was born. Morgan, A. (2007) collected the following from “The Old Azusa Mission, Trooster, March 1939, 28:

_It was such a humble place with its low ceilings, rough floor and cobwebs...of all the fine churches in Los Angeles, the Lord had chosen this humble spot to gather all nationalities to baptise them with the Holy Ghost._

Ruzivo (2014:45) referred to Number 312 Azusa Street, as a place from which Pentecostalism and the A.F.M. radiated to almost every city on the globe. The eschatological fervour seen in
the believers of the Azusa Street revivals helped greatly in the establishment of the ethos of the movement throughout the world.

3.4.1 The suitability of Azusa Street building to spread Pentecostalism

It is not surprising to historians of Pentecostalism that Pentecostal revival broke out in Los Angeles of all the places in the world in the early twentieth century. Burger and Nel (2008:20) note that several factors contributed to its suitability:

- Los Angeles was then one of the crossroads of the world. Nations from all over the earth were represented there, as on the Day of Pentecost in the Bible. Synan, (1975: xi) adds that Los Angeles was a melting-pot metropolis with large numbers of Mexicans, Chinese, Russians, Greeks, Japanese, Koreans and Anglo-Americans inhabitants.

- A devastating earthquake occurred and destroyed huge parts of San Francisco and the areas surrounding it on the 18 April 1906. In San Francisco alone about 10 000 people were killed. The people of Los Angeles were also in shock about what had happened and they opened their hearts to the revival.

- The revival in Wales (in Europe) was another influence that prepared the way. Joseph Smale, a pastor of one of the biggest congregations in Los Angeles (the First Baptist Church) returned from Wales in June 1905. He had met Evan Roberts and experienced the revival there. He started preaching about what had happened in Wales, saying that they could expect the Apostolic gifts to return shortly. Eventually many of his church members received the baptism in the Holy Spirit at Azusa Street.

The Azusa Street became an attraction to many people. The place was never closed or empty for about three and half years (Madziyire & Risinamhodzi, 2016:22). What was effective in these revivals was fervent prayer.

Therefore, prayer is a key attribute which the church should never take lightly in its ministry at all times, especially, in the management of the church and in keeping it in pursuit of the apostolic vision.

3.4.2 The managerial challenges faced by the Pentecostals

Pentecostalism brought a great spiritual revival and renewal in the world but its proponents faced several formidable challenges in resisting adversaries of the movement. Robeck
(1986:61) identifies some indicative of fundamentalist feelings opposed to Pentecostals as notably pamphlets written between 1910 and 1915. The same author writes that about 1911, Harry A. Ironside wrote a pamphlet titled “Apostolic Faith Missions and the so-called second Pentecost”. In this pamphlet, he sought to describe the excesses of the movement and expose its theological inconsistencies. It is important to realise that these opposing forces used pamphlets, which was the same tool most Pentecostal movement leaders used to communicate the good news of the gospel to the world and publicise the miraculous works they did through the power of the Holy Spirit.

In a more sinister and sarcastic way Harry A. Ironside, in his findings brought him, as he put it, “unhesitatingly” to ask, “What spirit, think you, can this be?” His question was to doubt the source of the Spirit leading the Pentecostal movements. His “evidence” together with his rhetorical questions, were intended to lead the reader to conclude that the movement was surely heretic and not from God (Robeck, 1986:62). Similarly, Reuben A. Torrey, the President of the Moody Bible Institute in Chicago, authored a tract titled “Is the Present “Tongues” movement of God?” The answer he set forth was “it is not”. He viewed it as:

*A movement upon which God has set the stamp of His disapproval in a most unmistakable way in His Word, and in what He has permitted to develop about it. It is a movement that everyone who believes and obeys the Word of God should leave severely alone except to expose as there may be occasion the gross errors and evils connected with it.*

Robeck (1986:63) laments that if Pentecostals needed more evidence that they were not appreciated by American Christians generally, it came in 1918 with the publication of counterfeit miracles, the work of orthodox Presbyterian B.B. Warfield, who argued that “genuinely miraculous gifts had disappeared entirely at the death of the individual on whom the hands of the Apostles had been laid”. He added that Pentecostal claimants to the miraculous were encouraged to look elsewhere than to God to discover their source. In saying so, B.B. Warfield was denying the possibility that the Pentecostal movement was the work of the Holy Spirit and that doctrinal succession was mandatory in passing on the apostolic vision from generation to generation and it this was the duty of the church to maintain it. The criticism also definitely proves the spiritual condition of the Churches at that time and that they were content with that state. Hence the suitability of Pentecostalism at that time.

However, in the face of such opposition and many other, therefore, Pentecostals found themselves committed and resilient. They understood themselves to be proclaimers of the gospel, as bringers of good news. They realised that nowhere in church history the gospel moved without
surmountable opposition. They were labelled with derogatory appellations such as the “tongues” movement or “holy rollers”, terms by which attempts were made to reduce them to something they were not, a “one issue people” (Robeck, 1986:64). In response to this the Pentecostals sought tirelessly to proclaim the immanence of a living God in human lives as experienced through the Holy Spirit, to proclaim God as one who could be experienced in the power and mighty ways other than solely through the mind. In response to their bold stance, their critics told them that they were “uneducated”, that they were “not very intelligent” that some “seemed fit candidates for an insane asylum, evidently with small mentally and on the edge of nervous wreck” (Robeck, 1986:64). Coincidentally and inevitably their lower-class membership, often black, poor, often uneducated, often rural, often enthusiastic Biblicalists worked against them (Robeck, 1986:63-64). However, against all this criticism, ‘They sought to emphasize the unchangeable character of God, as revealed in Jesus Christ, through frequent appeals to such biblical passages as Hebrews 13:8. “Jesus Christ is the same yesterday and today and forever” (NIV). Despite their own faults and their criticism of the larger church, there were those Pentecostals who kept their eyes on the true ecumenical vision (Robeck, 1986:64).

Early Pentecostalism was inherently a missionary movement that took its message out into all the world within the shortest possible time (Anderson, 2009:295). Their mandate and calling was to spread the gospel to the world through any possible means. The Pentecostal missionaries were for the most part inexperienced and with one common qualification: an overwhelming conviction that they had been filled with the Holy Spirit to spread their message to the furthest corners of the earth. Anderson, (2009:295) views that they defied the conventions of the time and in some cases, lay down their lives for their cause.

Shaw (2010:14) concedes that revivals were “broad-scale movements of the Holy Spirit’s work in renewing Spiritual vitality in the church and in the fostering its expansion in mission and evangelism”. This boldness to spread the gospel made the work of the church grow. Anderson (2009:295) posits that wherever Pentecostal missionaries went, there was a revival movement where the Spirit had come, new missionaries arose with the same conviction that the whole world must hear the Pentecostal gospel before Jesus Christ comes back soon. The eschatological message was the motivating force for them to turn the world to the Kingdom of God.

Therefore, the study views that the strong leadership qualities evident among the early Pentecostals helped them to stand and succeed against forces opposing the movement. The leadership stood and defended the ethos of Pentecostalism even though their intellectuality was questioned.

3.5 THE PENTECOSTAL HERITAGE: A BENEFIT FOR CHURCH MANAGEMENT FOUNDATION

Pentecostalism is unique because of the principles and ethos of conducting Christianity. The beliefs and teachings of the classical Pentecostals abhor violence as a method to accomplish any purpose. It is unheard of for the Pentecostals to use violence, falsehood and intimidation even in propagating the Christian faith (2 Cor. 10:4). Nel (2017a:3) states that according to the Pentecostals, non-violence is a vocational calling for the church and not for society as such, and while the total world stands under the moral commands of a sovereign God, it is also true that living in society requires one to operate “outside the perfection of Christ”.

The Pentecostals taught pacifism, which was emulated by Martin Luther King (1958:51-53) (Nel 2017a:3) who emphasised non-violent resistance that asks one to stand for love rather than to strike back. This form of resistance does not seek to defeat or humiliate the opponent but to win friendship and mutual understanding because it views the attack as to be directed against forces of evil rather than against the people doing evil. The Christians should avoid not only external physical force but also internal and emotional, spiritual violence.

The Pentecostals were intensely against Christians partaking in politics. Their reasons were that they considered it social leisure to be social leaders; mainly, because of their expectation that the second coming of Christ is so imminent that time should rather be used to preach the gospel and save the lost. The other reason being their notion of sanctification that defines holiness in terms of separation from the world, consisting of dissociating oneself from its social, cultural and political environment with a view to live a holy life (Nel, 2016:158).

They viewed and believed the Scriptures taking it’s meanings simply at face value. They denounced hate speech among Christians. Speaking down to other believers was unheard of. Today’s church leaders should speak boldly against the so-called “church politics” which is evil in disguise.

3.5.1 The ministry of the Holy Spirit

What made the Pentecostal movement unique in the church world were not doctrinal issues, but the baptism in the Holy Spirit with the initial evidence of speaking in tongues. This experience,
more than anything else, has been the distinctive characteristic of the Pentecostal movement. Currently, within the A.F.M. Churches, we have reached a stage where an alarming number of members are not filled with the Holy Spirit (Burger & Nel, 2008:473). This is not because Jesus is no longer baptising people in His Spirit, but because this Pentecostal heritage is no longer emphasised enough and people are not regularly being prayed for to receive this truth. It might also be that complacency and a lack of spiritual hunger have set in within Pentecostal Churches. The then President of the A.F.M. of South Africa Dr. Isak Burger, observed that most Pentecostal assemblies have the latest in technology, music, song and lavish building complexes. Their programme and liturgy will satisfy any religious connoisseur. Yet, the gifts and moving of the Holy Spirit, the real Pentecostal distinctiveness, a heritage graciously handed over to them, are oftentimes lacking (Burger & Nel, 2008:473). The result of the failure to embrace this esteemed heritage causes the older members, who know better, sometimes to complain that they miss the sovereign move of the Spirit and that there is lack of the anointing of the Holy Spirit today.

3.5.2 Evangelistic mindset

One of the most outstanding characteristics of the Pentecostal movement and the A.F.M. Church in its infancy was its passion for souls. Every converted member, filled with the Holy Spirit, was a witness and a soul winner. This was not the exclusive business of evangelists and preachers (Burger & Nel, 2008:473). In almost all cases, the church services were evangelistically inclined. This drew a lot of people to come for repentance and kept the converted members away from sinful practices and habits. Burger and Nel (2008:473) observe that Sunday evening within the A.F.M. was known as the “evangelistic service”. Altar calls were made. There were also weekly open-air meetings by almost every assembly. In those times with limited resources, the A.F.M. missionaries could move into unreached areas with the gospel of Jesus Christ.

Sadly, one must today admit that many of the Pentecostal churches and pastors have gradually switched over to a “maintenance” mood, from being a fishing boat to a passenger ship (Burger & Nel, 2008:474). Nowadays the growth that does take place within churches is mainly transfer growth. Macro-assemblies and churches win most of their members not through conversions, but are drawing believers from other assemblies and churches through better programmes, strategies and charismatic leadership (Burger & Nel, 2008:474). However, this is not the heritage handed to us by the early church and it is not how God wants us to grow. The individual members as well do not seem to have a burning zeal for the lost souls. The appeal for sinners to be saved should never be neglected by the church because that is the main reason the church exists.
3.5.3 Mission work

The twentieth century Pentecostal movement spread the gospel of Jesus Christ to most parts of the world through sending out missionaries. The early A.F.M. members regarded the missionary task as their main interest and commission (Burger & Nel, 2008:64). If the awareness of the mission work remains an over-riding concern throughout all generations within the church many souls will be drawn to Jesus Christ. Burger and Nel (2008:64) note that no church could progress and be blessed if it neglected its missionary mandate. To be a real church means that the missionary urge must be part and parcel of its ministry.

3.6 THE HISTORY OF THE APOSTOLIC FAITH MISSION (AFM) IN SOUTH AFRICA AND ZIMBABWE

Apostolic Faith Mission (A.F.M.) is a Pentecostal organisation. In South Africa, it is called Apostolic Faith Mission of South Africa (A.F.M.SA) and was founded in 1908. In Zimbabwe, it is called Apostolic Faith Mission Church in Zimbabwe (A.F.M.Z.) and it filtered from South Africa around 1915 (Apostolic Faith Mission Gethsemane (Northampton) Assembly, 2016). The Apostolic Faith Mission church has spread globally, and in 1987 its International Co-Ordinating Council (I.C.C.) was established and was re-launched in April 1996 as the Apostolic Faith Mission International (A.F.M.I.). Basically, the A.F.M traces its origin to the Pentecostal Revival which was started in 1901 at Bethel Bible School in Arkansas, Texas by Charles Parham. It is from Bethel Bible School that a later prominent personality in this movement emerged, called William J. Seymour, a pastor from a local Black Holiness Congregation who was enthusiastically intrigued by the doctrine of Spirit baptism (Apostolic Faith Mission Gethsemane (Northampton) Assembly 2016). This preacher then moved to Los Angeles probably around February 1906, and it is believed that on the 14th April 1906, held his first service at Azusa Street. It was then that Seymour launched a paper called “The Apostolic Faith”, a name believed to have been given by Parham.

Andrew (2005:76) asserts that many Pentecostal people accept the term “apostolic” about their identity that is mission-oriented. Andrew (2005:76) notes regarding this missionary position of the A.F.M. that it is the church’s thrust to spread the gospel of Jesus Christ. There is a strong agreement amongst Pentecostals that in its founding, the A.F.M. wanted to go back to the church of the original apostles (Burger, 1987:183-188). The proponents of the movement wanted the church to reflect in life and teaching the apostolic faith envisaged in the New Testament. Therefore, the A.F.M. had a twofold purpose: to restore the faith once delivered to the saints and to promote Christian unity (Andrew, 2005:76). It is understood by apostolic Christianity that for the church to
become more apostolic the church must become loyal to the origin of the church (Andrew, 2005:91). It is clear from the insights highlighted by Andrew (2005) that the form of the church can cause the apostolicity within the church to be lost if the church does not guide against it.

The church as an organisation should realise that the connection between the institutional and apostolicity elements is of the utmost importance for the Pentecostal experience (Macchia, 1996:35). The unwillingness and inability to change of some people and structures within the Pentecostal movement and the A.F.M. account for the lack of apostolic service that was characteristic of the early Pentecostals. Critical evaluation and assessment is constantly necessary by the A.F.M. management.

3.6.1 The A.F.M. in South Africa

In 1906 Seymour sent some American missionaries to South Africa to propagate and establish their new faith. These included John G. Lake (a Canadian by birth) former elder in the Zion City, Jacob O. Lehman and Thomas Hezmalhalch who were holiness preachers before their conversion to Pentecostalism at Azusa Street (Ruzivo, 2014:51). When looking at the establishment of the A.F.M. in South Africa, it must be clear that John G. Lake and Thomas Hezmalhalch did not come to South Africa to form a denomination. They were also not sent with a specific assignment but to propagate the Pentecostal gospel (Burger & Nel, 2008:54). They had no funds for the administration of the work, no security in the form of salaries and benefits, no organisation sponsoring them to which they were accountable. For them, their objective and mission was to bring the message of the Pentecostal outpouring of the early 20th century to local people.

The team with John G. Lake disembarked at Cape Town on the 14th May 1908 from Indianapolis in the USA. They held services in Cape Town for few days and moved to Pretoria. Lake felt in his heart that Pretoria was not the place where they should start the work and they left for Johannesburg (Burger & Nel, 2008:55). Their services were conducted at Doornfontein. At the time Doornfontein comprised a mixed population -- Blacks, Coloureds, Chinese as well as Whites. The work was initially started by the Zionists and the congregation was mainly a mixed one.

The Pentecostal services in Johannesburg, Doornfontein started on the 25th May 1908. This therefore, is traditionally the day regarded as the A.F. M.’s date of inception (Burger & Nel, 2008:55). The Pentecostal Movement started interestingly in South Africa the same way it began in the USA (Azusa Street) in very humble circumstances, and secondly, that Black people were involved in some way right from the start.
The key features that played a great role in the inception of the A.F.M. of South Africa were the baptism in the Holy Spirit, divine healing, and the gospel full of power and conviction (Madziyire & Risinamhodzi, 2016:25). The A.F.M. right from the beginning had to define the theological principles concerning divine healing. A significant role was played in these matters by both John G. Lake and P.L. le Roux. In both, the basic point of departure was that all sickness was initiated by Satan, and that God had nothing to do with it. Therefore, illness cannot bring honour to God, but healing does. Secondly, that it is God’s will to heal His children and that He has promised that. The third principle was that heavy emphasis was laid on the individual’s faith and willingness to receive healing (Burger & Nel, 2008:56). Divine healing has always attracted people to the A.F.M. and always needs to be conducted according to the Scriptures.

This research takes cognisance of the fact that when miracles and healings take place, there is always the danger that expectation and ecstasy will reach such a pitch that human factors may somehow enter the picture. Notwithstanding, this danger was just as real at the beginning of the 20th century as it is today. The early A.F.M. was not spared such disturbances and problems. Burger and Nel (2008:58) provided an extract from the Minutes of the A.F.M Executive Council of 22 January 1909:

A letter was read from Bro. Schneiderman stating his reasons for having dissociated himself from the work (A.F.M.). He pointed out that a great deal of very sad exaggeration in cases of healing had taken place; that messages had been given not by God, etc., and that the Name of God was dishonoured thereby. The Council discussed the letter at some length. It was felt that the letter was only too true. Hence, the Council resolved in future to use the utmost caution and to do all in their power with the help of God to eliminate from the work whatsoever was not of God; and to admit to the public that many mistakes had been made, even if such a confession cost humiliation.

The above example clearly shows that though, the early A.F.M. did suffer from deficiencies and imperfections; the decision of the Executive Council indicates an attitude of honesty and sincerity that should be emulated always by A.F.M. management. Burger and Nel (2008:58) state that their openness about a delicate matter and sincere attempt to eliminate the human factor, bear witness to the sincerity of their hearts before God and man, and lend much credibility to the whole matter of divine healing in the early A.F.M. as a paramount characteristic. However, there were so many genuine cases of miracles and true healings, that the extraordinary working of the Lord must be acknowledged and honoured within the early A.F.M. Church.
It seems clear that the early A.F.M. did not show any considerable seriousness in maintaining form and formality in its presentation. Shortly after it was established and even during the next few decades, one finds the notion or tendency that could be described as “anti-church” (Burger & Nel, 2008:59). This “anti-church” revealed much about the A.F.M.’s ministry and the leadership positions. Langerman (1983:83) posits that:

_The first members of the A.F.M held a dim view of all professional church leaders. The result of this attitude was that the ministerial leadership in the newly formed Pentecostal church was organized along the New Testament concept of voluntary ministry of the whole body of Christ._

This was mainly because those early A.F.M. members refused to consider the “church” idea. Burger and Nel (2008:64) contend that they simply refused to be a church and desired to be called a “Mission”.

The failure by the A.F.M. to have proper leadership structures caused it to have financial challenges to take the mission forward. Ruzivo (2014:52) mentions that John G. Lake had some challenges meeting the financial support of the 125 workers in the field. The financial resources were so low that he could not even afford to get £1 (R2) per worker. In view of the situation John G. Lake invited the leading brothers in Johannesburg to sell some of their clothes, their furniture and anything else that could be converted to cash, and with the cash raised they summoned the 125 workers from their respective places to Johannesburg. Burger and Nel (2008:61) explain that in that gathering with the summoned workers, Lake told them he could offer them no financial security for their future in the Lord’s work. In response, the workers then requested him to absent himself for a few minutes. Below is the most touching report from Lake (Burger & Nel, 2008:61):

_When I was called back, I found that they had rearranged the chairs in an oval with a little table at one end, and on the table, was the bread and wine. Old Father Van der Wall, speaking for the meeting said: “Brother Lake, during your absence we have made our decision. We want you to serve the Lord’s Supper. We are going back to our fields even if we must walk back. We are going back if we starve. We are going back if our wives die. We are going back if our children die. We are going back if we die ourselves. We have but one request. If we die, we want you to come and bury us._

The following Year Lake indeed buried 12 men, 16 wives and children. Lake observed that there was not one of the 12, that might have died if they had the requirements and necessities that a man should have when ill. These sacrifices and the exceptional dedication of the workers of the early years, explain why the A.F.M. grew so phenomenally since its inception.
The attitude and selflessness of the early leaders is a lesson for the leadership of A.F.M. Church today. The next section explains the attributes of John G. Lake’s ministry and life.

3.6.1.1 John G. Lake and the A.F.M. in South Africa

John G. Lake (1870-1935) was born at St. Marys Ontario, Canada. At an early age, his parents relocated to the United States. Lake was ordained a minister of religion in the Methodist church at the age of twenty. Ruzivo (2014:51) states that John Lake married Jenny Stevens, who soon became chronically ill. In his autobiography, Adventures in God, he states that he was one of the 16 children of the Lake family. In a moving narrative of the suffering his family endured he says (Ruzivo, 2014:51):

*Before my knowledge and experience of the Lord as our Healer, we buried eight members of my family. A strange train of sicknesses, resulting in death, had followed the family. For 32 years, some member of our family was an invalid. During this long period, our home was never without the shadow of sickness.*

The Lake family became desperate for healing as the trail of sicknesses overshadowed it. It was through the ministry of John Alexander Dowie that the family experienced divine healing. Prompted by seeing many miraculous healings in his own family and home, Lake himself was led into the healing ministry (Apostolic Faith Mission Gethsemane (Northampton) Assembly 2016). After converting and becoming a Zionist and spending a few years (1901-1904) in Alexander Dowie’s Zion City, he felt compelled to go into a full-time evangelistic and healing ministry. He then left the Zion City and joined forces with Thomas Hezmalhalch. John G. Lake then became baptised in the Holy Spirit and subsequently spoke in tongues.

In April 1907, Lake heeded to a call to go into full-time independent evangelistic ministry. Ruzivo (2014:54) has the words of John G. Lake in connection with his decision:

*I locked my office door, disposed of my bank account to various religious and educational institutions, divided my real estate in like manner and appointed... my financial agent to dispose of everything.*

Such a stance of faith made him leave for South Africa to propagate the work of God together with Thomas Hezmalhalch.

3.6.1.2 The ministry of John G. Lake and Thomas Hezmalhalch

Thomas Hezmalhalch was born on October 5, 1847 in Paterson, New Jersey. In his early years, he spent time in England, where he ministered as a preacher of the Wesleyan Methodist
Church and married Charlotte Best (Apostolic Faith Mission Gethsemane (Northampton) Assembly 2016). Madziyire and Risinamhodzi (2016:23) state that on his return to America, he joined the Holiness Movement. He was baptised in the Holy Spirit and met John G. Lake about 1907.

The two became close friends and co-evangelists in many campaigns. In the beginning of 1908 Hezmalhalch and Lake were led by the Holy Spirit to go to South Africa (Madziyire & Risinamhodzi, 2016:25). John Lake after distributing the proceeds from his assets among charities, now had no money, but God supplied the 2 000 US dollars needed by the group of 13 to travel to South Africa. The team left Indianapolis on April 1, 1908 and arrived in Cape Town, South Africa, via England on May 14, 1908 (Burger & Nel, 2008:34).

Due to God’s provision and guidance in their missionary endeavour, an American woman missionary (Mrs Goodenough) met John G. Lake and his family at the train station, telling them that during the night, God had told her about their coming to Johannesburg and that she should meet and accommodate them. The Lake family was settled in a well-furnished home.

3.6.1.3 The establishment of A.F.M. by John G. Lake and Thomas Hezmalhalch in South Africa.

These two American evangelists were greatly used by God to play a prominent role in the establishment of the A.F.M. in South Africa. It must however, be noted immediately that they did not start Pentecostalism in South Africa but they came to South Africa and found many people in various parts of the country who had already had the Pentecostal experience, however, who did not fully understand it (Apostolic Faith Mission Gethsemane (Northampton) Assembly 2016). Therefore, Lake and Hezmalhalch were instrumental in uniting those who already had the experience and to give impetus, momentum and direction to the work.

The two held their organised meeting on the 25th May 1908, probably only a day or two after they had arrived in Johannesburg (Madziyire & Risinamhodzi, 2016:27). The Apostolic Faith Mission Gethsemane (Northampton) Assembly website (2016) quotes Gordon Lindsay relating interesting facts about the going and settling of John G. Lake in South Africa:

\[\text{Madziyire, A. and Risinamhodzi, T. 2016:26 concur with the miraculous provision of the missionaries' accommodation and everything they needed to get started.}\]
Let us for a moment consider the phenomenon of Lake’s ministry in South Africa. He went there without funds. Every mile of the journey was a miracle... He depended upon God to supply the money for the trip, and he and his party upon arriving in Africa were without visible means of support. There was no organization nor mission board to back him. From the natural viewpoint, the venture was a perfect set up for failure or perhaps disaster. Dr. Lake had made no study of the field, did not know the language of the indigenous people. Yet despite all the handicaps that ill-omened the success of the mission, the power of the ministry of Lake and his co-worker, Hezmalhalch, was such that within five years the message they brought had penetrated to the remote areas of South Africa. An apostolic revival broke out of such power that in a short time hundreds of churches and missions were established throughout land. The secret of the success of these men was of course the fact that they possessed an apostolic ministry in which signs, wonders and miracles were manifested continually.

The will of God in propagating His work is greatly revealed to the church at large through these obedient servants of the Lord and leadership attributes can be observed from their ministry.

Lake and Hezmalhalch became co-pastors of the mother church of the A.F.M., the so-called Central Tabernacle Assembly in Bree Street, Johannesburg (Burger & Nel, 2008:35). As the church was showing signs of establishment, at the church’s first executive council meeting on the 27th May 1909, Hezmalhalch was elected chairman and first President of the A.F.M., probably because he was the eldest and more experienced in Pentecostal ministry. However, Hezmalhalch held this position only for a year (Madziyire & Risinamhodzi, 2016:27). Lake who is described as a born leader, had a stronger personality and ministry and was appointed the President. Hezmalhalch, not known as a great preacher, was however, a gentle and loving person. The Apostolic Faith Mission Gethsemane (Northampton) Assembly (20116) states that “his life was a bountiful testimony to the reality of Pentecost”. He loved the Lord and he also loved God’s Word. He was a real giant of faith and his ministry was characterised by many outstanding miracles.

The same article goes on to describe Lake thus: ‘He was a man of strong, forceful personality, who would have made his way to the fore in any situation”. In support of this Lindsay (1972:31) wrote: “Mr Lake was a strong, rugged character of loving and winning personality, and... he was a rugged individualist, and such persons tend to make enemies as well as devoted friends”. Such a Pentecostal and apostolic character in ministry leaves traits that are important to the church in all ages. It is therefore an understatement to say that the ministry of John G. Lake was unusual and strong and has no parallel in the history of missions since the days of the early church (Clark, 2007:44). Of paramount significance was Lake’s ministry
of divine healing. It is believed that the time he spent with Alexander Dowie contributed to this. His healing work ensured that this ministry became a significant characteristic of the A.F.M.

John G. Lake’s effective ministry in South Africa did not go without opposition. His ministry of healing brought him a lot of recognition and on the other hand made many enemies for him. To show Lake’s impact and influence in his leadership and ministry, Lindsay (1972:13) noted what some of the prominent persons in history said about John G. Lake.

W.T Stead\(^9\) said: “Lake is the embodiment of the spirit of primitive Christianity”. Basically, maybe because of the simple yet powerful gospel he preached. Burger and Nel (2008:38) admit that the number of miracles that occurred under Lake’s ministry were too numerous to record. In the above authors’ comments, it was evident that his powerful ministry stemmed from his close walk with God. Burton (1934:50) confirms that:

> It was impossible to encounter Spirit-filled men like Lake and Hezmalhalch without feeling the mighty power that emanated from them. People who entered the same tramcar with them, those with whom they did business in the market or in the shops all felt the effect. They carried a sense of conviction of sin and longing after God with them wherever they went.

It is important to note that Lake and Hezmalhalch’s selfless ministry made a great impact for the kingdom of God. Their healing ministry was constantly attributed to God Himself and they were just vessels. Therefore, they acted responsibly in their healing ministries. Lake prayed and made constant follow-ups to most of the people he prayed for. He was against the modus operandi of some evangelists who only prayed once for the sick person and never took further responsibility for him/her. This responsible and honest approach to divine healing led Lake to achieve at least a 75% success rate with healings in South Africa (Burger & Nel, 2008:40). His challenging of what he called “Dollar Christianity” practiced by some preachers, evoked negative reaction and even persecution.

One set of his opponents ascribed the power of his ministry to a hypnotic force. However, the irony of this was that Lake was greatly opposed to hypnosis and regarded it as satanic. Burger and Nel (2008:40) describe an occasion where a group of such troublemakers once visited one of his services with an open intention to do harm to him. John G. Lake however continued

---

\(^9\) W.T. Stead was one of the best-known newspaper editors of the 20\(^{th}\) century.
with the service as if everything was normal. Burton (1934:41-42) reports on this same occasion:

_and at the end (of the service) Lake walked quietly and lovingly up to the men who were waiting to brain him, holding out his hand, and saying, ‘God bless you’, he walked through the midst of them, and not a soul could lift his hand to do him harm._

In response to opposition and criticism, Lake remained Scriptural-bound and loving (Burger & Nel, 2008:40). Through his preaching, the Word ministered so clearly to people, that faith was planted in their hearts.

In 1913 Lake returned to America and lived with the Schoch family (Burger & Nel, 2008:49). There he led a life of eminent piety and faith until his death. His wife had passed on in South Africa, Johannesburg on the 23rd December 1908 from a heart attack while Lake had gone into the Kalahari to explore the chances of starting missionary work there. The two had been married for almost 16 years and only had seven children. Mrs Lake was buried in Braamfontein cemetery (Burger & Nel, 2008:41). The passing on of Mrs. Lake left John G. Lake devastated, not only because they were devoted to each other, but also due to his heavily relying on her support in his ministry. Lindsay (1952: vii) had this to say:

_Mrs. Lake’s keen judgment, her great faith in God, and the deep spiritual tone of her life made her an ideal helpmate. She had a ministry in her own right, and her labour was of inestimable value to the work in Africa._

The work of establishing A.F.M. in South Africa demanded a lot from these families such that they were made to live in dire financial circumstances (Burger & Nel, 2008:42). The death of Lake’s wife, his separation with Hezmalhalch, and possibly the sharp opposition from some who were against him made his life in Africa more difficult. Various complaints and allegations were levelled against Lake. These complaints and allegations were, however, not initiated by Hezmalhalch, but he was said to have influenced them and he sided with these instigators of the campaign against Lake. Nevertheless, evidence proved that all allegations against Lake were false and that the instigators were simply malicious (Burger & Nel, 2008:43). Despite all these challenges Lake provides a rich apostolic approach on managing opposition and allegations, by breathing the spirit of genuine love and true Christ-likeness (Madziyire & Risinamhodzi, 2016:30). In support of this Burger and Nel (2008:46) gives an
extract from a letter written by George Studd, of the Upper Room Mission\textsuperscript{20} which reported that they observed all Lake’s letters and went through them with the proverbial fine-toothed comb to look for anything suggestive of the validity of the complaints levelled against him and their conclusion read:

\begin{quote}
We are free to confess that in them (the letters) we found nothing but the same generous, warm-hearted, forgiving and humble spirit that we had felt and seen in him when he was with us last year for a full month.
\end{quote}

This proved how committed to the work of God John G. Lake was despite the unfounded allegations levelled against him. John G. Lake then in February 1913 left for America (Burger & Nel, 2008:49). He left with the intention to take a long six months’ leave overseas, to rest and to raise funds for the work in South Africa. However, it became evident that Lake would not be coming back and as a matter of fact, he never returned. There are many factors that made his departure permanent. According to Burger and Nel (2008:50) Lake most probably felt that his calling to and role in South Africa had expired and that the pioneering task of the A.F.M. was completed. He could have realised that he came solely to do mission work. He was an evangelist, first and foremost, and he was not suited for organisation and administration. This work he did satisfactorily. Therefore, when the mission’s project developed into a full-fledged church, he felt caught up in organisational work. It was then that he became increasingly aware that his calling and ministry in South Africa had reached the fulfilment stage (Burger & Nel, 2008:50). The pressure of the work also affected his health very much.

Burger and Nel (2008:50) observe that the most important and critical factor in Lake’s return to America could be his family circumstances. His wife’s death had greatly disrupted his life. Thus, Lake felt compelled to be with his family and in particular the children.

The A.F.M. of South Africa, however, needed him to come back. The Executive Council of the A.F.M. invited him to visit but the visits never materialised. A sign that his leadership was still needed was revealed on the election of November 1913, when the Conference found itself in a bit of a quandary. At that time, nine months after Lake’s departure, he had still not officially resigned as the President. Therefore, some members wanted to re-elect him in absentia. However, the majority rejected this idea and chose P.L. le Roux as president (Burger & Nel, 2008:51). In honour and acknowledgement of Lake’s leadership role, the A.F.M. of

\textsuperscript{20} The Upper Room Mission in Los Angeles was the key overseas supporter of John G. Lake’s ministry in South Africa and was led by George B. Studd.
South Africa Conference elected him as honorary President of the A.F.M., an office he held for quite some years. The departure of Lake could be Godly providence; he was an evangelist and pioneer. He was, however, not destined to organise and stabilise the young church. This task was meant for the indigenous leaders.

3.6.2 Significant personalities in the history of A.F.M. of South Africa

In this section of the study, it is crucial to note that the most important role was played by John Graham Lake and to a lesser extent, by Thomas Hezmalhalch. Thomas Hezmalhalch became the first President of the A.F.M. of South Africa and the following year John G. Lake was elected the President. It is, however, noteworthy to mention at this stage that many of the names of the early workers of the A.F.M. of South Africa were not properly documented (Burger & Nel, 2008:68). John G. Lake should indeed receive full credit for the role he played in the inception of the A.F.M. in South Africa. The positive contribution of Lake to leadership was his powerful healing ministry, his selfless approach for the engagement of ministers of the mission, and his ability to interact with secular leadership outside of the A.F.M. (Clark, 2007:44). But the man who was destined to lead this young church, to supervise its development and growth and who played an equally significant role during the first decades was P.L. le Roux. It is worthy of note that consolidation and stability improved in the corps of workers from the year 1913 onwards, when Pastor P.L. le Roux became the President.

3.6.2.1 P.L. Le Roux- The first Afrikaans-Speaking and third A.F.M.SA President (1913-1943)

Piet Louis le Roux was born on the 25th of February 1865 at Wellington, in the Western Cape Province. Burger and Nel (2008:84) state that he was brought up by hard-working farmers, humble and true Christian parents. He attended school at Groenvlei, in the district of Wellington. He grew under the spiritual care of Dr. Andrew Murray who became a minister at Wellington in 1871. Murray identified some characteristics in P.L. le Roux when he was 11 years of age. Le Roux became a minister in the Dutch Reformed Church and resigned in 1903 and joined the Zionist Church of John Alexander Dowie (Burger & Nel, 2008:89).

Le Roux’s ministry in the A.F.M.

For more than four years Le Roux was a member and minister of the Zionist Church. In his ministry in this church, it could be said that he enjoyed the freedom to proclaim the message of conversion, sanctification, believers’ baptism and divine healing (Burger & Nel, 2008:91).
However, in 1908 a few weeks after the commencement of the A.F.M. in Johannesburg, Le Roux travelled from Wakkerstroom to Johannesburg to see for himself what was in this new movement. According to Le Roux (2007) what he witnessed, heard and experienced, convinced him that the Pentecostal message contained the full Bible truth and that he would like to associate with that message. In that environment, he himself experienced the baptism in the Holy Spirit with speaking in tongues. Burger and Nel (2008:91) note that Le Roux joined the A.F.M. and remained a missionary in Wakkerstroom. Clark (2007:44-45) comments that Le Roux was undoubtedly a leader of the A.F.M. from the time of Lake’s departure until his own death. Le Roux managed to incorporate in his ministry the sound teaching, mature leadership and dynamic Pentecostal vision of Andrew Murray. His Zionist congregation followed him and had no problem adopting the Pentecost doctrine, with the name Zion retained. Hence the name of that assembly was changed to “The Zion branch of the Apostolic Faith Mission”.

In February 1910, the A.F.M. Executive Council co-opted Le Roux as a member of the Council and when the next election occurred in October 1910, he became a full member of the Council. In October 1912, he was elected as a councillor and chosen as the secretary to replace R.H. Van de Wall who passed on earlier that year. Most significantly, on the 11 November 1913 he was chosen as the President of the A.F.M, to replace John G. Lake who had returned to America (Burger & Nel, 2008:92). His astute leadership convinced the A.F.M. membership that he was the man for the task. Even before John G. Lake departed, he was already convinced that Le Roux was the person that would succeed him. The hand of God is revealed by the extract from a letter (Burger & Nel, 2008:92) from the minutes of the General Conference of 13 November 1913 to John G. Lake:

You will be glad to know that what the Lord revealed to you in the Spirit has come to pass and Bro. Le Roux has been chosen president of the Mission. The leading of God’s Spirit in this matter was most beautiful and positive. Up to the last some of us were not sure what was the mind of God regarding the office of President, but it was so clearly brought out by the Spirit that all doubts were dissipated.

The appointment of Le Roux to the position of President was evidently the work of the Holy Spirit. Le Roux was more of a peacemaker than John G. Lake (Burger & Nel, 2008:93). Certainly, Le Roux’s leadership brought the desired calmness, unity, consolidation and security to the A.F.M.
In Le Roux’s ministry, missionary work was a “first love”. He loved to see the gospel preached to the unsaved. Le Roux also in his time as the President opposed the notion that perceived other church denominations as not of God and encouraged the A.F.M. membership that they “should not seek to make others feel that they are only heathen and do not know anything, whereas we can lift ourselves up because God has so richly blessed us. No, tell of Jesus, and tell of Him with the love that God has given in your heart”. According to Burger and Nel (2008:95-96) he guarded against any form of false doctrine through his balanced and loving and truly scriptural correction. For 29 consecutive elections P.L. le Roux was the only candidate for the presidency. This was evidence of the widespread confidence in him, sustained for three decades. When the time arrived for the April 1943 election, he refused to stand again, due to the condition of his health. Nevertheless, he was appointed a life-long honorary President of the A.F.M. by the Executive Council.

3.6.2.2 The role of Elias Letwaba within the A.F.M.

The evangelist Elias Letwaba was one of the first Black leaders of the A.F.M. of South Africa. Elias Letwaba was born in 1870 in Middleburg, Transvaal, and it is said at his birth it was prophetically pronounced that he would be a servant of God (Madziyire & Risinamhodzi, 2016:29). Letwaba was baptised at the Zion Apostolic Church, his heart was hungry for the holiness of God. Madziyire and Risinamhodzi (2016:29) comment that an elder informed him about the ministry and work of John G. Lake and Hezmalhalch and he became eager to visit them despite the racial segregation of those days.

He was a man who ministered greatly and effectively in the northern parts of South Africa which led to the establishment of a large African Church (Clark, 2007:45). According to Clark (2007:45) he was a humble Spirit-filled man who accepted the racial indignities imposed upon him by white church leaders. His most renowned contribution to the A.F.M. was his powerful charismatic evangelistic ministry, and his vision that established the first Bible School in the A.F.M. in 1930. Letwaba saw a growing need for a school to train leaders. His objective with this was to ground the members in the sound knowledge of the word of God.

Nel (2014:111) notes that Theological training was not formally offered in those years and the A.F.M. never considered a theological basis as necessary or profitable for the formation of a pastor. The Bible was used at face value and literally and pragmatically interpreted. The remedy to this attitude towards the Bible was “Bible training” with the emphasis on the application of the content of the Bible considering the theory and practice of the A.F.M.
Academic achievement was not seen as important or necessary. Spirituality as the renewing work of the Holy Spirit in the life of the believer and in the Church, was emphasised. The church indeed grew in number but people like Letwaba saw the importance of blending spiritual virtues with academic profundity.

In the mind of Letwaba, the focus of the Bible School was on mentoring a new generation of preachers and pastors by way of introducing them to basic biblical training and exposure to the practical ministry (Nel, 2014:111). Despite political and economic challenges, Elias Letwaba, the Black overseer of Northern Transvaal, could provide the Bible education to Black ministers. The Bible School paved the way for the development of a Pentecostal theological educational institute with its roots in Africa. His faith and determination made him the pioneer of theological education within the A.F.M. Church (Nel, 2014:112). Letwaba became the first principal of the first A.F.M. Bible School. Erasmus (1996:42) states that on 3 February 1922, the Missionary Committee also approved that Letwaba start a Bible School for the training of evangelists.

3.6.2.3 The significance of Richard Ngidi in the establishment of A.F.M. in South Africa

Richard Sihlobosenkosi Ngidi was born on 6 January 1921 at Umzinyathini in the district of Ema Qadini clan under chief Mandlakayise, in Natal. His father died when he was 17 and as the eldest son, Ngidi became responsible to care for his family (Burger & Nel, 2008:252). In 1943 he married Regina Mntwana Mbambo. In 1943 a stranger gave a prophecy that God was calling him to the ministry. Burger and Nel (2008:253) state that in 1956 while Ngidi was living in Lamontville in Durban, he attended a crusade of Rev. Bhengu, and Richard Ngidi gave his life fully to the Lord. Rev. Bhengu prayed for him to receive the power of the Holy Spirit. Anderson (1992:48) states that Ngidi worked and preached in the American Board Mission where he was later accused of unorthodox ways of preaching and he left the church with his family. They started their own church and the young church grew very well.

Ngidi and his church desired to be part of a denomination with a strong evangelical foundation, which was also full of the fire of Pentecost. One day as Richard was meditating after a time of prayer and fasting, he saw a vision of a golden road leading to the skies, with the letters “A.F.M.” written on it (Burger & Nel, 2008:254). Richard then attended Bible School at Lady Selbone in Pretoria and was ordained in 1965 as a pastor of the A.F.M.
Pastor Ngidi was a God-fearing man and was highly opposed to Christians’ involvement in politics. Khathide (1993:89) points out that a mere talk about politics would be reprimanded outright by him. On a similar standpoint, he warned pastors and all ministers of the gospel to desist from the love of money, the love of women or men and from pride. Ngidi emphasised the importance of prayer and fasting among believers. Pastor Agrippa Khathide once said that “undoubtedly Reverend Ngidi was one of the giants of faith that helped to carry the torch of the gospel light in Southern Africa”.

Ngidi was the first to utilise Black women workers effectively when he used 30 well-trained and prepared women to help establish several new assemblies under his supervision (Burger & Nel, 2008:257). He believed that women were equally called and equipped to do the work of the ministry. Pastor Ngidi’s influence will continue to have rippling effects in the Church planting, mass evangelism, prayer and fasting movement, healing ministry and the encouragement of women participating in the ministry.

3.6.2.4 The fourth President of the A.F.M. of S.A., Gysbert Johannes Vermeulen

In April 1943 President P.L. le Roux did not make himself available for another term as the President due to his impaired health. G.J. Vermeulen was elected as the President of A.F.M.S.A.

President G.J. Vermeulen was born on 30 August 1896 at Dewetsdorp, in the Orange Free State. He was a qualified motor mechanic and worked in that trade for 15 years (Burger & Nel, 2008:124). He married Anna Magrieta de Wet from Bothaville. He served as a minister on a part-time basis from 1920 to 1930 when he became a full-time worker. He served in several congregations among which are the following, Bakerville, Mareetsane/Mafeking (1930-1932), Klerksdorp (1932-1935), Rosettenville, Johannesburg-Central -- the old Tabernacle congregation -- and Pretoria Central (1942-1943). Burger and Nel (2008:124) point out that he was also chairman of various districts of the A.F.M., namely, Western Transvaal, Northern Transvaal, Central Witwatersrand and for a short time Natal.

Reverend Vermeulen was a fatherly figure, noted for his gentle nature, his humility, friendliness and sincerity. He had a sympathetic ear for young and old. Apart from his fatherly teachings and care, he was blessed with the gift of divine healing. During Vermeulen’s presidency, the A.F.M.S.A. experienced exceptional growth and progress, especially during the years of war (Burger & Nel, 2008:125). Nonetheless, it was also a time of unedifying
conflicts, strife and schisms. However, the Lord used Reverend Vermeulen to lead the Church so that it could sail in calmer waters when he retired. It is important to note that leaders with fatherly hearts are necessary especially in times of difficulties.

3.6.2.5 The fifth A.F.M.S.A. President, Dr. F.P. Möller, 1966-1988

F. P Möller served the A.F.M.S.A. for a period of 22 years as President. He was converted to the A.F.M. as a young man in the early 1950’s and became a dedicated member (Clark, 2007:43). Möller was one of the highly educated members during his time. He added two doctoral qualifications in Theology to his PhD in Psychology.

During his time as the President of the A.F.M.S.A. the church reacted against the Government’s initiative to engage it on matters of Human Rights. The A.F.M.S.A. white section resolved that it was not part of this initiative saying, it was not part of the task of the Church to decide about the methods to protect human rights, but only to speak about the theological and ethical grounds for the protection of such rights (Burger & Nel, 2008:348). Such reactions by the white section of the Church provided some dark moments for the church. The A.F.M.S.A. Executive Council at Möller’s initiative at one time took a huge loan in foreign currency, hoping to benefit from the difference in interest rates between Europe and South Africa (Clark, 2007:45). Unfortunately, the collapse of the South African rand left the church in a massive debt, leading to the closest thing to a popular revolt among ministers within the Church.

However, indubitably, during the time of his leadership the A.F.M.S.A. matured in several areas. The theological education was established as normative in the A.F.M.S.A. He also managed to relax the harsh Church legislation regarding divorce in the ministry (Clark, 2007:45).

3.6.2.6 The role of Dr. Frank Chikane in the unification of the A.F.M.S.A.

Frank Chikane influenced the A.F.M.S.A. greatly because of his socio-political awareness and involvement. The white section of the Workers’ Council in reaction to Frank Chikane’s stance resolved that A.F.M. pastors should not be involved with any politics and pointed directly to the involvement of Dr. Chikane (Burger & Nel, 2008:349). However, the case of Chikane was not to be considered secular as such but to be a voice for the other sections within the church who were suppressed by the political system at that time.
Pastor Chikane’s experience of his church indicated the depth of racial division and discrimination. The Afrikaner nationalist leadership of the church assumed that involvement in or support of any form of ideological direction other than the Afrikaner beliefs was just cause for disciplinary action (Clark, 2007:56). Despite all the challenges and opposition, he faced within the church, he remained committed to the church and to confront its injustice and dominant Afrikaner ethos.

Though it was a painful road, he eventually became the unchallenged leader of the Black church, and at the time of racial unity in the A.F.M.S.A. in 1996, he was unanimously elected the Vice-President of the Church. It is adequate to say that he worked tirelessly for the church to realise a godly purpose of a united church. The unity of the church fosters growth and prosperity in all aspects of its members and activities. President Isak Burger of the A.F.M.S.A. (Burger & Nel, 2008:350) in his humble words in connection to this historic event said:

*Till my dying day, I will count myself privileged and honoured to have been part of what probably is the most significant happening (the unification) in the 100 years of the A.F.M.S.A. history.*

The message of the church to the world is effective and the Holy Spirit leads when there is harmony in the church of Jesus Christ. Since 1996 Dr. Chikane has been serving as the chairperson and President of the A.F.M. International (A.F.M.I.) where his immense wisdom and abilities to establish relationships at the highest levels of government served the A.F.M. in various countries, and his uncompromised stand brought about contact with several countries.

3.6.2.7 The sixth President of the A.F.M.S.A., Dr. Isak Burger

Isak Schalk van der Merwe Burger was born in Cape Town on the 10th of May 1951. He is married to Heletia and they have three children. Initially, his parents were part of the Dutch Reformed Church. The family later moved to live in Pretoria when Isak Burger was three years old and the family was converted to A.F.M. (Burger & Nel, 2008:454). He studied his secondary school with a desire to pursue a medical career but during September of his matriculation year, shortly before commencing his final examinations, he received the calling of the Lord to give his life for the ministry.

Burger and Nel (2008:454) state that the change of a dream became a great disappointment to Isak’s father who was obsessed with giving his son the best education available. Without realising the fact that Isak Burger had been identified as a vessel of honour for the highest
calling, his father out of curiosity accompanied his son to the A.F.M. Head Office for an interview with Dr. Möller and Pastor Gerrie Wessels. Dr. Möller recommended that Isak attend the theological faculty of the Dutch Reformed Church at the University of Pretoria. In 1969, he started his BA Admission and completed it in 1974. He also received a calling to pastor the Balfour assembly before he completed his studies (Burger & Nel, 2008:454-455). In 1975, he started his doctoral studies under the supervision of Professor Flip van der Watt and attained his DD degree.

He served in several assemblies as a pastor and he has held several leadership positions in different forums. For example, he is the current chairperson of the Theological Advisory Committee of Radio Pulpit since 2005. He is also an Executive committee member of World Pentecostal Fellowship America since 2004. He also served as the Registrar and lecturer as from 1982-1988 at Theological College of the A.F.M.S.A. 21

Isak Burger was elected as the white A.F.M.S.A. President in 1988. He worked tirelessly, first to handle the church’s foreign loan which was raging at its highest level, causing much distress for assemblies and members. He was very instrumental also in the unification of the church. In his speech during the unification in 1996 (Burger & Nel, 2008:435), he showed his appreciation saying:

I can never cease to honour God adequately for the work of His Spirit within our Church and within my own heart to make unity a reality. I am also truly grateful to our members and pastors who trusted me to lead our Church towards unity.

Isak Burger was unanimously elected the President of the unified A.F.M. of South Africa in 1996, a position he held until his retirement in 2016.

The unification of the A.F.M.S.A. is indeed a great achievement and a work to be credited to the humility of all the leadership and members of the A.F.M.S.A. Church. The message of the Church’s ministry indeed is the message of reconciliation. Through its ministries, the Church is to bear witness that “God was in Christ reconciling the world to Himself…” to the end that all mankind might be reconciled both to God and one another (Associate Reformed Presbyterian Church, 2015:5). He takes a key role as well in exposing the A.F.M.S.A. to the media (Burger & Nel, 2008:460). He is a man who works tirelessly to see the church and the community live in peace and promotes openness towards the rest of the church world. He will be greatly remembered

21 Taken from his profile on whoswho.co.za/isak-burger-1944
for facilitating a smooth succession between him and his successor Pastor George M. Mahlobo in the 2016 elections.

3.6.2.8 The seventh President of the A.F.M. of S.A Pastor Mphikeleli George Mahlobo

The current President of the A.F.M.SA is Pastor Mphikeleli George Mahlobo who has been the church’s Secretary General since 1996 to 2016. Pastor M.G. Mahlobo was born on the 22nd April 1954 in Vukuzakele (Volksrust) in Mpumalanga province of South Africa. He is married to Jacobeth since July 1978. In 1978, he trained for and obtained his diploma in theology from the Central Bible College and was ordained as a pastor of A.F.M. in 1979. He later obtained a Bachelor of Theology degree from the University of South Africa (UNISA) in 1984. He served as presiding pastor at the following assemblies: Machadodorp (1978-1980), Mabopane (1980-1985), Phuthaditjhaba (1985-1999). He also served as part of the ministry team at Doxa Deo Inner City Campus (1999-2004) and since 2004 he has been the pastor of the A.F.M.SA Soshanguve Hilltop Restoration Centre.

In his capacity as a humble leader, he served on various structures within the A.F.M.SA. He was elected as the A.F.M.I. secretary in 2013 and is holding this position to date. The other notable structures outside the A.F.M. included: Radio Pulpit Board of Directors (2003-2012), Impact Community Radio Board of Directors (2001-date), chairperson of Security Services Christian Advisory Board (a body that deals with policy relating to chaplaincies in the Department of Correctional Services, South African National Defence Force and South African Police Services (2003-date).

In assuming the role of President of the A.F.M.S.A. in 2016, he placed more emphasis on the maintenance of unity and the embracing of each other within the diversity of the A.F.M.S.A. He also stated that the A.F.M.S.A. should emulate the baptism in the Holy Spirit and the Great Commission. He said, “we received the Holy Spirit and His power to be missional (Acts 1:8)’. This can be possible if the leadership, pastors of the church and its members have the deep sense of belonging in the A.F.M. and of their welfare being noted. The leadership development is a managerial strategy to improve and keep the A.F.M. church meeting its mandate.

---

3.7 THE HISTORY OF A.F.M. IN ZIMBABWE (A.F.M.Z.)

This section of the study explores the expansion of the A.F.M. from South Africa to Rhodesia (Zimbabwe). The entrance of A.F.M. into Rhodesia was viewed with great suspicion by the Rhodesian government due to the developments that had taken place in Nyasaland (Malawi), the Chilembwe uprising. The missionary outreach of the A.F.M. came to Zimbabwe (Rhodesia) in 1915 and unfortunately coincided with the Chilembwe uprising in Malawi (Ruzivo, 2014:85). Therefore, the uprising hardened Rhodesian authorities’ response to Pentecostalism. The A.F.M. came at a time that the Chilembwe rebellion in Malawi had been squarely blamed on unsupervised work of locals as in the case of Chilembwe’s Providence Industrial Mission. Madziyire and Risinamhodzi (2016:43-44) point out that, the A.F.M. struggled without success to become a registered church because it lacked satisfactory supervision as the Rhodesian authorities demanded.

The A.F.M. made its inroads into Zimbabwe through the district of Gwanda in 1915. The time that the A.F.M. appeared in Zimbabwe was a time of the great economic depression that took place from 1906-1908. Many Africans and settler communities suffered social hardships (Burger & Nel, 2008:28-29). Pentecostalism took advantage of this situation to bring the gospel of redemption to the already depressed communities. Pentecostalism as Ruzivo (2014:85) puts it, needed no building or even the presence of professional clergy; its goal was to turn people away from alcoholism, crime and corruption and empower believers to reorder their lives. The A.F.M. encouraged people to attend church meetings where they were taught in nuclear family, learned to discipline their speech and sexuality, and adopted a puritan work ethic. More interesting at this point is that the economic, political and social situation in present Zimbabwe calls for the A.F.M.Z. and the Christian church in general to follow the same principles to redeem the compromised population to Christ.

This study will take cognizance of the fact that the history of the A.F.M.Z. is still under reconstruction. Very little was preserved concerning activities of the church in its early days in Zimbabwe. Hwata (2011:26) observes that, possibly this could be since from 1915 onwards the African pastors of the Apostolic Faith Mission were left to themselves to do their own work and that could have made them independent. The A.F.M. in Zimbabwe started very patchy with no effective central control. People received their conversion and were baptised in the Holy Spirit.

23 The Chilembwe uprising was a rebellion against British colonial rule in Nyasaland in January 1915 led by John Chilembwe, an American-educated black millenarian Christian (Graham A. Duncan, 2015 Ethiopianism in Pan-African perspective, 1880-1920.)
(mainly from S.A.) and returned to their homes in Zimbabwe and started local A.F.M. congregations (Hwata, 2011:100). This lack of coordination and supervision could be one of the major causes of conflict between A.F.M. and the then government officials in Zimbabwe.

Madziyire and Risinamhodzi (2016:37) posit that the A.F.M. crossed the Limpopo river into Zimbabwe for the first time through Zimbabwean and Malawian migrants who worked as labourers in South Africa. These migrants were already A.F.M. converts from South Africa. One of the key personalities is Zacharias Manamela who was posted by his employers to work in a mine in Ntepe, Gwanda. He started the A.F.M. work and later teamed up with Joel Juma (nick-named Alleluyah), and Isaac Chiumbu (nick-named Kachembere), a Malawian migrant who was converted to A.F.M. by Elias Letwaba (Madziyire & Risinamhodzi, 2016:37). Through their powerful ministry, Pentecostalism invaded Gwanda with a surprise like a cyclone. Miracles following them became bells that drew crowds from African reserves and townships to flock to Gwanda seeking healing and deliverance. The A.F.M. provided a new and powerful theology that proved its superiority over the demonic world and infirmities. This made the A.F.M. gain ground to spread throughout the country.

### 3.7.1 The important personalities in A.F.M.Z.

Many people played a great role in the inception and growth of the A.F.M. in Zimbabwe. This study will try to single out just a few key personalities for gleaning some important principles and their leadership qualities. Especially, this part of research will focus on the local leadership and the presidents of the A.F.M.Z. However, it is important to note that there were missionaries who played a great role within the A.F.M. in Zimbabwe.

For example, G.J. Booysen who was appointed early to look after the work and seek registration of the church with the colonial government (Chandomba, 2007:26); W.F. Dugmore who worked tirelessly in Gwanda. Luttig as well was a key worker in the growth of the work in Kadoma (Madziyire & Risinamhodzi, 2016:42). Another key player in the 1930’s was the legendary missionary Louis Ludewek Kruger. Kruger’s impact on the missionary operations was massive. He was a strategist by nature who prioritised the national expansion of the gospel (Madziyire & Risinamhodzi, 2016:45). Willard Wilson and his wife, missionaries from America became a blessing to the A.F.M. in Zimbabwe in many ways. They spearheaded the procurement of the Rufaro Conference Centre, in Chatsworth, Masvingo which is still serving as the Church’s National Conference Centre.
3.7.1.1 The role of Zacharias Manamela in Gwanda

The A.F.M in Zimbabwe mission started with Zacharias Manamela’s unofficial visit to Gobatema (South of Gwanda). Gwanda is located 220km from the Beit Bridge border post along Bulawayo. Gwanda is very close to and easily accessible from South Africa (Madziyire & Risinamhodzi, 2016:37). The work of Zacharias Manamela facilitated greatly the emergence of Pentecostalism in Zimbabwe (Mapuranga, 2013:172). The role Manamela played in establishing Pentecostalism and the formation of the A.F.M. in Zimbabwe is vast.

Manamela was an evangelist of the A.F.M. of South Africa from Moletye, Pietersburg. He was ordained as an evangelist of the A.F.M.SA and sent to Rhodesia (Zimbabwe) as a strategy of recruiting African Agents to help in propagating the gospel and the doctrine of Pentecostalism (Ruzivo, 2014:92). Manamela had the support of the leadership of the A.F.M. of South Africa which gave him a letter stating his credentials as shown in an extract below (Ruzivo, 2014:92):

\[\text{He (Manamela) was ordained by us (A.F.M.SA) and is recommended by the saints as an elder ordained in good standing. This credential is to hold good if he has confidence and keeps unity of the spirit with us.}\]

The tone of the extract portrays the administrative authority which the A.F.M. held towards the ordained elders and the concern for proper management of the work of God. Manamela’s task in his ministry was to preach the gospel, to consecrate children, to baptise (Matt. 28:19), to lay hands on and pray for the sick (Mk. 16:17, 18; Jn. 5:13-15), to bury the dead (1 Cor. 8:16), to administer the Lord’s Supper (1 Cor. 11:24, 25) and to solemnise marriages (Jn. 28:1, 2). Through the work of such leaders as Manamela the work of A.F.M. in Zimbabwe grew and spread across the country.

3.7.1.2 John Wesley Dingiswayo - An African agent of the gospel message.

Besides Zacharias Manamela whom the Rhodesian authorities deported to S.A. in 1916, John Wesley Dingiswayo, an immigrant and Nyasa by birth worked closely with his European counterpart Andrew Luting. Dingiswayo, a young Nyasa convert who worked under Reverend Vlok of the Methodist Church was a black preacher who joined A.F.M. from the Methodist Church (Ruzivo, 2014:150). His preaching abilities caused him to be recognised. Hwata (2011:27) alerts readers to the fact that no African could be permitted to rise to such a

---

24 Gwanda which became the Pentecostal bridge in Zimbabwe is currently the Matabeleland South provincial capital (Madziyire & Risinamhodzi, 2016:37).
noble rank as Dingiswayo of being an ordained minister under colonial rule, yet God’s call was to all without discrimination or racial prejudice and arrogance.

Therefore, Dingiswayo was instrumental in the work of establishing and growing the work of A.F.M. in Zimbabwe particularly in Gatooma (Kadoma). He was a powerful preacher who was trilingual. He was competent in speaking and preaching in Nyanja, Shona and in English. He was also a faith healer, a ministry that helped him pass on the gospel more effectively.

3.7.1.3 Isaac Kachade Chiumbu 1924-1943

In Kadoma, Isaac Chiumbu, a powerful preacher and a faith healer who was nicknamed “Kachembere” was instrumental in spreading the gospel of Pentecostalism. Chiumbu was man of Malawian origin who married a local woman. He worked as an evangelist and preacher in Gwelo (Gweru), Chihota, Kadoma, and Zvimba (Chandomba, 2007:26). While he was preaching in Kadoma, Chiumbu met Paul Karemba and they ministered together.

Among the people whom Chiumbu preached to were the Gwanzura brothers. According to Hwata (2011:35) it is said one day as Chiumbu and Karemba were walking, one of Chiumbu’s shoes lost a heel, so they had to look for a shoemaker to repair it in town. They were referred to a shop owned by the Gwanzura brothers, Enoch, John and Samson. Chiumbu and his friend preached the gospel to the Gwanzura brothers who received the message and were instantly baptised with the Holy Spirit with speaking in tongues.

Preaching in Zimbabwe during that time was not easy especially for blacks. The Rhodesian authorities were ever suspicious that they might cause another rebellion like that which took place in 1896 and 1897 in Malawi. Thus, they put laws in place that did not allow black preachers to build structures of worship in rural areas. Ruzivo (2014:164) has part of the letter in connection with the banishing of blacks written by the Native Commissioner with strong words:

I should now like authority to demolish any huts or buildings this sect (A.F.M.) may have erected in the reserves.

Despite these measures to stop the work, the emissaries of the A.F.M. such as Chiumbu were not deterred. Many of the African evangelists were not easy to identify as they lived with people in their homes (Ruzivo, 2014:164). Ruzivo further points out that, in 1927 the Director of Education in the Rhodesian government, L. M. Floggin, wrote to the Inspector of schools:
The colonial secretary sees these activities of this mission (A.F.M.) as mischievous and is anxious that anything which can be done to restrict them should be done...the Government has good reasons for disapproving of the mission in question. For your own information, I may state that the main ground of this view is the fact that this mission is urging natives to abstain from consulting medical authorities or using drugs in the event of ulcers and they endeavour to persuade the natives that taking of any such action is sinful.

It is therefore evident from the above letter that it was the official teachings of the A.F.M. to make its believers to rely purely on Jesus Christ for their healing.

3.7.1.4 John (Chihari) Gwanzura

The Gwanzura brothers also played an important role in the early days of A.F.M. in Zimbabwe. Enoch (Deuteronomy) Gwanzura who was more educated and could speak both Shona and Isindebele well was sent to Gwanda base to assist missionary Swanepoel who was spreading the gospel in Matabeleland (Madziyire and Risinamhodzi, 2016:53). Enoch later moved and stayed briefly in Zvimba and took the gospel to Chinoyi. Samson Gwanzura, a teacher of the word, was sent to minister at Glendale where he worked tirelessly. He was later transferred to Bindura and opened several churches before he was assigned again to go and work in Domboshava (Madziyire & Risinamhodzi, 2016:55).

John (Chihari) Gwanzura had a powerful prophetic and healing ministry. The man spread the gospel through walking kilometres on foot to visit remote villages in Masvingo province (Hwata, 2011:36; Chandomba, 2007:28). Great miracles occurred under his ministry. According to Madziyire and Risinamhodzi (2016:55) by mid 1940’s, Chihari was stationed at Chatsworth. The same authors attest that Chihari was arrested in 1947 in Chegutu on allegations of “witch hunting” and for performing unusual miracles. The name Chihari is well known by A.F.M.Z. adherents today. He is an ideal example of what Pentecostalism is all about in the country.

3.7.1.5 The first black Superintendent of A.F.M.Z. -- Rev. Langton Kupara

Another important agent of the Gospel and a key proponent for the growth of the A.F.M.Z. is a man called Langton Kupara whose call is shrouded in legends. He is said to have received

---

25 The work in Zimbabwe was supervised by the A.F.M. of South Africa and managed by Superintendents appointed by A.F.M. S.A. leadership.
his call at a river where he received a special message from the dazzling\textsuperscript{26} stone (Ruzivo, 2014:176). Hwata (2011:39) states that, from that time on, Kupara was used by God in a mighty way and did a great work. The blind received their sight, the lame walked and many were freed from demonic forces.

Kupara’s evangelistic revival type of preaching ruined his health in the end as consulting doctors at that time was considered unspiritual. He ministered in the manner of the Azusa Street faith healer. He could use his handkerchief to heal the sick (Ruzivo, 2014:176). At a certain occasion, his wife Rebecca had died whilst Kupara was on his crusades. Upon arrival at the homestead, he is said to have refused to accept condolence messages insisting that God had not told him first about the death of his wife. It is said he got into the house and prayed to God for Him to raise his wife and to the surprise and amazement of many people, she rose to life (Hwata, 2011:40; Chandomba, 2007:30). Kupara left a legacy to the church to rely on prayer and trust God in all circumstances.


However, this transition could have been dictated by the attainment of independence in 1980 in the country. Several churches were seen making such adjustments as they were not yet sure whether the new Government would tolerate Christianity (Ruzivo, 2014:176). Therefore, having a black Superintendent was meant to safeguard the continuity of the A.F.M. in Zimbabwe in case the white leadership was forced to leave the country by the Government of Robert Gabriel Mugabe who was seen as a reputed Marxist leader. Furthermore, when Zimbabwe slid into a civil war in early and late 1980’s many white churches and missions were handed over to the Velberter Missions (Ruzivo, 2014:176-177). A contingent agreement was reached between the A.F.M. and the Velberter Missions, an organisation representing Pentecostal Churches in Germany to take over A.F.M. Churches in troubled areas of Southern Africa; Zimbabwe, Lesotho and Malawi. All this came to benefit the growth of A.F.M. in all these regions as the local leadership was determined to prove their capacity to lead the church in the right direction.

\textsuperscript{26} Light shone from a stone and a voice was heard that confirmed his calling.
3.7.1.6 The first President of A.F.M.Z. Rev. Jeffries J. Mvenge

The first black Superintendent, Langton Kupara, demonstrated his true and divine leadership from 1983 until the time of his untimely death in 1988. After his departure, his then Deputy Superintendent, Rev. Jeffries Mvenge was appointed the next A.F.M.Z. President (Madziyire & Risinhamhodzi, 2016:91). Mvenge who was born in 1930 to a missionary interpreter called Jackson Mvenge was converted into A.F.M. and was baptized in 1947.

Mvenge then trained as a pastor in Kasupe Bible College in Zambia and on his return, was assigned to be a pastor of the A.F.M.Z. in Manicaland Province. He established leadership structures, which enabled elders to be sole authorities of their assemblies during that time. Mvenge was the first to be given the substantive title of President. During his tenure of office as President of A.F.M.Z., he worked extremely hard in developing the A.F.M.Z.’s National Conference Centre, Rufaro. According to Madziyire and Risinhamhodzi (2016:93) Mvenge retired in 1996 and his Deputy President Rev. Stephen Mutemererwa was elected the President.

3.7.1.7 The second A.F.M.Z President Rev. Stephen Peter Mutemererwa

Reverend Stephen Peter Mutemererwa the son of Peter Kupara Mutemererwa responded to God’s call in 1957. He then attended the Kusupe Bible College from 1958 to 1960 to train as a pastor. Hwata (2011:41) states that while he was in Zambia, he saw a vision of a man standing on the sea instructing him not to go back to Zimbabwe and do secular work but work fully for the Lord. The man in the vision baptised Mutemererwa in the name of the Father, and the Son and the Holy Spirit. This attests to the doctrinal belief of the A.F.M., the triune water baptism. One more interesting instruction from that vision was that he would meet a man called Obert Chitsika back in Zimbabwe. Indeed, when he returned from Zambia, Obert Chitsika came, almost twenty-five miles away from Mutemererwa’s home and together, they went up a mountain to pray through the night and in the morning Mutemererwa prayed for Chitsika (Hwata, 2011:41-42). In an interview conducted by Hwata (2011) with the late Rev. Mutemererwa, he affirmed this and said after the prayer Chitsika who was illiterate could read the Bible and the A.F.M. hymn book.

As a pastor Mutemererwa worked tirelessly in Masvingo Province. Stephen Mutemererwa was greatly used by God. Due to his effectiveness in ministry, he was assigned to oversee the entire Province of Masvingo (Madziyire & Risinhamhodzi, 2016:93). In 1996, he was elected the A.F.M.Z. second President. In his office as the President he further demarcated the work of the
Church into administrative provinces\textsuperscript{27}. Madziyire and Risinamhodzi (2016:94) indicate that he increased the number of provinces from four to twelve. Through his administration, he also pioneered the pastor’s appreciation\textsuperscript{28} by assembly members at local level.

3.7.1.8 The third A.F.M.Z. President Rev. Enos Manyika

Reverend Enos Manyika was Stephen Mutemererwa’s Deputy President and was elected his successor in the year 2000 after Mutemererwa’s retirement. According to Madziyire and Risinamhodzi (2016:95) professionally, Manyika was an upholsterer but he found a high-paying job as a bookkeeper at the then Founders’ Building Society Bank in 1970s.

Enos Manyika accepted his call in 1975 and went to Living Waters Bible School. He was among the first graduates after the college officially opened in Zimbabwe in 1976. After completing his college studies, he was assigned to pastor in Mufakose, Kambuzuma and Rugare (Suburbs in Harare). He also pastored in Highfields, and its surrounding suburbs like Zengeza, Glenview, Glen Norah and Norton (Madziyire & Risinamhodzi, 2016:95). When one of the most influential missionaries of the A.F.M.Z., Willard Wilson, was leaving the country, he handed over a tape measure and a toolbox to Pastor Manyika as a symbol of passing on the construction work of the church to him (Hwata, 2011:44). The spirit of church construction became eminent in him and saw him building and supporting the construction of many church halls across the country.

In his tenure as President of the A.F.M.Z. he promoted evangelism and the department of the children’s ministry. It is also he who changed the A.F.M.Z. Youth department to the A.F.M.Z. Young People’s Union. The current A.F.M.Z. President Dr. A. Madziyire says, Enos Manyika will be remembered forever for his outstanding work in promoting the gospel by evangelism.

3.7.1.9 The fourth A.F.M.Z. President Dr. Aspher Madziyire

Reverend Aspher Madziyire is the current and the fourth A.F.M.Z President. His life from birth is miraculous and evidence of God’s purpose. Madziyire is a son of the late A.F.M.Z. elder, Zephaniah and Mrs. Kessina Mutava Madziyire (Madziyire & Risinamhodzi, 2016:97-98). His life from childhood was full of challenges as he was always sickly.

\textsuperscript{27} The A.F.M in Zimbabwe provinces are demarcated by the Apostolic Council for the purposes of church administration.

\textsuperscript{28} Due to the low salary scales for pastors within the A.F.M.Z. the welfare of a number of pastors especially those in rural areas needed to be improved.
His birth was prophetically announced after his mother was diagnosed with cervix cancer and was subsequently referred to Gutu Hospital for a hysterectomy. The family organised for her to travel to the hospital for her womb to be removed. At the bus stop early in the morning, they all strangely fell asleep and the only bus passed. After realising the bus had left them behind, they found means to travel to the next town, Mvuma. They could not proceed to Gutu hospital that day as they had no transport, therefore, they sought to be guests at a well-known A.F.M.Z. elder in Mvuma by the name of Chiraya. As it was a Wednesday, the Mvuma community was excited to have such visitors and called for an evening service. The father to Aspher Madziyire became the preacher at that service (Madziyire & Risinamhodzi, 2016:97).

In the middle of the service, the Holy Spirit, through Prophetess Mashamba, pronounced a prophetic word to elder Zephaniah Madziyire, correctly stating the purpose of their journey. The prophecy declared that the womb of Mrs. Kessina Madziyire was still to bear three more children. She went further to say that among those three children to be born there is a boy who is to be a great servant of God (Madziyire & Risinamhodzi, 2016:98). After hearing that, the Madziyire family debated whether to proceed with their journey the next morning or return home. After consulting the sick Mrs. Madziyire she told them she would rather die than let her womb be removed.

Prayers were held for Mrs. Madziyire and she was healed. After a short time, she conceived and gave birth to a girl, Rosemary. This became good and encouraging news especially to the Church in Mvuma which bore witness to the prophecy. After Rosemary, Mrs. Madziyire conceived again and bore a son, Aspher. He was welcomed well in the family but just before going to school, he became a sickly person. Madziyire & Risinamhodzi (2016:99) narrate that at one point he died and when they carried him home for the funeral he woke up. The people around him kept praying and when he looked as if he was conscious, they spoke to him and he just uttered “let’s go to church”. Because of how he survived, he was nicknamed Munana meaning “a miracle”. From his early years, he became a believer.

Aspher Madziyire accepted the call and went to Living Waters Bible College in 1985. Three months before he graduated, his father died and God raised a missionary to pay all his fees. After completion, he worked under the mentorship of Enos Manyika in Bulawayo. He then moved to Northend, a low-density suburb in the City of Bulawayo in an intercultural and interracial assembly. In 2002, he moved to establish an assembly in the City Centre of Bulawayo.
In 2003, he was elected Overseer of Bulawayo Province and the same year he was elected the A.F.M.Z. President, a post he never expected to hold at that time (Madziyire & Risinamhodzi, 2016:101). However, he says on the night of his appointment to this office God visited him in a dream and assured him it was He who appointed him to this position (Madziyire & Risinamhodzi, 2016:101). The researcher of this study notes that, when God appoints a leader into office He usually does it for his purpose. Madziyire’s assignment as explained in the dream is three-fold:

- Firstly, the unification of the A.F.M.Z. This shows clearly that there were some signs of fragmentation within the Church. Therefore, this task must have been a test of leadership in Madziyire’s tenure of office.

- Secondly, the restoration of true Christianity within the A.F.M.Z. and the community of Christians in Zimbabwe. This also points to the possibility that the church’s spiritual formulations are gradually drifting away from its core vision.

- Thirdly, the construction of the Rufaro Conference Centre\(^{29}\). Why could this be a concern to God for his A.F.M.Z? This could point to the fact that the church has not been taking the infrastructural development as a service to the Lord seriously.

For this research, these become critical points of departure for the A.F.M.Z. to look at closely and revisit at this stage. These cannot be achieved by one man, but demand a clear plan from the management of the church at large. At one stage, in his A.F.M.Z.’s Centennial Celebration speech on 28 August 2015, the President, A. Madziyire identified that:

> It boiled down to a legacy of five things the founding generations of this church (A.F.M.Z.) gave to this Pentecostal establishment; a community worth having, a standard worth achieving, a message worth applying, a model worth changing, and a faith worth reproducing (Samuel Kadungure, 2015, The Manica Post Newspaper).

### 3.8 THE AFMSA VISION AND STRUCTURE

In the year 2000, the Apostolic Faith Mission of South Africa adopted a new constitution which at national level marked the beginning of a new philosophy. According to this philosophy successful, proven Christian leaders and pastors fulfil the role of apostles.\(^{30}\) This position sought and pursued

\(^{29}\) Rufaro Conference Centre is the A.F.M. Church’s National property for holding National and International Conferences but the place’s infrastructure is far below standard

to decentralise the church. The decentralisation became the major effect which allows local churches to develop their own policies. Due to the challenges and complications which may arise through following such a philosophy, the A.F.M.S.A. in the adoption of its new constitution, looked closely at the model of the Assemblies of God in Australia.

3.8.1 The tenets of the A.F.M. S.A.

The A.F.M. began as a charismatic movement with a loose structure. Hezmalhalch, Lake and Lehman were not administrators but were charismatic preachers. They did not insist on institutional structures nor did they emphasise doctrinal issues (Ruzivo, 2014:125). According to the Comforter,31 June 1916, 2 the A.F.M. is part of the Pentecostal movement worldwide. This movement is a movement towards the original purity and power of Lord Jesus Christ. Therefore, accordingly, the A.F.M.S.A. is a movement back to Pentecost, back to apostolic doctrine or vision and practices of committed apostles by the Lord Himself. It is a movement revealed in lifestyle, forms of worship and in living, vital truth, and a movement of the Spirit of God Himself (Ruzivo, 2014:129). In a way, the Pentecostals who bore the A.F.M. considered themselves as another reformation movement meant to purify the church that had grown cold and corrupt. One way of aligning itself with the apostolic vision was the effort of assessing the tenets of the church.

The A.F.M. S.A.’s doctrine is confessional, restitution, baptism by triune immersion, divine healing by laying on hands and anointing with oil and baptism of the Holy Spirit with signs such as speaking in tongues (Ruzivo, 2014:128-129). Doctrinally, the A.F.M.S.A. believes in the regeneration, which includes repentance i.e. recognition of humanity’s fallen state and the need of a saviour, and decision to turn wholeheartedly to God and seek salvation. Similarly, the A.F.M.S.A. believes in the confession of sins to God and to those we have been wronged, and asking forgiveness, and making a confession of faith before the saints and the whole world throughout our subsequent life (Ruzivo, 2014:130). Faith in the Lord Jesus Christ is a cornerstone and indispensable for the adherents of the A.F.M. the world over. According to its tenets, faith for them means accepting Jesus Christ as the Son of God and a personal saviour for every confessing member of the church. Therefore, members of the church would be required to believe and trust in the finished work on Calvary where He fully paid the penalty for the guilt of humanity and reconciling them to God.

31 The Comforter was the A.F.M.S. A’s official publication which contained the teachings and beliefs of the Church.
3.8.2 The doctrinal belief system of A.F.M.S.A. -- a constitutional standpoint of faith

The A.F.M.S.A. believes and humbly professes that:

- It has its origin, continued existence and destiny from God;
- It is a revelation of the Church of Jesus Christ, governed by Him as Head, according to the enunciation of Holy Scriptures, the working of the Holy Spirit and the ministry instituted by Him.

In that regard, the Church confesses the following as its statement of faith:

- We believe in God eternal, triune, almighty Creator, the sustainer and Ruler of all creation.
- We believe in God the Father, the author of creation and salvation.
- We believe in Jesus Christ the only Son of God the Father, true God who for the sake of humanity and its salvation, descended from heaven and became flesh; who was conceived by the Holy Spirit and was born by the virgin Mary; who lived on earth and was crucified, died and was buried, who rose from the dead and ascended to heaven where He is seated at the right hand of the Father.
- We believe in the Holy Spirit, true God proceeding from the Father and the Son, who convicts the world of sin, righteousness and judgement and leads in all truth.
- We believe that the Bible is the word of God, written by men as the Holy Spirit inspired them. We believe that it authoritatively proclaims the will of God and teaches us all that is necessary for salvation.
- We believe that all human beings are created in the image of God; due to their sinful rebellion, this image is marred, that all have sinned before God and it is the will of God that all people should receive salvation through faith in Jesus Christ.
- We believe in the baptism in the Holy Spirit with the initial evidence of speaking in tongues as promised to all believers. We believe in the manifestation of the gifts and fruit of the Spirit.

---

in the life of a Christian. We believe that a Christian should be a disciple of Jesus Christ living a consecrated and holy life.

- We believe that Jesus Christ is the Head of the Church which is constituted by the Holy Spirit and consists of born again believers. The church is responsible for the proclamation and demonstration of the gospel and God’s will to all people. As a charismatic community, they fellowship with and edify one another.

- We believe that the believer’s baptism, by immersion and the Lord’s Supper are instituted by Jesus Christ to be observed by the Church.

- We believe that at the time appointed by God, Jesus Christ will come to take away His Church.

- We believe in a day of judgement when Jesus Christ will judge the living and the dead. We believe in the resurrection of the body and eternal life for the righteous and eternal punishment for the wicked. We believe in the new heaven and the new earth where God will reign in glory.

Though unspecified in the A.F.M. S.A.’s constitution Ruzivo (2014:133) mentions that the Church also professes its belief in the existence of heaven and hell, the millennial reign of Christ; and the existence of a personal devil who is the instigator of all evil.

### 3.8.3 A.F.M. S.A.’s mission statement and ministries

The mission of the A.F.M.S.A. is:

- To glorify God;

- To proclaim the Kingdom of God by preaching the gospel of Jesus Christ through the power of the Holy Spirit;

- To minister to the needs of the total person;

- To develop, equip and release believers into ministry;

- To extend the influence of the Church beyond its boundaries and abroad;

- To promote the fellowship of the believers and to network ministries.

This is possible through acknowledging and promoting the manifestation of the following ministries within the Church:
The Church acknowledges the equipping ministries according to Ephesians 4:1-14.

- Apostles
- Prophets
- Evangelists
- Pastors
- Teachers

- The Church also promotes the exercising of charismatic ministry gifts as described in Romans 12:6-9 and 1 Corinthians 12:4-11.
- The church’s work is also supported by the appointed elders, deacons and deaconesses according to 1 Timothy 3 and Titus 1.

3.8.4 The leadership structure of the A.F.M. S.A.

The A.F.M. of South Africa is a constitutional church, where its total pastorate and membership is involved democratically at every level: assembly, regional and national (Clark, 2005:145). During most of its history, the A.F.M.S.A. tended towards a Presbyterian system of church government. However, in 2000, the A.F.M.S.A. voted for a new philosophy in church government, and now operates under a mixture of old democratic constitution and the “new apostolic paradigm” (Clark, 2005:145-146).

3.8.4.1 Assemblies and the governing bodies

The A.F.M. of South Africa is a growing organisation that prioritises church planting and growth. In South Africa, it has been spreading and is spreading to all towns and villages. The A.F.M. S.A. currently has over 1800 assemblies which are led by a pastor and the governing body, of which the pastor is a member (of the governing body) and the assembly’s “vision carrier”. According to the A.F.M. of South Africa the powers to appoint pastors to the assembly rest upon the governing body of the assembly.
3.8.4.2 Regional structure

The A.F.M. S.A.’s local assemblies are organised into geographical and non-geographical regions. In geographical regions, leadership forums exist which are representative bodies consisting of pastors and delegates from each assembly. After every three years, each forum elects a regional committee from among its members and a regional leader from among its pastors. The elected committee acts as an executive and advisory body to the regional leadership forum. The regional leader represents the region at the National Leadership Forum (N.L.F.). The non-geographical regions are in the form of networks of local churches that share a specific ministry philosophy. These are normally led by the senior pastors of urban mega-churches who network with several local assemblies nationwide that look to them for leadership and mentorship. Currently the A.F.M. of South Africa has 43 geographical and non-geographical regions.

3.8.4.3 National structure

The A.F.M. of South Africa’s national representative body is the triennial General Business Meeting. Its main function is the election of the national office bearers which include the President, Deputy President, General Secretary and the General Treasurer. The A.F.M. of South Africa’s national office bearers always represent the significant ethnic groups within the church. During the election, each local assembly (church) is entitled to send a pastor and a delegate as voting members. The other additional voting members are of the National Leadership Forum, members of standing committees, one additional member representing each church department and one additional representative of the church’s theological training institutions. Before the year 2000, the General Business Meeting was known as the Workers’ Council, which met annually and had overall powers. After the adoption of the new constitution, most of the body’s power was transferred to the N.L.F.

The N.L.F. is the A.F.M. of South Africa’s policy-making body and the guardian of doctrinal, ethical and liturgical matters in the church. Among its duties are the following: it licenses pastors, sets standards for ministerial training and settles disputes. It also convenes the annual National Leadership Conference and the General Business Meeting. While it has the powers to create and implement regulations, over 50% of the regional leadership forums can veto a regulation within 90 days of its passage by the N.L.F. The N.L.F.’s members are national office bearers, the regional

33 The structure of the A.F.M. of South Africa’s regions extracted from its website, www.afm-ags.org/our structure.
leaders, leaders of church departments and representative of the A.F. M. S.A.’s theological training institutions. It may appoint additional members at its discretion. The administrative affairs of the national church are under the supervision of the national officers.

3.9 THE A.F.M.Z.’s VISION AND STRUCTURE

The A.F.M.Z.’s vision is enshrined in its constitution as highlighted in Section 3.9.1.1 below. Unlike the A.F.M. of South Africa, which in the year 2000 adopted a philosophy that sought to decentralise the Church at local level allowing the assemblies to develop their own policies in an autonomous way, the A.F.M.Z. follows a more centralised approach. The A.F.M.S.A.’s philosophy endeavours to empower local assembly boards, the districts and regions to run the work responsibly. The church is administratively controlled by the National Leadership Forum (N.L.F.), formerly known as the Executive Council (E.C.). The N.L.F. is the A.F.M. S.A.’s policy-making body and the guardian of doctrinal, ethical and liturgical matters of the Church. This influential body also licenses pastors, and sets standards for ministerial training and settles disputes. It also convenes the annual National Leadership Conference (N.L.C.) and the General Business Meeting (G.B.M.) (Clark, 2005).

On the other hand, the A.F.M.Z. seems to follow a more centralised form of leadership control. The A.F.M.Z.’s administration is controlled by the Apostolic Council (A.C.), which oversees the work as policy-makers, the guardians of doctrinal, ethical and liturgical matters of the church. The AC uses the provincial overseers as supervisors of the work at local level and these are key members of the A.C. (A.F.M.Z. Constitution, 2014 Edition). However, constitutionally, the A.C. is subservient to the National Workers’ Council (N.W.C.) which should supervise all decisions and monitors the implementation of resolutions of the National Workers Council Meeting (N.W.C.M.).

3.9.1 The tenets of the A.F.M.Z.

The A.F.M.Z. teaches that its members should accept Jesus Christ as their Lord and Saviour through faith. This process of faith is called regeneration which encompasses repentance and the forgiveness of sins (Ruzivo, 2014:130). The A.F.M.Z. believes in two sacraments as commanded by the Lord Jesus Christ; the water baptism and the Holy Communion. The A.F.M.Z. teaches that the immediate result of regeneration is seen in the desire to obey the Lord by being baptised according to his word, which is by immersion in the name of the Father, and the Son, and the Holy

The second sacrament observed by the A.F.M.Z. is the Holy Communion or the Lord’s Supper. In the celebration of the Lord’s Supper, non-alcoholic drinks are used with ordinary biscuits as the bread (Madziyire & Risinamhodzi, 2016:152).

The A.F.M.C.Z. teaches the baptism in the Holy Spirit as an important Pentecostal requirement for all its members, especially those to be appointed into leadership positions within the Church. The experience of baptism in the Holy Spirit as taught by the A.F.M.Z. differs from being born of the Spirit which means the denouncing of the individual’s sinful life and receiving Jesus Christ as Saviour and Lord. Baptism in the Spirit means the mighty infilling by the power from on high; the equipment for service; the entering of God the Holy Spirit in His fullness into the cleansed body of a believer by the blood of Jesus Christ (Ruzivo, 2014:132). The Church also teaches and believes in divine healing. For the A.F.M.Z., divine healing is a demonstration of the power of the gospel and Christ is the Healer.

The other tenet in which the A.F.M. believes and which is the Church’s ultimate hope, is the second coming of Jesus Christ to receive His bride the Church. This is a blessed hope not only for the A.F.M.Z. but for every child of God.

3.9.1.1 The doctrinal belief system of A.F.M.Z. according to its Constitution

The A.F.M. in Zimbabwe believes and humbly professes that:34

- It has its origin, continued existence and destiny from God.
- It is a revelation of the Church of Christ governed by Him as Head according to the Holy Scriptures, the working of the Holy Spirit, and the ministries instituted by Him.
- The one true Godhead - Father, Son and the Holy Spirit- three Persons each with attributes, yet in absolute and perfect unity.
- The divinely inspired and written Word of God, given to us as the complete rule for faith and practice.

34 Extracted from the A.F.M.Z.’s Constitution, 2014 Version
• The fallen nature and depravity of man, of which he is unable of himself to please God.

• The elect purpose and grace of God, whereby He, through the sacrificial death, resurrection and ascension of His Son, Jesus Christ, provided for man a means of justification, regeneration, and sanctification, which blessings are granted upon a person’s repentance and faith.

• The Church, the body of Christ, the fellowship of saints, governed by Christ, the Head of His Church, through His Word and the Scriptural Ministries.

• The Christian sacraments (ordinances) of water baptism and the Lord’s Supper.

• The baptism in the Holy Spirit and the manifestations of His Fruit, Gifts and graces.

• The pre-millennial second coming of our Lord Jesus Christ.

• The bodily resurrection of mankind; the eternal judgements of God; the final doom of Satan; a new heaven and a new earth.

3.9.1.2 A.F.M.Z.’s mission statement and ministries

The mission of the A.F.M.Z. is:

• To extend the Kingdom of God by any and every lawful method according to the Holy Scriptures as contained in the Church’s confession of faith.

• To maintain and promote the good order of the Church for the realisation of which the church will have a constitution containing the foundation of the church government as well as the regulations which shall be a detailed extension of the constitution.

• To prepare and receive people as members, to lay down rules for them and establish assemblies.

3.9.2 The Presbyterian form of Church Government-A historical background.

The Presbyterian form of Church government was given its modern form by John Calvin in Geneva in 1542. In his view of the church, Calvin sees it as a dynamic domain of governance (Smit, 2010:183). Presbyterianism acknowledges that God the Father is the source of all authority. The Associate Reformed Presbyterian Church (2015:1) mentions that God the Father is the source of all power and authority (cf. Matt. 28:18; Job 37:23). No authority, either civil or ecclesiastical,
exists except that which God has established in His word. Therefore, with this premise in mind, ecclesiastical authority is instituted through the officers of the Church in the name of Jesus Christ. God’s authority is given to serve and build the body of Christ for His glory (Associate Reformed Presbyterian Church, 2015:1). In support of this the Word Truth Magazine (2013:4) shows a desire by most churches to depend on the authority of God:

*With Christ as our Chief Shepherd, we desire the leadership in our church family to be under the direction of the Holy Spirit and in conformity to the word of God.*

Presbyterianism takes its name from the Greek word “presbuteros”, which means elder. The New Testament speaks clearly of the rulers in the church by the designations of elders, overseers, and shepherds (Reed, 1994:3). Nevertheless, these terms can be used differently but they all refer to the same office: that of an elder.

In order for the church to fulfil properly its calling as given by God, it is necessary that its ministry be directed in an orderly manner (Associate Reformed Presbyterian Church, 2015:5). The above source goes on to declare that church government rooted in and defined by Scriptural example and instruction is the means of accomplishing such necessary direction and order.

Historically, the people of God have been ruled by elders since early times recorded in the Old Testament (Reed, 1994:3). For example, when Moses was sent by God to deliver the Israelites from Egyptian bondage, he was told to “gather the elders of Israel together, and say to them, “The Lord God of your fathers, the God of Abraham, of Isaac and of Jacob, appeared unto me…” (Ex. 3:16). These elders of Israel were both rulers and covenantal representatives of the people (Deut. 21:19; Ex. 24:1; Num. 11:16; Lev. 4:15). The elders’ leadership also prevailed in the time of the judges (1 Sam. 16:4), during the period of kings (1 Sam.16:4; 2 Kings 19:2) and the time of captivity (Ezek. 8:1; 14:1; 20:12). It was also the elders who provided leadership in the rebuilding of the temple during the post-exilic period (Ezra 5:5, 9; 6:7, 8, 14).

These Scriptural references are important because they establish a continuity of government within the Church in both the Old and New Testaments. The Old Testament and the gospels provide crucial background information about the church government erected by the apostles. The apostles, however, did not create something radically new; they built upon the foundation of previous biblical revelation (Reed, 1994:3). Therefore, a Presbyterian form of government
(rule by elders) is not simply New Testament Church governance; it is biblical Church government.

The purpose of the Church government is to cultivate a spiritual climate whereby the work of God can be effectively accomplished. Church government primarily promotes order within the church allowing it to fulfil its divinely appointed responsibilities (Associate Reformed Presbyterian Church, 2015:7). The disciplinary authority as a composite with such governance is designed to promote order within the church. In that manner, the government of the church shall always operate in the spirit of Christian love, with a keen sense of responsibility to Christ who is the Head of the Church.

The Presbyterian form of Church government differs profoundly from the Episcopal form of government by Bishops in that authority is shared equally by ministers and “elders” elected from lay members of the church. The rule by elders within the Presbyterian form of government, makes it an important feature as it rules by plurality (Reed, 1994:5). This means that the Bible places the government of the church into the hands of a group of elders who rule in a joint capacity. This helps to safeguard the church as no single individual makes the binding decision of the church. In support of this fact, the Associate Reformed Presbyterian Church (2015:9) states that God in His word has instituted three permanent offices for the government, discipline, and guidance of the Church. These offices are the minister, the elder, and the deacon. In the plurality of presbyters, ministers and elders serve together in the courts of the church as presbyters. Though they hold different offices, they maintain, as presbyters, parity\(^{35}\) of voice and authority in the church governance.

However, it is important to note that soundness in Church government can properly occur if qualified elders are appointed into office. It is insufficient to have men merely appointed to assume the positions of elders; they must be qualified to govern, as demonstrated in the Scriptural criteria for officers (Reed, 1994:4). Hence, one should realise that the qualifications for elders focus on three important aspects of a man’s life: his moral behaviour, his knowledge of Christian doctrine, and his family life (1 Tim. 3:2; Titus 1:6). This is because he will be required to wield godly influence in the church, and bring no reproach to the name of Jesus Christ. An elder must also possess a mastery of Christian doctrine. He must be “apt to teach”, as well as “to exhort and convince” those who are bent to contradict the truth of God (1 Tim.

\(^{35}\) The Associate Reformed Presbyterian Church, (2015:10) defines parity as equality in voice and vote, not exactly numbers in a court.
He must also have a stable family, “For if a man knows not how to rule his own house, how shall he take care of the Church of God?” (1 Tim. 3:5). Accordingly, a man who fails to exercise godly dominion in his family is unfit for public trust as a ruling official in the church (Reed, 1994:4). If the church following the Presbyterian form of Church government considers this concept it is bound to yield positive results in its management process.

3.10 CONCLUSION

This chapter aimed to identify some major doctrines, beliefs, practices and managerial principles followed by the Pentecostals and the A.F.M. church. These were shown to have sustained the Pentecostal movement together with the A.F.M. Church and promoted its growth across the globe. The chapter also tried to establish the managerial formulations of the New Testament church and how its leadership instituted scripturally the Presbyterian leadership church structures.

This chapter also showed the A.F.M.S.A. and the A.F.M.Z.’s vision and leadership structures as well as their belief systems. The main reason for this was to build a conceptual framework to identify areas of departure that may prevent the Church from keeping track of the apostolic vision. Chapter 4 therefore, aims to assess the management models of the A.F.M.S.A, A.F.M.Z. and the Reformed Church of South Africa (R.C.S.A.). The aim is to come up with the managerial principles and identify areas that need to be considered for the study to provide a model founded in the apostolic vision that will enhance the management of the A.F.M.Z.
CHAPTER 4
THE DYNAMICS OF THE CHURCH’S INSTITUTIONAL MANAGEMENT

4.1 INTRODUCTION

The previous chapter provided a brief history of the New Testament Church, the apostolic creed and the image of the early church. The chapter also explored the Pentecostal movements, the Azusa Street revivals and further examined key players in establishing the A.F.M. in South Africa and ultimately, in Zimbabwe. The purpose of this interpretive evaluation was to establish managerial competence that was employed by the church leadership of that time in managing the work of God. Chapter four aims to show the dynamics of the church’s institutional management through assessing the selected church organisation’s managerial strategies, policies and principles viewing them together with the A.F.M.Z.’s current managerial structure.

Based on the above background, this chapter follows an interpretive process with an aim to answer the third research objective, which is “to investigate other management models of churches and glean principles from them”. In this process, an interdisciplinary exploration will be conducted by critically evaluating other church organisations’ managerial models and approaches to glean principles from them that can be adopted to come up with a founded model for the management of the A.F.M.Z. To achieve the above aim this study will follow Osmer’s practical theological interpretive task through literature review and review of selected church management systems to answer, “Why is it going on?” This chapter will also assess the Pentecostal hermeneutics which was followed by the early Pentecostals that made the A.F.M. unique in its presentation of the gospel and its adherence to the apostolic vision. The purpose with this expedient, is to show how the A.F.M.’s hermeneutical viewpoint and considerations if not maintained can cause it to change its stance about important issues that can be detrimental to its image.

4.2 HISTORICAL CAUSES FOR THE MANAGERIAL AND SPIRITUAL CHALLENGES WITHIN THE A.F.M. CHURCH

Although this chapter focuses broadly on the dynamics of the church’s institutional management, it is essential first to examine the historical causes for the challenges experienced within the Pentecostal churches today. The study wishes to show the encounters which the classical Pentecostal movements are faced with today in their ministry of the true gospel of Jesus Christ.
The purpose with this study is to highlight what is distinctive within the A.F.M. and what should be emulated and preserved through the ages.

It has been noted in this study in Chapter Three Section 3.2 that the church since its inception in the New Testament, in every age encountered challenges which called for the proper managerial approaches guided by the Holy Spirit. The church went through different waves of challenges. Historically, the early church suffered great challenges of being persecuted for their belief in Jesus Christ and for being Christians (Nel, 2017a:3). However, it is noted that the persecutions by the world made the church stronger in its faith and advanced the gospel. Nel (2017a:3) decries that in 307 AD, Constantine the Great was proclaimed the emperor and was subsequently converted into Christianity in 311 AD. In embracing the Christian faith, he declared Christianity the official religion of the Roman Empire in 313 AD. This brought relief to Christians but these changed circumstances influenced the spirituality of the church and led to the gradual and steady growth of moral laxity.

During these early centuries, the apostolic church suffered opposition from Gnosticism and several heretic teachings. The role of the church leadership at that time was to teach the church on doctrinal matters and biblical truths without compromise (Osinulu, 2017:3). Different stages occurred within the Christian church which gave birth to the Great Awakening in 1730 – 1760 AD as a way of drawing back the church to the apostolic vision of Christianity. As outlined earlier on in this study (Chapter 3 sub-Section 3.3) these subsequent awakening movements were prompted by the observable move away from the guidance and influence of the Holy Spirit (Clifton, 2009:2).

In 1906, the Azusa Street revival gave birth to several Pentecostal missionaries and churches. The thrust of the Azusa Street message was to vitalise the church in the Holy Spirit and encourage the Spirit-filled members humbly to spread the gospel to the unsaved (Ruzivo, 2014:45). As Pentecostalism and charismatic movements spread across the globe, there arose populist gospel and different Pentecostal hermeneutics which contradicted the classical Pentecostalist teachings and preaching. There is no doubt that the hermeneutical challenges are threatening the A.F.M. today as well. As pointed out in chapter 2 of this thesis in section 2.7.1.2 the Pentecostalism which brought the A.F.M. is a renewal hermeneutics that emphasises the experience of God in a unique way. This Pentecostal spirituality as first portrayed within the classical A.F.M. is not the practice of theological articulations or partaking in rituals performed in each worship setting, but the way the spiritual dimension of the human being is expressed through the everyday life of a believer (Nel, 2015:2). The challenges brought into Pentecostalism through different forms of ministries that seem lucrative constantly call for the A.F.M. leadership to stand to defend the A.F.M. ethos.
Consequently, the following section views the effects of the emergence of populist spirituality and hermeneutics which the A.F.M. Church should oppose to maintain its spiritual ethos.

4.2.1 The emergence of populist spirituality and hermeneutics

An outline of challenges shown in chapter 2 of this thesis in Section 2.3 provides a basis to examine the effects caused by the emergence of populist spirituality and hermeneutics that are fast influencing the spiritual and biblical ethos of the A.F.M.Z. and the classical Pentecostal churches negatively today.

The A.F.M. was driven by the urgency to proclaim the Pentecostal message to all, which was propelled by the expectation of the imminent second coming of Jesus Christ. This eschatologically and premillennialist expectation of the imminent rapture made the A.F.M. preachers to reveal Jesus Christ in their message (Nel, 2017b:3). However, Holmes (2013:265, Nel (2017b:4) observes with great concern that the urgency within the A.F.M. was watered down at the end of the Second World War when it had become clear that Christ’s second coming was not as imminent as expected and the Pentecostal movement organised itself for a longer stay in the world. The focus on improving their socio-economic status among Pentecostal members brought a changed message. Anderson (1979:31) pointed out that the Pentecostal movement became more mainstream and increasingly more concerned with middle-class values, subsequently leading to more formality and order in the worship service and ornate buildings with pulpits and choir stalls. The exposure of Pentecostals to academic theology posed some challenges to the movement as different philosophies emerged (McKay, 1994:18-19). The rising of preachers who put more emphasis on material and other observable things poses a threat to the A.F.M. pastors as some try to imitate them. The A.F.M. management should therefore take a stand and defend the ethos of Pentecostalism. For the A.F.M. pastors to avoid imitating these ‘insurgent ministers’ bent to compromise the Pentecostal message, proper training should be given high priority. In Pentecostal ethos, theology is always less important than its hermeneutics (Nel, 2017a:3).

The Bible is considered as inspired and illuminated by God. Pentecostals experientially listen to the message of the Bible in terms of the situation that contemporary readers find themselves in (Nel, 2017b:6-7). The A.F.M. Church like most classical Pentecostals allow for extrabiblical revelations in the form of prophecies, interpretation of dreams and visions, speaking in tongues and its interpretation, and other means (Nel, 2017b:9). However, these revelations are to be assessed, tested and distinguished to ascertain that they come from God’s Spirit. The A.F.M. ethos encouraged whatever is said or preached to be compared with biblical witness. The classical
Pentecostals read the Bible as the book that contains the stories of God’s great deeds, in which God is shown among those who believe in Him (Nel, 2017b:9).

Since the A.F.M. pastors are an integral part of those that teach and pass the Pentecostal hermeneutics to the congregants, they should never be swept away by the wave of populist preaching that draws people to focus on the preacher rather than on Jesus Christ. The following section of this study reveals a challenge caused by the focus on materialism within the A.F.M. Church today.

### 4.2.2 The materialistic approach within the A.F.M.

The focus on material things, personal development and enrichment has been revealed in this study in chapter 2 Section 2.3.1.2.1 as a major concern caused mainly by the failure to separate A.F.M.Z. leadership positions and monetary value. This has created a divergence from the true purpose of the church which is to proclaim the holiest Gospel of the glory and grace of God. Martin Luther of the reformation once stated that the true treasure of the church is not to be found in any form of materialism, but only in the Word of God (Smit, 2017:104). In Luther’s view the authority of the Word of God holds sway over any leader or member of the church. In that knowledge, the church should never at any point elevate the preacher or leader more than what is contrary to the word of God. “*Since the preaching and teaching of God’s Word is the most important part of divine service...*” (Smit, 2017:104). It is imperative that the A.F.M. Church keep a close eye on the focus of its ministers of the Word of God -- whether they still minister in line with its liturgy and order.

At a certain time in the 1970’s, the A.F.M. of South Africa deliberated seriously on the issue of prosperity gospel within its ranks prompted by insurgence of “*prosperity preachers*” within South Africa. The leadership at that time made a pronouncement that the A.F.M. Church objected on biblical, theological, Christological, anthropological, ecclesiological, soteriological and eschatological grounds against prosperity gospel (Burger & Nel, 2008:374). In the view of this council meeting, in the theology of prosperity gospel, man is positioned in the centre and his faith makes him sovereign over God. Burger and Nel (2008:374) put it strongly by saying the A.F.M. of South Africa then considered prosperity and materialistic gospel as subtle evangelical humanism, in which the human element in religion is elevated in such a way as to virtually deify man. This position against prosperity gospel and materialism should be maintained and emulated within the A.F.M. Church. This study noted earlier in Chapter 2, Section 2.7.2.2 that the challenges experienced within the A.F.M.Z. are mainly due to it’s excessive concentration on monetary benefiting programmes within its leadership and pastoral ranks. Especially the issue of
appreciation which has created imbalances and discrepancies among pastors as ministers tending to compete for positions and places of ministry viewed as financially advantageous. This in turn harms followers as leaders and pastors become unethical in their ministry and management of church resources (Pik, 2016:33).

4.2.3 The concept of A.F.M. Church ownership

In its early years of establishment, the A.F.M. Church emphasised the concept that “the A.F.M. is not owned by a man.” This concept was clear in the work of both Seymour and the missionary team led by John G. Lake as shown in this study in chapter 3, sections 3.4 and 3.6 respectively. These managers of the Pentecostal movement attributed the work as initiated, established and empowered by the Holy Spirit. Smit (2017:110) states that this concept positions Jesus Christ as the only Person who governs the church. The concept of saying the “A.F.M. Church is not owned by man” does not propose a policy vacuum for a church but reminds the church leadership to maintain proper managerial principles guided by the apostolic vision. The concept of a church order was deemed necessary in view of 1 Cor. 14:54. Vorster (1999:14) suggests that to maintain sound order in the church of Jesus Christ, it is paramount that there should be: offices; assemblies; supervision over doctrine, sacraments and ceremonies; and church discipline.

Hence, the A.F.M. Church adopted the Presbyterian system of church government with the view to avoid centralising the management of the church in one person as postulated in Chapter 3 of this thesis, section 3.9.3. The underlying principle of the Presbyterian system of church government is based on the concept of the church within the context of the kingdom of God (Vorster, 1999:10). Jesus Christ is the King of the kingdom of God and the Head of the believers, the church (Mat. 16:18; 1 Cor. 15:24-28; Eph. 1:22). Vorster (1999:10) emphasises that Jesus Christ governs his church through the Holy Spirit, with the Word by means of called and gifted believers. Meaning in principle, that Christ through his Word places the management of the church into the hands of a group of elders who rule by plurality in a joint capacity (Reed, 1994:5; Vorster, 1999:15). This management system safeguards the church as no single individual makes a binding decision for the church.

Therefore, this study noted with great concern in Chapter 2, Section 2.7.2 that the administration of the A.F.M.Z. is showing a great migration from spiritual orientation to financial inclination. The leadership authority tends to be more controlled by the executive than being led by the National Workers’ Council (N.W.C.). The centralisation of authority in the President compromises the concept of church ownership according to the apostolic vision and ideology. This has resulted
in a number of ministers publishing their posters under the A.F.M.Z. ‘s ministration, a philosophy which places individuals in the supremacy of the A.F.M. Church. The evangelistic approach of the A.F.M. initially placed the focus on Jesus Christ, His death, resurrection, His healing powers and His second coming as pillars that drive the mission of the church. It never elevated leaders of the church to overshadow the image of Jesus Christ in the church. Therefore, a failure by the A.F.M.Z. leadership to monitor the programmes, liturgy, and doctrinal matters of the church at all levels creates a compromise to the concept of the ownership of the A.F.M. Church.

4.3 LEADERSHIP SUCCESSION PATTERNS WITHIN THE A.F.M.

In highlighting the challenges encountered within the A.F.M.Z. in Chapter 2 of this study, it was found that the leadership wrangles, church politicking and association of leadership positions with financial benefits have led to great complications in the patterns of successions within A.F.M.Z.

In connection with leadership succession within the Pentecostal movement, Tushima (2016:2) found it sufficient to mention that under the establishment of the movement by Charles F. Parham, the Azusa Street revivals by William J. Seymour, succession tended to be bestowed on those who most imbibed the ethos of the Pentecostal movement. What mattered most was the succession of the apostolic vision to leaders who would carry it to the following generations (Black & Peppler, 2008).

As argued in sections 2.3.1.1.2 and 2.7.3 of this thesis, the lack of a leadership term limit for the church President and the overseers together with the way elections are held to change leaders within the A.F.M.Z. complicate the process of leadership succession. This becomes a source of managerial challenges within the church. As the status of the A.F.M.Z. changed and resources expanded, the desire for leadership positions grew, attracted by the material benefits. Tushima (2016:2) revealed that leadership succession patterns became complicated when the status of the Pentecostal movement changed from a despised fringe group to one with an increasingly elite status. When the church became so concerned with its leadership structures, it tended to lose its ethos, such as its eschatological fervour. Macchia (1996:34) states that the church gradually:

> Abandoned the poor for the urban middle-class. Store-front and tent meetings that tended to function as eschatological “colonies” of enthusiastic believers were soon replaced by megachurches and ministers that focused attention on success for middle class Christians in the here-and-now.

Basically, it was at this point that personal kingdom-building began to supersede the kingdom of God’s perspective on success. Adeboye (2007:30) lamented that such a shift in focus causes
instituted churches to embrace the world rather than the rejection of the world that characterised classical Pentecostalism. With the amassment of huge financial success by such efforts came the challenge of leadership succession (Tushima, 2016:2). Ngomane (2013:51) points out that this has lead to leaders failing to mentor leaders for succession because many leaders are now preoccupied with “strategies for raising resources for their personal needs.”

It is considering all these, that this study views the leadership succession pattern as a cause for challenges experienced within the A.F.M.Z. as well, and this thesis considers it as a managerial factor. The study notes with interest that, however, institutionalisation of the leadership structure, arose once the eschatological movement begun by Christ, became an organised church (Tushima, 2016:3). From its establishment (New Testament Church), there was a position that was filled by the apostles, who also did the work of service (deacons) and had the supervision (of bishops or elders). The deacons were introduced in Acts 6:2, 6 and elders36 were introduced in Acts 11:30 because of the dispersal of the apostles after the martyrdom of James (Tushima, 2016:3). The leadership transition today has increasingly been decoyed by the lure of the world’s material prosperity (Tushima, 2016:4). The same author (Tushima, 2016:7) decries that the collegial leadership style of the New Testament apostolic church, espoused in the classical Pentecostalism has been replaced in the current Pentecostals by individual proprietary managerial leadership patterns.

The A.F.M.Z. should consider its leadership succession process and adopt the New Testament church’s perspective. Regarding this view, Hargreaves (2010: xiii) advises that:

**But without strong [managerial] systems, increased transparency, and greater emotional honesty and support, many of [churches] us handle succession moments badly-in relation to others and in terms of themselves.**

In other ways, failure to manage the issue of leadership succession affects the church negatively as well as the individuals resisting a smooth and godly transition. Therefore, it is important that authority within church ranks be regulated.

36 They initially shared in the government of the church with the apostles (Acts 15), but as time went on, it appears, they exclusively ruled the church (Acts 21:18). The apostles gave over the diakonia (service) aspect of their work to the deacons (Acts 6:1-7). At some point later, they shared the episkopes (Oversight) aspect of their task with the instituted presbyters (elders; Acts 15) (Tushima, 2016:3-4).
4.4 INSTITUTIONAL MANAGEMENT OF SPIRITUAL, TEMPORAL AND CHURCH GOVERNANCE SYSTEMS IN THE A.F.M. OF SOUTH AFRICA

The A.F.M. of South Africa is a complex organisation due to several factors. The South African political history, especially apartheid played a great role in influencing the structure of the A.F.M.S.A. Again, its ethnical and cultural composition provided diversity as well as challenges in leadership. The church is made up of the White section, Black section, Coloured section and the Indian section (Burger and Nel, 2008). These sections operated separately at some time before the full A.F.M.S.A. unification in 1996 as highlighted previously in this study in Section 3.6.2.6. Since the 1990’s the A.F.M.S.A. held a saying “Celebrating diversity” meaning that “we can be one church but enjoying our diversity in cultures”. This poses great challenges as emphasis seems to prevail on diversity over unity. Therefore, this study considers a close look at an inclusive approach in enhancing the unity of the A.F.M.S.A.

The influence of other churches also complicated the management and leadership structure of the A.F.M.S.A. Church (Burger and Nel, 2008:166-177). This led the church to develop church laws, articles of faith and liturgy as a form of addressing its managerial structures (Burger and Nel, 2008:182-192).

Therefore, the need for an effective constitution became obvious and the 2000 constitution was drafted and amended in 2014 (A.F.M.S.A. Constitution, 2015 version, amended 2014, September 11). The constitution regulates how the church’s spiritual, temporary and governance systems proceed. The following sections endeavour to provide the managerial church structures of the A.F.M.S.A.

4.4.1 The A.F.M.S.A. Church governance system and Administrative leadership bodies

In the greater part of its history, the A.F.M. S.A. tended towards a Presbyterian system of church government, although in Clark’s views (2005:145) the inherently “authoritarian nature of both Afrikaner and Black cultures meant that there was always a tendency to centralise authority in a few figures or councils”. In 1996, as cited in Section 3.6.2.6 of this thesis, the four sections of the A.F.M.S.A. united under a single constitution, with a democratically elected church government (Clark, 2005:145). The study revealed above in Section 3.8.4.2 that the A.F.M.S.A. currently consists of 43 geographical and non-geographical regions, whose chairpersons are part of the N.L.F. together with the elected office-bearers of the church.
Section 3.8 of this study showed that the A.F.M.S.A. in 2000 adopted a new constitution which ushered in a new leadership philosophy. The church leaders and pastors according to this philosophy fulfil the role of apostles. The major reason for choosing this direction in leadership was to decentralise the church at local level. The local assemblies are empowered through this philosophy to develop their own policies guided by the constitution (A.F.M.S.A. Constitution, Section 2.4.1, 2015 version).

4.4.2 The local assembly

The A.F.M.S.A. assemblies are registered as local assemblies by the N.L.F. on recommendation by the RLF (A.F.M.S.A. Constitution Section 2.1, 2015 version). The arrangement for registration helps the church leadership to monitor and have a proper record of the assemblies and their performance. The assembly is established to extend and fulfil the mission of the church as outlined in Section 3.8.3 of this study. According to the A.F.M.S.A. philosophy, the assembly is the focal point of growth in the church and the activities and functions of the R.L.F. and N.L.F. are visible (A.F.M.S.A. Constitution 2015 version, Appendix 10, Section A1.1 & A1.2). The duties of the R.L.F. and N.L.F. towards the assembly are listed as follows:

- To render all possible assistance to the assembly and the pastor in its effort to fulfil the mission of the church;
- To respond to and address the needs of the assembly in the shortest possible time, and to facilitate the distribution of funds accruing to it and assist the needy assembly in line with biblical principles and in terms of the provisions of the church law;
- To provide various training and other development programmes to enhance the functioning of the local assembly and the pastor;
- To facilitate fellowship in the church, and
- To co-ordinate collective activities of the church to ensure that the overall mission of the church is accomplished through the assembly.

The establishment of a new assembly is either initiated by the local assembly or by the R.L.F. in consultation with the relevant assembly governing body/bodies (A.F.M.S.A. Constitution Section 2.2, 2015 version). The local assembly is independent and autonomous, having the right to give themselves a nickname (e.g. A.F.M. of South Africa Emmanuel Assembly). The autonomy of each assembly is derived from the local assembly policy.
4.4.2.1 Local assembly membership admission

The power to admit members to the A.F.M.S.A. is given to the local assembly governing body which is also mandated to equip, care for them, discipline and or terminate their membership (A.F.M.S.A. Constitution Section 2.4.3.1, 2015 version). Each assembly has a policy on admission of members to the local assembly and certificates of membership are issued as proof (in terms of Section 2.4.1 of the AFM S.A. Constitution, 2015 version).

4.4.2.2 The local assembly management structure

The governing body of the local assembly is the legal entity and the leader of the assembly. The governing body has the powers to call the pastor to the assembly from the call list of ordained pastors of the A.F.M.S.A. (A.F.M.S.A. Constitution Section 2.4.5, 2015 version). The local assembly governing body consists of the local pastor as the chairperson and the vision-bearer, the deputy chair, the general secretary, the treasurer and three (3) committee members. The local assembly departments operate directly under the supervision of the assembly governing body.

4.4.2.2.1 Appointment of the local assembly governing body

The appointment of the local governing body is based on the local assembly policy. The assembly can opt for conducting elections or use appointment and endorsement. If the election model is opted for, the assembly shall elect a governing body from registered members who possess the following qualifications: 37

- having been baptised in the Holy Spirit with witness thereto;

- qualifying in terms of the basic principles of the Scriptures as recorded in 1 Timothy 3:1-7 and Titus 1:5-9;

- possessing leadership and managerial qualities and being prepared to submit to continued development of these qualities;

- being actively involved in the assembly activities;

- regularly paying his/her tithes to the assembly and

37 Adopted from the A.F.M.S.A. Constitution 2015 version Assembly Specimen policy
• not being a non-rehabilitated insolvent.

If the appointment and endorsement model is opted for, the presiding pastor shall submit the names of the current governing body (subject to clause 9.4.2 of the assembly policy) for endorsement as agent of the assembly. A two-thirds majority vote of the members present at the assembly’s general business meeting shall confirm the appointment of the governing body as submitted in terms of clause 9.5.1.1 (A.F.M.S.A. Constitution 2015 version, assembly policy Specimen).

4.4.2.3 The duties of the assembly governing body

As stated above in Section 4.4.2 of this study, the duties of the local assembly governing body are:

• Being responsible for the temporal and spiritual interests of the assembly;

• In accordance with the regulations of the A.F.M.S.A. calling any pastor from the call list of ordained pastors of the church;

• Being responsible for the management of the affairs of the assembly in terms of clause 7 of the National Financial Policy (A.F.M.S.A. Constitution 2015 version, Appendix 10);

• the right to found or establish any legal institution within the assembly which is deemed as spiritually or temporarily in the interests of the assembly, e.g. for youths and children

4.4.2.4 The assembly departments

The local assembly consists of the following departments which are statutory bodies:

(1) Sisters’ fellowship

(2) Youth

(3) Children’s ministry

Every two months the local assembly governing body conducts leadership forum consisting of the above-mentioned departments to discuss their reports. This helps the governing body to be aware of and supervise the activities of the departments.
4.4.3 The management processes of the A.F.M.S.A.

As noted earlier on in Chapter 3 of this study Section 3.8.4, the A.F.M.S.A. management process is guided by a new philosophy in the government system which is a mixture of the old democratic (Presbyterian) and the “new apostolic paradigm”. The work of administering the church has been decentralised and autonomised to the local assembly, regions and national forums. This process helps that no direct control of the church is centralised to one person or organ. The leadership process cascades from bottom to the top with continuous assembly representation at almost all forums.

4.4.3.1 The Regional Leadership Forum

The A.F.M.S.A. is grouped into geographical and non-geographical regions (See Section 3.8.4.2 of this study). The R.L.F.’s functions within the church are38:

• to facilitate the care for the temporal and spiritual welfare of all ministries and statutory bodies within its jurisdiction, and to take any action that is deemed to be in the interest of the local assembly and/or the broader church and to make recommendations to the N.L.F. on regional matters;

• to facilitate fellowship and ministry of pastors;

• to facilitate church planting in consultation with the broader church;

• to facilitate specialised ministries where deemed necessary;

• to facilitate “in service” leadership training and development in co-operation with the N.L.F.

The R.L.F. is composed of is all pastors within the specific region worshipping at registered assemblies together with representatives from the aforementioned assemblies (A.F.M.S.A. Constitution 2015 version Chapter 3 Section 3.3). The regional committee elected from the ranks of the R.L.F. has the right to appoint or co-opt other persons to administrative functions to help with the management of the region (A.F.M.S.A. Constitution 2015 version Chapter 3 Section 3.5.2). The regional leader elected is the regional representative on the N.L.F.

38 Adopted from the A.F.M.S.A. Constitution 2015 version chapter 3 Section 3.1.
4.4.3.2 The National Leadership Forum

The N.L.F. is the policy-making body of the A.F.M.S.A. and the guardian of the doctrinal, ethical and liturgical matters of the church (See Chapter 3 Section 3.8.4.3 of this study). The duties of the N.L.F. were outlined in this study in Section 4.4.2. Its composition is also stated in this study in Section 3.8.4.3. The N.L.F. constitutes the Business Leadership Conference as well.

4.4.3.3 The General Business Meeting and the Annual National Leadership Conference

Every fourth year with effect from 2008, the General Business Meeting elects from the ranks of the full-time workers of the church who qualify a President, Deputy President, General Secretary and a General Treasurer (A.F.M.S.A. Constitution 2015 version Section 4.6). This becomes the Executive of the church and the National Office Bearers. Their role is to manage the affairs of the N.L.F. The Annual Leadership Conference serves as an organ that empowers and equips the local church, ministries, pastors and leadership, with specific reference to leadership, celebration and direction for the church (A.F.M.S.A. Constitution 2015 version Section 5.2).

Generally, the management of the A.F.M.S.A. is aided by standing ad hoc committees which have different roles within the church, serving under the supervision of the N.L.F. (A.F.M.S.A. Constitution 2015 version Section 6.1).

4.4.3.4 The Financial Administration Systems

The local assemblies of the A.F.M. S.A. manage their own finances regulated by the National Finance Policy. The local assemblies remit ten percent of their tithes to the region and the regions remit it to the National office. For the purpose of transparency and sound financial systems based on integrity and accountability the N.L.F. triennially appoints external auditors, registered with the Independent Reulatory Board of Auditors of South Africa and takes responsibility for paying for their services (A.F.M.S.A. Constitution 2015 version National Financial Policy A.1.4).

4.4.4 Evaluation of the A.F.M.S.A. management model

The A.F.M.S.A. possesses a very strong and thoroughly designed church constitution. However, as cited earlier on in this study (Section 4.4) the complexities of circumstances which prompted the writing of such a constitution might have caused it to overlook some important attributes of a truly united church. The racial and ethnical boundaries are still visible in practice within the A.F.M.S.A. today. Generally, the church seems to be united in blueprint and in leadership forums but “diversified” in the ministry of fellowship. One would ask: can we safely say A.F.M.S.A. is a
united body of Christ? This unity could have been compelled by political compromise while ethnical and racial interests were preserved. Therefore, this study identified the following challenges for consideration:

(1) The powers vested in the local assembly governing body need to be examined. The governing body seems to have more powers than the pastor who is the vision-bearer. There is a great challenge if either one of the parties is given more powers over the other. In this case, the governing body can veto any decision that the pastor brings as the chairperson and vision-bearer, hence slowing down the progress of the assembly.

(2) The autonomy of the assemblies which seems to have been greatly prompted by property rights, hampers the numerical growth of the church. The assembly may be complacent and unconscious of the need for evangelism if its current membership meets their day to day budgets. The institution of church growth by cell groups or home groups is hardly practiced in such situations.

(3) The relationship between the assemblies and the region may be difficult in practice. The role of the region towards the assembly can only be felt by those who are struggling and encountering some challenges. Those who are stable may feel that their ten percent (10%) contributions to the region is not worth the cause. Therefore, the study proposes a plan that actively involves both the regions and assembly to be united. For example, holding of spiritual conferences within each region for all the assemblies in that constituency.

(4) The unity of the church instituted in 1996 (See Section 3.6.2.6) was a great milestone for the A.F.M.S.A. However, there is a need to eradicate individualism, independentism of ethnic and racial groups which is discernible. While the church celebrates “diversity” it must never sacrifice the communality of the church on that altar.

4.5 INSTITUTIONAL MANAGEMENT OF SPIRITUAL, TEMPORAL AND CHURCH GOVERNANCE SYSTEMS IN THE A.F.M.Z.

Historically, the A.F.M.Z. was a sister church of the A.F.M.S.A. till 1983 and operated under the white Suprintendents and missionaries. In 1983, the white missionaries appointed Rev. L. Kupara to the position of A.F.M.Z. Suprintendent (See Section 3.7.1.5 of this study). Since then the church expanded and grew enormously in numbers (See Section 1.3) but administratively it was retarded as revealed in Chapter 2 of this study. Therefore, this section of the study aims to provide a
summary of the current management model of the A.F.M.Z. so that in Chapter 6 of the study, a model founded in the apostolic vision for the management of the A.F.M.Z. is proposed.

4.5.1 The A.F.M.Z. church governance system and Administrative leadership bodies

As shown in this study in Section 3.9.2, the A.F.M.Z. is managed through the Presbyterian form of church governance. It is administratively controlled through boards of elders who have the jurisdiction to manage the spiritual and temporal matters of the church from the local assembly to the highest governing body the N.W.C. The A.F.M.Z. leadership bodies are shown in the church organogram (Fig. 4.1). It has been revealed in this study (See Section 2.3.1.2) that the A.F.M.Z.’s management and administrative system is suffering from structural challenges mainly due to its constitution which is silent on some important aspects of management.

4.5.1.1 The governance system of the A.F.M.Z.

The A.F.M. in Zimbabwe uses the Presbyterian form of church governance. That means all assemblies (congregations) relate to each other under the jurisdiction of the presbytery (Madziyire & Risinamhodzi, 2016:163). Accordingly, all the presbyteries are therefore, in a similar manner connected under the jurisdiction of the “workers’ councils (W.C.)”39 of elders from the entire church, which constitutes the governing body.

39 Within the A.F.M.Z. the workers ‘council is its supreme governing body and is duly authorised to make policies for the Church at large (Madziyire & Risinamhodzi, 2016:164).
4.5.1.2 The A.F.M.Z. Governance Organogram

![Organogram diagram]

**Figure 4-1:** The A.F.M.Z.’s leadership structure

**Source:** Adopted from Madziyire and Risinamhodzi (2016:164).

At the helm of the organogram is the supreme governing body, the National workers’ council (N.W.C.), which is constituted of five delegates from each assembly across the country. These five assembly delegates are, the pastor and two elders and two deacons officially certified by the local body of elders to represent them. In addition to these delegates, the provincial overseers and the heads of departments (the Apostolic Council) complete the worker’s council (Madziyire & Risinamhodzi, 2016:164).

At the provincial level, all ordained pastors, elders, and provincial administrative committee members constitute the Provincial Workers’ Council (P.W.C.). The provincial committee is composed of the provincial overseer who is the Chairperson, the Deputy Overseer, Provincial Secretary, the Provincial Administrator (appointed from among the committee of administrators),
the provincial Young People’s Union (Y.P.U.) leader (who should be an ordained pastor of the age below 40) and two elected members from the delegates of the Provincial Workers’ Council.

At assembly level the governing body of the assembly is the local board of elders. The A.F.M.Z. appoints the boards of elders from the elders and deacons in the local assembly according to the A.F.M.Z.’s constitution. Article 4.10 of the regulations states that “the local board of elders shall consist of elders and deacons. The pastor shall be the chairperson of the local board of elders”. Accordingly, as inscribed in the A.F.M.Z. Constitution, the local body of elders triennually elect the Deputy Chairman, Assembly Secretary and appoint the Assembly Administrator.

4.5.2 The local Assemblies

The A.F.M.Z. local assemblies are the revelation of the church in a specific place where a group of members are organised under the supervision of a local body of elders. This is in the case of both a localised assembly and or the centralised assembly (See Section 3.9.2.1 cf A.F.M.Z. Constitution 2014 Edition Section 17.6)

4.5.2.1 Localised assemblies

These are assemblies which have membership and financial resources capable of meeting its expenses without the assistance of the Provincial Office. The assembly is governed by the local body of elders and chaired by the pastor who is the visionary of the assembly. The assembly local body of elders is responsible for the spiritual and temporary matters of the assembly.

4.5.2.2 Centralised assemblies

These are assemblies which are not capable of meeting their financial obligations and are directly managed by the Province. Centralised assemblies may have a pastor and a local body of elders but are still at the growing stages so that supervision is still necessary.

4.5.3 Local assembly membership admission

Unlike the A.F.M.S.A. the A.F.M.Z. does not give membership certificates as a form of registering its members. The believer’s baptismal certificate is considered as a commitment of membership (A.F.M.Z. Constitution 2014 Edition Regulations 2.2.1). According to the requirements of the constitution, such members when moving to another assembly are expected to provide a letter of transfer (A.F.M.Z. Constitution 2014 Edition Regulations 2.5.1). However, currently this is of no effect as members move freely and are accepted without transfer letters. This makes it difficult for
the church at large to be certain of the statistics of membership as local assemblies’ membership
is so erratic.

4.5.4 Local assembly management structure

The assembly management is under the local body of elders of which the local pastor is a board
member. The body of elders is responsible for all activities of the church (A.F.M.Z. Constitution
2014 Edition Regulations 4.11). It also supervises the local assembly departments, receives
members, baptises new members and sees to the structural developments of the assembly. The local
assembly is answerable to the A.C. through the P.C.

4.5.4.1 Appointment of the local board of elders

The local board of elders consists of elders and deacons and any other elected body member as in
A.F.M.Z. Constitution 2014 Edition (Regulations 4.9). The local pastor is the Chairperson of the
local body of elders. The local board of elders triennially elect the Deputy Chairperson, the
Assembly Secretary and appoint the Assembly Administrator.

4.5.4.2 Assembly departments

The A.F.M.Z. departments are controlled at different levels. The constitutionalised departments
are as follows:

- Ladies’/sisters’ Union department
- Young People’s Union
- Children’s Ministry Department
- Administration Department

At local assembly level these departments are supervised by the local body of elders, the pastor
being the ex-officio chairperson of them. The ladies’ union department is chaired by the pastor’s
wife.

4.5.5 The general management process of the A.F.M.Z.

Fig. 3.1 of this study shows a summary of the A.F.M.Z. management process. The church is run
by appointed bodies supervised by councils. The Assembly as stated above is managed by the local
assembly body and supervised by the assembly Annual General Meeting which is a meeting of all
baptised members of the assembly and local assembly departments bodies. At the provincial level, the P.C. is supervised by and implements the decisions of the P.W.C. At national level, the A.C. is responsible to the N.W.C. The executive body which comprises the President, the Deputy President, General Secretary and the National Administrator are there to see to the day-to-day operations of the church and are tasked to call and arrange for A.C. and N.W.C. Meetings.

4.5.5.1 The National Workers’ Council (N.W.C.)

This is the supreme governing body of the A.F.M.Z. and it meets once a year. It is constituted of five delegates from each assembly, the overseers, national departments heads, and the national executive (See Section 3.9.2.1 of this study). The N.W.C. debates and deliberates issues that may be affecting the church and supervises the implementation of the resolutions made by the N.W.C.M. The N.W.C.M. also has the duty to elect the National Executive after every three years.

4.5.5.2 The Apostolic Council

The A.C. is the Executive arm of the N.W.C. (Fig. 4.1). This arm of the managerial structure of the A.F.M.Z. is responsible for spiritual affairs, and receiving reports from the provinces. It also looks at the liturgical, doctrinal and ethical issues (A.F.M.Z. Constitution 2014 Edition Section 13.4.1). It is also responsible for interpreting the constitution in cases where some constitutional disputes arise. It is an arm authorised to take decisions upon all matters for which no provision has been made in the constitution. Such decisions shall be made for the period in between the NWCM of which such decisions made should be presented at the presiding N.W.C.M. for verification and approval (A.F.M.Z. Constitution 2014 Edition Sections 13.4 & 13.5). The A.C. runs the church on behalf of the supreme body, which is the N.W.C. Both the N.W.C. and the A.C. are chaired by the President.

4.5.5.3 The Provincial Workers’ Council

The P.C. is the provincial governing body at that constituency (Fig. 4.1). This is composed of the local assembly bodies, all pastors in that province, Y.P.U. leaders, the provincial administration council and the provincial committee. Its duties are to make decisions and resolutions of the province in tandem with the church constitution and the decisions of the N.W.C. The P.W.C. have the authority to consider and decide upon all spiritual matters pertaining to the province as well as matters referred to them by the provincial administrative committee, the Provincial YPU, the Provincial L.U., and the Provincial Children’s ministry (A.F.M.Z. Constitution 2014 Edition Section 9.4.2). It has the right to send constitutional amendments to the A.C. through the provincial
secretary. This council is chaired by the provincial overseer who is a member of the A.C. (A.F.M.Z. Constitution 2014 Edition Section 13.1.1).

4.5.3.1 The Provincial Committee

This is the Executive arm of the P.W.C. (Fig. 4.1 cf Section 3.9.2.1 of the study). The P.C. monitors the spiritual welfare of the assemblies and province at large (A.F.M.Z. Constitution 2014 Edition Section 10.3). The PC has the authority to dissolve a local assembly body of elders and temporarily exercise authority over the affairs of such an assembly until sanity is restored. In the dissolution of the assembly body, permission should however, be sought in writing from the A.C. (A.F.M.Z. Constitution 2014 Edition Section 10.4.1).

4.5.6 Financial Administration system of the A.F.M.Z.

The A.F.M.Z.’s finances are handled separately at local assemblies, provincial level and at the national level. The local assembly administration department is responsible for collecting, receiving tithes, love offerings and any lawful income meant for the benefit of the growth of the assembly or its services. The local assembly administration committee is responsible and is an arm of the local assembly body. The local assembly administration remits a tithe of the tithes to the province.40

Similarly, the provincial administrative committee is the custodian of the finances remitted by the assemblies in that constituency and any other lawful incomes gained by the province. The provincial administration committee is composed of all assembly administrators and headed by the appointed provincial administrator (See Section 3.9.2.1 above). The provincial committee sets budgets which are approved by the PWC and monitored by the P.C. This committee also sees that the national remittances are paid, the pastors of centralised assemblies are paid and other expenses accrued by the province in accordance with church laws.

The national administration council consists of all provincial administrators with the A.F.M.Z. President being the ex-officio chairperson (A.F.M.Z. Constitution 2014 Edition Section 14.2). The national administration council is mandated to audit internally the provincial financial books (A.F.M.Z. Constitution 2014 Edition Section 14.2.2). It is also authorised to pay the President and all the national staff.

40 The remittance fee percentages are agreed at the P.W.C. and all the assemblies are obligated to pay that to the province until further notice.
4.6 Identification of the problems within the A.F.M.Z. current management model

The current A.F.M.Z. system of management is proving to be having some flaws. This study identified the following as areas of concern:

(a) The lack of having strong teachings biased towards Pentecostalism and the emphasis on the power and guidance of the Holy Spirit is gradually changing the form of the A.F.M.Z.

(b) The constitution is biased towards leadership and less emphasis is placed on its spiritual, doctrinal, liturgical and ethical teachings.

(c) The lack of a clear membership admission process is creating challenges in documentation of proper statistics of members within the A.F.M.Z. The movement of members across assemblies and other ministries is unmanageable.

(d) There are no clear control or job descriptions for administrative leaders, the laity and the pastorate.

(e) No clear policies on the management of foreign ministries and assemblies as a result, few are benefiting from the work instead of benefiting the church at large.

(f) The manipulation of the system by leadership is evident as shown in Chapter 2 of this study.

(g) There is no clear policy on issues of disciplinary procedures and conflict resolution processes.

(h) The A.F.M.Z.‘s church governance system should be clearly focusing on God as the Ruler of the church instead of putting focus on leaders. The A.F.M.Z. currently is one of the churches which have filled public streets and social media with posters with images of preachers and themes elevating preachers instead of the message of salvation, when it is a known fact that the government of the church is never on the person but on his actions and service of the person as a servant of the Lord.

(i) The financial policies need a thorough review.

4.7 The Reformed Churches of South Africa governance model

The previous sections of this study showed the A.F.M.S.A. and the A.F.M.Z. models of church management. These were revealed to be hierarchical in nature. This section aims at bringing up a
different church model which is considered the opposite of the above models. The point of
departure being that of gleaning from it important concepts that may aid in developing a model for
the AF.M.Z. The church governance of the Reformed Churches in South Africa (R.C.S.A.) is
antihierarchial, and has an anti-modern concept of leadership. In its process of church governance
it follows a non-democratic system. It professes that its identity is found in the local church. The
congregation is all the members of the church (Vorster, 2011:14). The common determinator is
that everyone is called by the Lord and every member receives gifts from the Lord. Therefore, to
enable the congregation to use these gifts to benefit the community, God gives specific offices in
the church but this does not give specific positions which elevate some members above, below or
beside the other. The gifts are given specifically to build the kingdom (Smit, 2018:5).

4.7.1 Leadership and offices in the R.C.S.A.

In the operations of the R.C.S.A. the following kinds of church assemblies are responsible for the
work of God:

- **Classis**- This is a meeting of neighbouring churches of which each delegates a minister and an
  elder, or two elders if there is no minister to represent them. The classis meetings are held at
  least once every three months. The various ministers preside over the classis in rotation, or one
  is chosen by the meeting to chair the proceedings of the meeting. The same minister cannot be
  selected twice in succession (R.C.S.A. Church Order Article 41).

In a classis meeting the chairperson should ascertain whether the churches hold meetings of
the church council, exercise church discipline, take good care of the poor and the schools in
their care, and whether any of the churches requires the advice and assistance of the classis in
any matter regarding proper management of the churches. At the last meeting before the
regional synod, the classis appoints representatives to attend the synod. According to Article
44 of the R.C.S.A. Church Order, the classis authorises at least two of the senior, most
experienced and competent ministers to conduct regular visitations at all the churches in the
classis. Their role in this exercise is to ascertain whether the office bearers perform their duties
faithfully, adhere to sound doctrine, comply with the church Order at all times, and apply
themselves diligently, in as much as they are able to so, to the building of the congregation and
promoting the education of the youth. These are the persons who are responsible for the
admonishing of office bearers who are found negligent of their office. This remedial
admonishment is done in a brotherly spirit and with the goal of restoration. It is in their
jurisdiction again to assist the church through Word and deed, in the management of everything
that is conducive to peace and the building up of the church in its best interest (R.C.S.A. Church Order Article 44). The R.C.S.A. does not have persons in positions voted for and appointed to hold but in every meeting the delegates appoint the chair and disolves the post and the only remaining thing is the minutes of the meeting (Smit, 2018:7).

As inscribed in the R.C.S.A. Church Order Article 45, every major assembly before its closure appoints a church council or deputies\footnote{Deputies are the Professors within the R.C.S.A. who assist in recommending ministers of the word and provide theological advice to the church. These are also professors at a Theological School tasked to instruct ministers of the Word, interpret and explain the Word of God, and defend the true doctrine against heresies and false doctrines (Vorster, 2011:36).} for ecclesiastical correspondence and documents of the meeting and to present the minutes of that meeting to the next assembly (Vorster, 2011:80). Furthermore, every major assembly appoints a church council to call the next assembly and to receive it at the time and place determined for it; or, in the case of a general synod, at the place and time determined according to the advice of its classis and, in the case of a general synod, according to the advice of its regional synod (R.C.S.A. Church Order Article 45).

- **Reginal Synod** - This an assembly of neighbouring classes, to which each classis delegates an equal number of ministers of the Word and elders, as determined by the regional synod. The regional synod meets annually. Nevertheless, it can have an extraordinary regional synod according to the need of at least two classes (R.C.S.A. Church Order Article 47).

In essence in the concept of leadership in the R.C.S.A. the focus of the church government is never on the person but on his actions. It is about the service of the person; the servanthood attitude (Smit, 2018:5-6). The same author (Smit, 2018:6) argues that, for the reformed mind, the office-bearers’ authority is not vested in themselves. They are only instruments in the hand of God and are responsible for the true proclamation of the Word.

### 4.7.2 Church discipline and conflict resolution within R.C.S.A.

The R.C.S.A. Church Order Article 71 stipulates that, Christian discipline is of a spiritual nature, censure by the church is necessary, in addition to civil punishment, seeing that it upholds the honour of God, reconciles the offender with the church and his neighbour, and clears all offence accorded to the church of the Lord. If someone deviates from the true doctrine or from a pious way of life, the rule clearly prescribed by Christ in Matt. 18:15-20 shall be followed provided that the
transgression occurred secretly and did not cause public offence (R.C.S.A. Church Order Article 72).

4.7.2.1 The order of resolving conflicts and disciplinary matters

The R.C.S.A. Church states the primary categories of gross sins which call for suspension or deposition from office as:

(1) False doctrine or heresy,
(2) Public schism,
(3) Public blasphemy,
(4) Simony,
(5) Faithless desertion of office or intrusion upon that of another,
(6) Perjury,
(7) Adultery,
(8) Fornication,
(9) Theft,
(10) Violence,
(11) Inebriety,
(12) Brawling, and
(13) Profiteering.

These are considered as sins and transgressions which render the perpetrator infamous in the eyes of the church and the world (R.C.S.A. Church Order Article 80). In case of conflicts arising between minister and the congregation the order is that the congregation will call the consulant to handle and try to resolve the matter. Article 84 of the church Order stipulates that "No church, 

---

42 The person appointed or identified by the classis to mediate and bring harmony between two parties in disagreement. He does not become the minister of the congregation but he fulfils the spiritual needs of the congregation.
minister of the Word, elder or deacon shall in any way dominate other churches, ministers, elders or deacons respectively.’ This helps to minimise conflicts within the church.

In the case of a formal allegation(s) levelled against a minister and if the church council has decided that there is a prima facie case against the minister, they can decide to stop him for a certain period or they can decide to discharge him from his ministerial office. This explains that, wherever there is a problem within the church, the usual manner is to involve the consulant with the church council’s advice. The council can appoint the visitators who will do the special visitation at a specific congregation to help them solve a specific problem (R.C.S.A. Church Order Article 44). What is important and unique in this process is that there is no mediation because in essence these are all forms of mediation. The great guideline is derived from God’s provision for the governance of His church. Article 81 of the R.C.S.A. Church Order states that, “ministers of the Word, elders and deacons shall exercise Christian censure among themselves and admonish one another in a friendly spirit with regard to fulfilment of their offices”. This will assist them in resolving conflicts between ministers as no minister can interfere with another minister’s congregation (R.C.S.A. Church Order Article 84).

4.8 A DISCUSSION OF THE A.F.M. MODELS OF CHURCH MANAGEMENT IN CONTRAST TO THE R.C.S.A. MODEL

This section of the study aims at highlighting the key aspects of the A.F.M. managerial models in contrast with the R.C.S.A. church governance system. The purpose of this endeavour is to show their points on which they differ and their strengths in managing the church of God.

This study established in Section 3.4 that the Pentecostal movements by which the A.F.M. was established did not have the intention of becoming an institutionalised church with structures of leadership in place as it is today. Their main goal was to preach the message of Pentecostalism to the whole world. The structured churches by then had shown that they had abandoned the involvement of the Holy Spirit in their ministry and hence the rise of Pentecostal movements to reignite the world with the power of the Holy Spirit. The movement arose and produced gifted and spiritual leaders who were fit and qualified to lead the movement, mandated with an apostolic vision and the Word of God (See Section 3.2.3). In 1908, John G. Lake and Thomas Hezmalhalch established the A.F.M. in South Africa with no intention at all to have an institutionalised church (Section 3.6.1). However, the need arose for the movement to have structures due to its unexpected growth and the movement chose to follow the Presbyterian form of church government as shown in Section 3. 9.3 of this study.
In our model of constrast in this part of the study it is the R.C.S.A. which follows a non-hierarchical form of leadership structure as established in Section 4.7 of this study. The Reformed tradition believes that the focus should not be on the church as an institution but of the proclamation of the gospel (Smit, 2018:6). According to the R.C.S.A. the leadership of the church resides within the local congregation. The leadership positions at the local congregation are permanent. These include the minister in the congregation, a council of elders and the administrative deacons (Vorster, 2011:34-45). This community of believers called the church is nowhere described in the Bible as a mere society of humans coming together of the free will of man. It is rather described as the body of Christ, the temple of God, the house of God, the flock of the Shepherd etc. This indicates that this community is unique, it is a community in a class of its own because its basic origin does not reside in man and this community’s government is in a class of its own because it is governed by God through His word (Smit, 2018:6). According to the Reformed tradition, the church lives by the proclamation of the Word. That is the aim of the R.C.S.A., to present the word in all circumstances and to protect the proclamation of the word in all circumstances that may occur (Smit, 2018:5-6).

Therefore, the R.C.S.A. believes that when we speak about the church Order (Constitution in the A.F.M. terminology), or church government, the point of departure is always the local church whereas the A.F.M. also believes the same in that all members in the leadership structures are drawn from local assemblies and the power of the A.F.M. is vested in the local councils which have the highest authority (See Fig. 3.1). Nevertheless, this becomes an issue of concern when this structure deviates from what the Bible teaches on servanthood leadership and the focus turns to be placed on man instead of God. In this regard, the R.C.S.A. is always sensitive that the concept of leadership should not focus on the person but on his actions. For example, the way the elders of the congregation are described (the council of elders) focusing on the action and not on the persons (Smit, 2018:5). The failure of truly accepting this fact may be the reason why the A.F.M.Z. is experiencing challenges described in Chapter 2 of this study.

The notable causes of the ineffectiveness of the hierarchical style of leadership structure of the A.F.M.Z. could be that it was adopted from state government departments. The church in history organised itself in state departments and the A.F.M. also adopted this structure (Smit, 2018:7). The A.F.M. follows the corporate business concept of management sciences which has the themes of leadership (ministerium and magisterium) and a democratisation process of the working place. The challenges of such approaches in the church are enormous as people will tend to fight for positions because of the benefits associated with those positions (See Section 2.3.1.1 of this study).
Therefore, this study deduces that the hierarchical structure of the A.F.M. models may not be a bad means of providing proper church management but the problem may be the attitude of the leaders. The leadership must have the attitude of servanthood. A servanthood leadership is able to visit everyone, serve everyone. Therefore, this study suggests that A.F.M. leadership should not act as managers but should emulate and reciprocate the servanthood attitude of Jesus Christ. In other words, the Old Testament and the New Testament leadership outlook was hierarchical but filled with servanthood principles (Numbers 11:16; Joshua 24:1 cf Acts 6 and Acts 11:30). The church always need a gifted, spirit-filled leader who is a vision-bearer.

4.9 CONCLUSION

This chapter discussed the historical causes for the managerial and spiritual challenges within the A.F.M. Church. It also noted the leadership succession patterns as a concern today. The chapter critically outlined the A.F.M.S.A. and A.F.M.Z.’s institutional management of spiritual, temporal and church governance systems with an aim to review their management models in an endeavour later to formulate a model founded in the apostolic vision for the management of the A.F.M.Z. It therefore became paramount also in this study to assess a non-Pentecostal church with a non-hierarchical model of church governance system, the R.C.S.A. The following chapter aims to look at the biblical principles of church management.
CHAPTER 5
THE BIBLICAL PRINCIPLES OF CHURCH MANAGEMENT

5.1 INTRODUCTION

The previous chapter showed the dynamics of a church’s institutional management by describing the management structures of the A.F.M.S.A., A.F.M.Z. and the R.C. of South Africa. This chapter aims to answer the research question “What are the biblical principles on the management of the church as an institution?” In the process the researcher will be endeavouring normatively to meet the following research objective: “To identify biblical principles on the management of the church as an institution.” This chapter wants to do exegesis of the Scriptures to answer the question “What should be going on?” The question is what, according to Scripture, should be going on in the management of the A.F.M. in Zimbabwe so that the apostolic vision will be the foundation of the church’s life.

According to Osmer (2008:4) as stated in Chapter 1 Section 1.10.3, this process of study aims to identify theological and ethical norms drawn from the Scriptures that guide and potentially assist in the management of the church. Firstly, in this chapter, a literature study will be done on different writers’ views on the biblical principles for the management of the church. Then certain parts of Scripture will be investigated to glean guidelines for the management of the church. Then the literature study and the exegesis of the Scripture guidelines will be presented for the management of the church.

5.2 LITERATURE STUDY ON THE PRINCIPLES OF CHURCH MANAGEMENT AND LEADERSHIP

Since the beginning of the New Testament church, leaders were appointed (Acts 1:22-26; 6:1-6). The management structure was closely connected to the households (Acts 2:46, 47; cf. Barentson 2011:17). From the fourth century, the tradition about the primacy of the Roman bishop started to develop and together with this a hierarchical leadership pattern. Throughout history the origins of the church offices were studied, gaining momentum since the Reformation. The link between the leadership structure of the synagogue and the services of episkopos and presbiteros were debated as well as extra-biblical leadership patterns from which the church offices could have developed. The theory that there is a movement in the New Testament’s description from a charismatic church to a structured leadership, gained acceptance through the work of Heinrich Holtzmann (1880:203). Later (1892) Sohm built on Holtzmann’s theory and concluded that structure replaced the Spirit in
the later books of the New Testament, seeing in this development an antithesis between gospel and law “or between Paul’s law-free and (Jewish) legalistic Christianity” (Barentsen, 2011:19). Later in Lutheran and Reformed circles the development of the threefold ministry (pastor, elder and deacon) was a departure from the apostolic church management order (Campenhausen, 1997; Schweizer, 1961). From this theory different ideas were developed but still having something of the theory of Sohm (Barentsen, 2011: 22).

5.2.1 Different views on the biblical principles of church leadership

Barentsen (2011:1) presents a new way to interpret the narrative of the New Testament about leadership and management. He says that New Testament studies about leadership traditionally focused on church office. Recently the scholarly agreement became that none of the patterns discernible in the New Testament can be the universal norm for every church. Barentsen (2011:2) suggests that leadership should be studied as a group phenomenon. A group is formed by people that share beliefs and norms and develop social structures. Leadership patterns develop within and because of the psychological and sociological processes in a group as they adapt to changing situations. Acts 6 could be a good example of what Barentsen says, because the development described in Acts 6 was a crisis adaption within a particular social situation. But it should be kept in mind that the church’s adaption to situations should never be solely a psychological and sociological process because the teaching of the apostles will always be the determining norm (Nel, 2015:156-157).

Barentsen (2011:2) distinguishes between the emergence, maintenance and succession of leadership in the New Testament church. This distinction will be important for the research when different parts of Scripture are studied. Each part should be placed within the group dynamic described in the passage or gleaned from social-historic background. And every passage should, as far as possible, be placed within the threefold distinction of emergence, maintenance and succession of leadership or somewhere in the passage between these three.

Clarke (2008:79-102) distinguishes between hierarchical leadership, egalitarianism and servant leadership. Hierarchical leadership involves a certain status and with the status certain authority for the leaders. Clarke (2008:83, 84) finds evidence of hierarchical leadership in Paul’s writings for example in 1 Thess. 5:12-13: “And we request of you, brothers, to recognize (εἰδω) those who

---

labour (κοπιάω) among you, and are over you (προίστημι) in the Lord and instruct (νουθετέω) you, and to regard (ἡγέομαι) them beyond all measure in love, because of their work (ἔργον)”. This notion of Clarke should be thoroughly investigated in the next part of the chapter because the empirical study brought to the fore that the question of the status of leaders is an important issue in the A.F.M.Z.

’s management structure.

Clarke (2008:89-95) does not find egalitarianism in the teaching of the Bible and refutes the possibility in a rather lengthy discussion. This will also have to be assessed later on in the chapter. The question should be asked: Is there no form of equality in the leadership that one can call “a discipleship of equals”? In connection with servant leadership Clarke (2008:96-103) points out that Paul, in describing his and other’s leadership status makes use of the diakon and doulos word groups. He uses the doulos words considerably less than the daikon words. Clarke (2008:102) sums up his conviction about servant leadership in the New Testament as follows:

This serving nature of Christian ministry worked within a structure that is otherwise marked by hierarchy, submission and obedience – both appear to be integral to the Pauline theology of leadership……. the context of humility, vulnerability and service set a context for exercising of authority, rather than its removal. This is consistent with the portrait of Jesus in the Gospels that shows a figure who was renowned both for his authority and his repudiation of authoritarianism.

Cooper (2005:49) is of the same contention when he argues that the leadership Paul describes, cannot be described with the term servant leadership only. According to him servant leadership entails that “A leader must first seek to assure that people’s highest priority needs are met. Only when people are satisfied that a leader is concerned for their plight does the leader earn the right to lead”. He therefore proposes that Paul’s leadership model is nearer to what is currently described as transactional-transformational leadership. “Transactional leadership is a style of management based on the distribution of rewards and punishments. Transactional leaders are primarily concerned with maintaining order in day-to-day operations. They rely on authority instead of personal charisma and tend to disregard the feelings of their members. Transactional leadership is often contrasted with transformational leadership” (Biscontini, 2015:1). “Transformational leadership refers to a leadership style in which the leader encourages his or her subordinates to achieve higher and higher levels of performance for the sake of the organisation” (Flynn, 2013:1).

45 The second part of the chapter will build on this conviction and try to describe it further.
“A transactional leader focuses on the exchange that serves the self-interest of the leader and follower while the transformational leader motivates the follower past self-interest” (Cooper 2005:50). A transactional-transformational leader both rewards or reprimands followers and moves followers beyond their self-interest for the good of the group.

Magesi (2015:2) proposes an “integrated transformational leadership model employing a paradoxical God-image of Servant –King”. He sees the paradoxical character of this model in the king with power but who is vulnerable and serving. Magesi (2015:6) gives the following definition of servant leadership: “In comparison to other leadership theories, servant leadership emphasises the importance of follower outcomes in terms of personal growth without necessarily being related to organisational outcomes.” He (Magesi, 2015:7) sees the main difference between servant leadership as described in the management literature and biblical servant leadership in the following characteristic of biblical servant leadership:

*Biblical servant leadership draws reference from Jesus Christ. Jesus was the king and a servant at the same time. The merging of kingship and servanthood in Jesus, the dimensions he taught and demonstrated, provides reference and example.*

The principles and guidelines for biblical servant leadership should come from the Bible (Carrol, 2011:7)

Nel (2015) wrote a book with the title “Identity driven churches, who are we and where are we going?” He discusses the building up of congregations and not specifically church management, but he gives important clues that are useful for the study of the management of the A.F.M.Z. He emphasises the importance for a church to find their God-given identity, to know who they are in Christ (cf. also Clarke 2000:209). It will also be important for this study to determine the identity of the church and the consequences thereof for the management of the A.F.M.Z.

Michel (2014) investigates Matthew 23 for leadership guidelines and makes a comparison between the leadership style of Jesus Christ according to the text and the leadership style of the Pharisees. He (Michel, 2014:89, 91) sums up the comparison/contrast between the two styles in the two tables below. This comparison can be a good frame of reference for the results of the exegetical study in the second part of the chapter.
Table 5-1:  Jesus—An Authentic Transformational Leader

<table>
<thead>
<tr>
<th>Style</th>
<th>Description</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>Idealized influence</td>
<td>Creates visions that are based on the collective good and aligns the morals and aspirations of followers</td>
<td>Matt 23:1-12</td>
</tr>
<tr>
<td>Intellectual stimulation</td>
<td>Encourages followers to examine problems in different ways, think critically, and find creative solutions</td>
<td>Matt 23:2-4, 8-12, 23</td>
</tr>
<tr>
<td>Individualized consideration</td>
<td>Considers the individual needs of followers, acting as a coach or a mentor</td>
<td>Matt 23:1, 3, 11</td>
</tr>
</tbody>
</table>

Adopted from Michel (2014:89)

Table 5-2:  Pharisees Pseudo-Transformational Leaders

<table>
<thead>
<tr>
<th>Style</th>
<th>Description</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>Idealized influence</td>
<td>Creates visions that are driven by self-interest and excludes the best interests of followers</td>
<td>Matt 23:2-3, 5-7, 15, 16, 25, 27, 28, 29-30</td>
</tr>
<tr>
<td>Inspirational motivation</td>
<td>Influences followers to envision and work toward future goals by expressing a vision of the future, often through deception</td>
<td>Matt 23:3-4,14, 15, 29-30</td>
</tr>
<tr>
<td>Intellectual stimulation</td>
<td>Discourages opposing viewpoints, independent thought, and critiques from followers</td>
<td>Matt 23:4, 16, 29-30</td>
</tr>
<tr>
<td>Individualized consideration</td>
<td>Exploits followers, using them as means to an end</td>
<td>Matt 23:3-4, 5-7, 14, 15,25</td>
</tr>
</tbody>
</table>

Adopted from Michel (2014:91)

Reeder (2008: 14) says that the corporate leadership in America today is rooted in “self-absorbed concepts of success, ego-driven desires for power, and what is a socially approved expression of greed…” The church has bought into this concept of leadership to a greater or lesser extent. In Chapter 2 of this study (See Section 2.3.1.1.6), some of these symptoms have been identified within the A.F.M.Z. also. Reeder’s (2008:14) solution is that the biblical model of leadership should be defined, developed and deployed by the church (2008:15). This study will endeavour to do just that.
5.2.2 Guidelines from the literature study

- God uses the group dynamics within the church to develop the leadership structures. Leadership is a group phenomenon like Barentson (2011) says but the process should in the end be determined by the principles from the Word of God.

- When studying the principles for biblical leadership it should be kept in mind that within the narrative of the Bible different phases can be discerned, i.e. the emergence, maintenance and succession of leadership in the New Testament.

- It is necessary that the biblical view on hierarchical, egalitarian and service leadership should be established in the exegetical section of this chapter considering the work of Clarke (2008), Nel (2005), Cooper (2005) and Magezi (2015) as described above.

- Michel’s (2014) work can be used as an evaluation of the leadership of a denomination.

5.3 EXEGETICAL RESEARCH

It is not possible in this chapter to do a thorough exegetical study of leadership in the whole New Testament. As seen above, a lot has been written on leadership according to the New Testament especially from the writings of Paul. This study shall therefore try to break new ground on certain focused areas, within the limits of the chapter. Purves (2004: xvii) describes the necessity of exegesis in Practical Theological research:

*My broad concern is the seeming lack of connection between exegesis of the Scriptures and the central Christian doctrines, on the one hand, and the theology and practice of ministry today, on the other ... Pastoral theology, in my view, has largely abandoned the responsibility to speak concerning God.*

5.3.1 Jesus’ teaching on leadership according to the Gospels

The daikon word group is used several times in the New Testament to indicate leaders in the church (cf. Eph 3:7-13). The research of John N Collins (Breed, 2017:349) on the daikon word group influenced the view on the meaning of the word group in its use in the New Testament worldwide (Breed, 2017:350). Important for this study is his conclusion that the word group does not primarily point to humble service, as was assumed for centuries, but that it rather points to an envoy or representative. The application of this for leadership is that all leaders in the church get their calling, task and authority primarily from God and stand responsible before God for their actions. When leaders transgress the believers should bring them before God and evaluate their words and
deeds against God’s Word and not human tradition or rules. The management of the church should flow from the calling of the one that called the church into being.

According to the gospels, Jesus, in equipping the disciples as leaders, used the diakon word group significantly. He also used the word group to characterise his own ministry (Breed, 2016, 2017). The study will now firstly look at Jesus’ description of his own ministry and in the second place his description of the ministry of the disciples.

**Jesus as leader according to the Gospels**

According to the Gospel of John Jesus defends his authority by stating that he does not do anything out of Himself. He says the words of the Father and does the deeds that the Father shows him (5:17; 8:28; 12:49, 50) indeed the Son can do nothing of Himself (5:19; 10:32). The things He does was shown to him by the Father because the father loves Him (5:20). Therefore, the Father gave Him the authority to raise the dead (5:21) and has given Him the authority to judge (5:22). The works He does bear witness that He was sent by the Father (5:36; 8:16, 42). The success of his work depends on the work of the Father (6:44, 65). He does what He does, even to lay down his life, because of the authority that he received from the Father (10:18). If He does not do the works of the Father the people do not have to believe Him (10:37) but if He does the works of the Father they should understand that He is one with the Father. Koester (2008:31) states: ‘This means that in John’s Gospel life is understood relationally. To have life is to relate to the God who is the source of all life’ (cf. Van der Watt 2007:58–59). Jesus’ leadership according to John is done in the close relationship with the Father, described as being one with the Father. This became visible in the words and work of Jesus, confirming that He was sent by the Father (17:1-3).

Breed (2014) shows in agreement with Van der Watt that John 13 is a practical illustration of Jesus’ diakonia. He loved his people till the end and illustrated that by washing his disciples’ feet. He did that because he realised that his hour had come and that he was going to the Father (13:1). In his prayer according to John 17, Jesus also speaks about his hour that came; He also connects this hour to his glorification by the Father. He glorified the Father by completing the work that the Father had sent Him to do (17:1-5). Explaining the content and the result of his teaching he says:

17:7-8 and now they know that everything you gave me comes from you. 8 I gave them the message that you gave me, and they received it; they know that it is true that I came from you, and they believe that you sent me.

The successful completion of his work rests in the fact that the disciples believed that he was sent by the Father and that everything he taught them came from the Father.
Jesus’ leadership came from the Father and led people to the Father. The mutual glorification of Father and Son is part of the essence of this work relationship. Jesus’ authority and ability to lead, to take people with Him towards the goal He was sent for, emanates from the fact that the Father worked with Him and glorified Him by blessing his leadership (5:17, 32).

According to Mark 10:45 Jesus stated the attitude and goal of his coming to earth as the Son of man as: “For even the Son of Man did not come to be served (diakoneo); he came to serve (diakoneo) and to give his life as ransom for many people.” Breed (2017) showed that he gave his whole life (from birth till resurrection) as ransom. His perfect life should count for the believers, his death should pay for their sins and his resurrection should overcome death so that God’s children can be resurrected with Christ and live in freedom from death and the slavery of sin (cf. Ephesians 2). Breed (2015) also points out that Mark describes part of this diakonia of Jesus in Mark 8-10. Jesus’s diakonia also entails his compassion with people that are hungry (8:1-3), blind (8:22-25) and demon-possessed (9:23-26), his openness to receive little children (9:36; 10:13-16) and love a self-sufficient rich young man (10:16-22). It also entails his unrelenting patience in teaching his disciples’ despite their lack of understanding. They struggled to comprehend his openness to undeserving people (10:13-16) and sinners (2:19) the way He would give his life as ransom through humiliation (8:31-33; 9:12, 31-32; 10:32-34) the way He would become the king by passion and death and then being exalted.

According to Mark 10:45, Mathew 20:28 and Luke 22:27 Jesus described his work on earth with the diakon word group. Breed’s description of Jesus’ diakonia according to Mark (2017), Matthew (2016) and John (2014, 2015) confirms the view of Magesi (2015, described above) that the gospel describes a “paradoxical God-image of Servant – King”. Jesus speaks and does with such authority that people are astounded, but his authority derives from his servanthood to his Father in the first place and to the people his Father sent Him to redeem (Breed, 2017). He is not like the rulers of the world who use their power to get their subjects to serve them (Mark 10:42-45; cf Breed 2017) or who always just pay the minimum for maximum work (Matthew 20: 1-16; cf. Breed 2016). But he calls his servants to follow Him in losing their lives for the sake of God (John 12; cf Breed 2015). To become first and great his subjects should be servants (diakonoi) and slaves (douloi) among the other believers (Mark 10:45; Matthew 20:26, 27; Luke 22:26). They should, like Jesus, not seek their own honour, but should live to the honour of God (lose their own life), waiting for God to honour them (John 12:24-26; cf. Breed 2015).

**Deductions about Jesus’ leadership**
Jesus’ leadership was:

- determined by his identity as Son of Man, the paradoxical servant-king;
- determined by the goal of his coming to earth;
- done within a close relationship with the Father;
- done within the certainty of his eventual glorification by the Father;
- dependent on the work of the Father and the Holy Spirit;
- free of forcing people to follow or obey Him;
- aimed at convincing people of his identity as one sent by the Father;
- aimed on convincing people of the truth of his message;
- aimed on getting people to take on a new life free from self-service and giving their life to God;
- aimed on leading his followers to understand their unity with God and each other and bring them to love each other as He loves them;
- Open to the outsiders, the vulnerable and outcasts.

5.3.2 Identity-driven leadership and management

Nel (2015:226) emphasises the importance of a church knowing their identity - who they are as a corporate unity and as individuals has an impact on what they do and how they organise what they do.

5.3.2.1 The identity of the church management according to Ephesians

For this study, it is not necessary to determine who the writer of the epistle was. We will call him Paul according to the introduction of the letter. The original readers of the letter are a mixed
A rhetorical piece can be defined as a communication enterprise so strategically constructed and presented as to achieve a goal the author desires to see happen in the experience of the recipients. Thus if, as I propose, Ephesians is a rhetorical piece, it means that it has an identifiable goal or recipient response that Paul desires to achieve and what could be called a strategic construction that would achieve that goal. It would be possible to also identify that strategic construction.

Comparing different sources, Breed (2015:3) formulates the following central theme of the Ephesian letter: “The Triune God accomplishes his eternal plan to collect all things in, and through his church under one Head, Christ, through the work of the Holy Spirit, to the praise of his glory”. The plan of God is described in Ephesians (1:10). The first part of the plan is described in Ephesians 1 and 2 and it entails the work of the Triune God without the involvement of human agents. It describes the work of the Father (1:2-9), the Son (1:7-11) and the Holy Spirit (1:12-14). Chapter 2 again describes the work of God in the individual believer (2:1-10) and in the church as a corporate unity (2:11-22). Throughout these two chapters the new identity of the believers is described as well as the necessity for them to understand their new identity (1:15-23; 2:11). The work of the Triune God has changed them radically in their status before and relationship with God (1:7; 2:11-13, 18-22), in their hearts and minds (2:1-5) and in their relationship to other people (2:13, 14). Although there are no explicit imperatives in this part of Ephesians because the indicative of God’s work is described, the necessity of growth is clear from Paul’s prayer in 1:15-23 (praying for the growth of their knowledge) and the image of the growing temple in 2:19-22.

There are some identity markers that can be found in Ephesians 1-2. These are the work of the Triune God to the individual believer as follows:

- Blessed by the Father in Christ with all the heavenly blessings of the Spirit (1:3);
- Chosen by the Father in Christ to be holy and without blemish before him in love (1:4);
- Adopted children of God (1:5);
- People who were spiritually dead but were made alive with Christ (2:1-6), received redemption and were forgiven (1:7);
• People who were made part of the heritage of God (1:11), made part of the people of God, having part in the promises of God (2:12, 13) together they are a temple in which the Holy Spirit is living (2:11-22);

• People who believed the gospel (1:13);

• People who are sealed by the Holy Spirit (1:14);

• They are the handiwork of God created in Christ for the good works that God prepares for them (2:10).

The way God formed them to their new identity, is also described in Ephesians 1-3:

• In addition to the work that God does without the involvement of people (described in Ephesians 1-3) as agents He also uses people in the lives of other people to accomplish the objectives of his plan (described in Ephesians 3, 4).

• Paul as apostle describes his role in the plan of God – he received the ministry (diakonia) to bring the mystery of the gospel to the gentiles. Through his work people came to faith and churches were formed (Ephesians 3).

The following themes related to the identity of the church are addressed throughout Ephesians 1-3:

According to God’s plan the church is made what it is to the praise of His glory (1:6, 14; 3:21) and to make known his wisdom (3:10) and the greatness of his mercy towards the church (2:7). Twice in these three chapters Paul prays for the growth in the believer’s knowledge (1:17-23; 3:14-21). What God did for and in the believer, do not exclude the necessity for them to believe (1:13) and to grow in their knowledge and experience of who they are now and what they received (3:15-21). All that happened to them, happened “in Christ” (1:3, 10, 20; 2:10, 13; 3:11, 21; cf. also 4:32). In other words, “in Christ” means they were united to Christ (1:7, 22, 23) and received all that He has achieved (1:7; 2:6). Christ is the one who reigns over everything and is the Head of the church (1:22, 23), and they are his fullness – they are completing Him in the sense that they are already a visible manifestation of the result of his completed work and the fulfilment of the plan of God. They are also the agents through whom He is carrying out His plan of redemption and bringing together all God’s children in one body under Christ as Head (cf. Nel, 2015:160-162). The Holy Spirit works the new life and guides the believer to realise it in his life.
The management of the church should reflect the reality of the identity of the church:

- The only Head of the church is Christ not people.
- The church is the work of the Triune God. The work of the Father and the Son and the Holy Spirit must equally determine the goal and method of management of the church.
- People in the church are just agents of God in his service to accomplish his plan.
- Leaders only have authority in the church if they work within God’s plan with the attitude of Christ.
- The growth of the individual believer in knowledge of God and his work must be a determining factor of the way the church is managed.
- Everything in the church should be done submitting to the guidance of the Holy Spirit.

5.3.2.2 Living out of the God-given identity

Ephesians 4 starts with the call to the readers to walk (περιπατέω) according to their calling (κλῆσις). According to 1:18 Paul prayed that they would know the hope of their calling (κλῆσις). It can be assumed that their calling is the new life they received through the work of the Triune God in and for them. In 4:17 for the first time the word περιπατέω is used again. Paul asked them not to walk according to their old way of living. His motivation is that they did learn to know Christ (4:20) and that has the consequence that they should be renewed in their hearts and minds and therefore get rid of the old man and make the new man part of their life (4: 20-24). The knowledge about Christ should determine their daily conduct (walk) and that would entail that they should think in a different way than before, depart from certain ways and begin to walk in other ways. Ephesians 4:25- 6:18 is a practical description of this process to live fully according to the knowledge of who Christ is.

Their God-given identity in Christ should determine everything that the church is doing.

- The management of the church should also be determined by their identity in Christ.
- The attitude and life of the leaders in the church should also witness about their growing towards Christ-likeness.
• The purpose of the management of the church is to create the environment where Christians can grow in their practical life from and towards Christ.

• The task to be filled with the Spirit, that is to submit your will to His will, seeking His guidance, wisdom and peace, should be pursued relentlessly by the leadership of the church.

5.3.2.3 Guidelines from 1 Peter

1 Peter is a pastoral letter to believers that were in dire straits (1:3-12). They were foreigners in the country they lived in and on top of that they became Christians. Both in society and in their families, most of them were not acceptable (2:4-5). Peter wrote to them to encourage them and to teach them how they could be able to persevere in their faith and faithful living. Janse van Rensburg (1992) presented a structure of 1 Peter and refined it in 2010. From this structure, the new birth they received from God (1:3-12) and the consequences for their life thereafter is the main message Peter conveyed to them.

Adding to Janse van Rensburg’s structure the following can be stated:

1 Peter 1:3-12 calls on the believers to praise God for the new birth he gave them through Jesus Christ. From this admonition flows five applications to their situation.

To persevere in their situation, they should set their hope fully on the grace and strive to live holy (1:13-25); grow in their personal faith (2:1-3) and grow together with other believers (2:4-10); live as followers of Christ in their various relationships (2:11-3:12); handle unjust sufferings from their relationship to Christ with the gifts he gives to everyone (3:13-4:19); live together in the church as followers of the Chief Shepherd and as people who will be exalted by God in due time.

For the purpose of this chapter, 1 Peter 4 and 5 have significant importance.

In 1 Peter 4 three parts can be found, in 1 Peter 5, Peter expands on the second part:
A command to have the same mind as Christ (4:1).

Verse 1-6 instructs them to be prepared to suffer when they do not “live according to the flesh, to the lusts of men but to the will of God” (4:1-6).

Verse 7 can be seen as a transition sentence where the command to be of the right mind connects with the command in verse 1.

Verse 8-11 describes the relationship that there should be between believers in the congregation. They should use their gifts to serve (diakoneo) each other with charity and hospitality, with word and deed. Those who speak should speak the words of God and those who serve should do it in the ability that God gives. All should be done to the honour of God.

Verse 12 can be seen as a transition sentence where Peter for the third time in this chapter instructs the believers how they should think.

Verse 13-19 describe how they should view and handle the suffering in their lives living within the will of God.

5:1 Transition sentence Peter introduces himself as an elder who has suffered.

5:2-4: Instructions to the elders about their conduct in the congregation.

5:5-11: Instructions to the young people and the rest of the congregation.

5:10, 11 Ending (as in the second part) with the glory of God.

5.3.2.4 Structure 1: 1 Peter 4 and 5

If this structure is accepted it becomes clear that Peter is instructing the congregation about their service (diakonia) towards each other in order that all of them can persevere in their difficult times. This is also an instruction as to the management of the church. The management, the what and the how, should be determined by the goal to bring honour to God. The way that can be accomplished is to equip the believers to live in this world, their source being the new life they received from God, and their knowledge of Christ and assisted by the service each member renders through the gifts they received. In this way, the congregation would equip each other with the grace of God of which they were appointed managers (οἰκονόμοι; 4:10; Breed, 2016:2).

Peter describes the diakonia of the elder with two words ποιμαίνω and ἐπισκοπέω. The main content of the elder’s diakonia is shepherding (ποιμαίνω) the flock. The word ἐπισκοπέω [oversee]
describes the way the shepherding should be done. Oversee in the context of 1 Peter 4, 5 also means to equip the sheep to keep on living holy amidst difficult times. “The attitude (motivation) with which the elder should carry out the overseing is described in three antitheses, and this attitude points to the attitude of Christ.” (Breed, 2016:7).

All three antitheses speak about where the motivation for the elders’ diakonia should come from. It should not flow from outside pressure, other people should not be the primary motivation, but the motivation should come from inside; money should not the motivating factor for the elder, but an eagerness to serve the flock; power over other people should not be their motivation, but the desire to be an example of somebody who follows Jesus’ example (Breed, 2016:7).

Breed (2016) interprets 1 Peter 5:2-4 as follows:

1 Peter 5:2–3 can now be interpreted as follows in the context of the letter: Elder, you who are under the authority of Christ, use your authority to care diligently, aggressively for the flock placed in your care:

- overseeing them not as if it is a task imposed on you (μὴ ἀναγκαστῶς), but willingly without outside pressure (ἀλλ’ ἐκουσίως);
- overseeing them not for pay (μηδὲ αἰσχροκεφῶς), but from a real eagerness to serve;
- not subjecting them to you, but living as an example of service as Christ has; and
- thereby protecting them from any harm (Breed, 2016:7).

5.3.2.5 Deductions from 1 Peter

- Management in the church is in the first-place management of the gifts and the diakonia of each member. The believers should be equipped to be stewards of God’s multiple grace.
- Management means that the right structures should be put in place so that every member can use his/her gifts.
- Management should be determined by the attitude of Christ, motivated by love for the flock of which Jesus is the Chief Shepherd.
- Management should enable members to serve each other equipping each other to live a holy life even amidst suffering.
5.3.2.5 Management according to Acts 6

Acts 6 describes a management problem and solution in the early church. Because of the growing numbers, the existing structure failed to provide equal ministry to all the members. The consequence was discontent amongst the Greek-speaking members because their widows were neglected in one way or the other in part of the diakonia. According to the narrative of Acts 6 there then followed a time of consideration amongst the apostles (the only leaders at that time). From the narrative, it can be construed that one of the options they considered was, in the first place that the apostles would just have to take responsibility to make sure that every member received the appropriate ministry. They would just work harder. They concluded that this was not the solution. The work was simply too much for them to handle. If they would try to do it all, there would always be some work that would be neglected. The conclusion was that they would give some of the diakonia to other people. More leaders were needed. Then the question arose, how could the diakonia be divided and what part of the diakonia should the apostles keep and what part should they give away? They decided to keep the diakonia of the word and prayer and give the diakonia of the tables to somebody else. Why did they decide on this way of dividing the diakonia? Certainly, they asked the question what their primary task was, and came to the conclusion that they were the eyewitnesses who had walked with Jesus. They should keep the part of the diakonia that they were trained for.

The next question they had to answer was, who should be the new leaders, how many should be appointed and how should they be appointed? The answers they reached were that it should be seven men full of the Holy Spirit and all the members should be part of the appointing process. Some researchers point out that all the names of the new leaders were Greek names. It is possible that this was a consideration to appoint people from amongst themselves to address the problem of the Greek-speaking members.

Seven men were appointed. It is not clear if they were just appointed to address the ad hoc problem or if it was a new permanent position in the church management. What is clear is that when the work was too much for the current leaders, they decided that it had to be divided amongst more leaders. What is also clear is that they appointed only seven men, to take care of the meetings from house to house. At that stage, there were a minimum of 10,000 members, they could have gathered in 700 to 1000 houses. It would have been impossible for seven men to be at all the meeting places all the time. It can therefore be assumed that in each house there were people (maybe the house-owners) who took the lead in their meetings (cf. Romans 16). It can therefore be assumed that there was a management structure in place in the church of Acts 6. The problem that cropped up
at that time obliged them to change the structure already in place with something that was practical and principally correct.

From the narrative of Acts 6 the following can be deduced:

- The ministry to every member of the congregation (even if they were only widows) was so important that they called the multitude together to try and solve the problem.

- The solution to the work being too much for the leaders then in place, were to appoint more leaders and divide the work.

- The criteria they used in dividing the work was to establish what the primary task of the leaders at that time were according to their gifts and equipment. They took that part of the work and gave the rest of the work to the new leaders.

- The new leaders became part of an existing structure and did not do all the work themselves but managed the work to be done in cooperation with the house-leaders.

- The criterion they used to choose the new leaders was that they had to be filled with the Holy Spirit.

- The structure was changed on practical considerations based on the principles applicable.

5.4 CONCLUSION

The chapter examined literature study on different authors’ views regarding the management of the church. An investigation to Scripture passages to glean some guidelines for the management of the church as an institution was done. The chapter also demonstrated the exegetical research to show Jesus’ teachings through the gospels on church leadership and analysed the book of 1 Peter and Acts 6 with reference to church management.

The following chapter aims to provide a model founded in the apostolic vision for the management of the A.F.M.Z. drawing from the findings of Chapter 5 and those of the previous chapters and will be answering the last research objective. Chapter 6 will also summarise the study and outline the findings of the study, conclude the study and provide recommendations for the successful implementation of the model found and finally, provide recommendations for further research.
CHAPTER 6
A MODEL FOUNDED IN THE APOSTOLIC VISION, SUMMARY OF THE STUDY, SUMMARY OF THE RESULTS OF THE STUDY, AND RECOMMENDATIONS

6.1 INTRODUCTION

The previous chapter provided the biblical principles and literature study on the biblical views of different authors for the management of the church. This chapter endeavours to answer the last objective of the study (to develop a model founded in the apostolic vision for the management of the A.F.M. in Zimbabwe for it to remain aligned to the principles of the New Testament church) by firstly developing the model founded in the apostolic vision. The model is developed based on the findings from above chapters of the research. This chapter will also summarise the study, draw overall conclusions from the results of the study and provide recommendations for the successful implementation of the proposed model. Lastly, the chapter provides recommendations for further research.

6.2 A MODEL FOUNDED IN THE APOSTOLIC VISION

Section 1.6 of this study stated that the aim of this research is to develop a model founded in the apostolic vision for the management of the A.F.M.Z. It has been highlighted as well in Section 1.2.1 that the apostolic vision stands for the biblical teachings which form the basis for the managerial principles for the church that believes in Jesus Christ (McClung, 1981:187; Hybels, 2009:32). The apostolic vision is a standard framework which encompasses a picture of the continuity and passion of the successive leaders of the Pentecostal churches. Therefore, in this thesis, a model founded in the apostolic vision is a comprehensive improvement plan desired to be convincing to restore the stature of the A.F.M.Z. This study revealed in Chapters 1 & 2 that the A.F.M.Z. is experiencing consequential challenges mainly due to its management systems. In proposing this model, this study desires that the Spirit of the Lord, the Ruler and Sustainer of His church command the same message to the A.F.M.Z. as He did through the prophet Jeremiah to the congregation of Israel:

“I will give them singleness of heart and action, so that they will always fear me for their own good and the good of their children after them” 47

47 Jeremiah 32:39 NIV
The biblical principles identified in Chapter 5 of this study are to be taken as a point of departure for the model to be developed. A model is defined as a tool used in the whole or part of an organisation. This is used as a plan of action designed to achieve the long-term or overall aim of structural improvements of the organisation (Armstrong, 2006:161). With reference to the benefits accrued from a competency framework for an organisation, Armstrong (2006:163) stated that it improves the individual managers’ performance while achieving a positive image of the organisation. The pathway to be followed in designing the model will cover the following:

(i) **Identification of biblical principles of servanthood leadership**: The biblical church’s managerial and leadership principles set the tone for guidelines. Vorster (2011:7) states that a model is usually formulated on the basis of biblical metaphors regarding the church.

(ii) **Stating the objectives of the model designed**: the objectives to be communicated to the leadership of the A.F.M.Z. in setting up strategies to be employed to standardise the formulation of policies for the church.

(iii) **Highlighting key areas that need to be structured**: a discussion of the themes drawn from the study which need to be addressed by the model designed.

(iv) **Outlining the components of a comprehensive A.F.M.Z. Constitution**: designing a constitution that is clear on basic values, commitment and governance procedures (Gavison, 2002:92).

(v) **Stating ways of monitoring and evaluating the model**: the implementation of the model and the process of establishing a desired management outlook should be monitored and constantly evaluated.

### 6.2.1 Biblical transformational managerial principles

As stated in Section 5.2.1 of this study, when a church managerial crisis occurs, the teachings of the apostles will always be the determining norm in resolving the problem (Nel, 2015:156-157). Basically, what will be insufficient as revealed in connection with the challenges showing up with the A.F.M.Z. today is the servanthood leadership approach in the observance of the identity of the church as described in Section 5.3.2.2 as exhibited in this study. Clarke (2008:102) says the New Testament leadership servanthood attitude came within a structure marked by hierarchy, submission and obedience. Leaders of the New Testament portrayed humility, vulnerability and service which gave them the power to exercise authority in a godly manner. This portrayal is
consistent with Jesus Christ in the Gospels that reveals a Person who was renowned both for his authority and his rejection of authoritarianism (Clarke, 2008:102).

Therefore, the A.F.M.Z. should always heed what Nel (2015:226) exhorted them to do in the previous chapter of this thesis (See Section 5.3.2.1) that is, the church should know its identity as a corporate unity and as individuals for them to know their responsibilities and how they should organise what is to be done. Regarding this, Breed (2015:3) formulated central themes from Ephesians revealing the triune God who accomplishes His eternal plan through His church under the headship of Christ, through the work of the Holy Spirit (Eph. 1:10 cf Section 5.3.2.2). The identity markers revealed in Section 5.3.2.2 of this study, gives the A.F.M.Z. leadership a position to serve the Lord with humility necessary for the proper management of His church.

Table 6-1:  The identity of the church as a managerial standpoint for the A.F.M.Z.

<table>
<thead>
<tr>
<th>Principle</th>
<th>Description</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Head of the church is Jesus Christ</td>
<td>The management of the church should always reflect the reality of the identity of the church whose Head is Christ.</td>
<td>Eph. 1:10</td>
</tr>
<tr>
<td>The ownership of the church by the triune God</td>
<td>The goal and method of management of the church must be determined by this position</td>
<td>Eph. 1:22,23)</td>
</tr>
<tr>
<td>Leaders in the church are agents of God</td>
<td>Leaders only have authority in church within God’s plan clothed with the attitude of Christ</td>
<td>Eph. 4:15</td>
</tr>
<tr>
<td>Respect the fellowship and communion of members</td>
<td>Consider the individual needs of the body of Christ, respecting them equally.</td>
<td>Matt 23:1, 3, 11</td>
</tr>
</tbody>
</table>

The managerial principles presented in Table 6.1 above shows that the church management should reflect the identity of the church in Christ in its structures. The church is the work of the triune God, leaders are just agents to accomplish the plan of God and the fellowship of members is of paramount importance for their growth.
Table 6-2: Managerial attributes of servanthood leadership style

<table>
<thead>
<tr>
<th>Attributes</th>
<th>Competence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Supremacy of God</td>
<td>The focus is on Christ as the Head of the church and not on human leaders.</td>
</tr>
<tr>
<td>The Holy Spirit ownership of the church</td>
<td>Leadership constantly allowing the Holy Spirit to give life and direction to the church.</td>
</tr>
<tr>
<td>Attitude towards the work</td>
<td>The focus should be on the proclamation of the Word, ministration of sacraments and execution of discipline</td>
</tr>
<tr>
<td>Servanthood</td>
<td>Leaders should not act as managers but should serve everyone, listen to everyone and visit everyone.</td>
</tr>
</tbody>
</table>

Source: Author’s perspective

Having identified the above, the position and attitude to be taken by the A.F.M.Z. leadership for the assumption of duties can be stated. The next section presents a summary of guidelines for a competent governance system of the church.

6.2.2 Identification of key areas to be restored by the A.F.M.Z. management system

It was noted with concern in Chapter 2 (Section 2.7.2) that the A.F.M.Z. is experiencing great administrative challenges due to lack of guiding policies and principles. Black & Peppler (2008:540) states that an organisation is vital as long as it serves the essential purpose of a movement. Therefore, the notion is, if the organisation is no longer the servant of the organic life of the group, it will end up being the master and will destroy it. When the issue of leadership positions and safeguarding them becomes the centre instead of the mission and the people who make up the organisation, the church suffers in many aspects of its life. It is important that the A.F.M.Z. lives up to its God-given identity for it to move according to the following aspects (See Section 5.3.2.2 of this study).

6.2.2.1 Commitment to the Word of God as the only rule of faith and standard

The Word of God is the supreme rule of authority to be used in the ministry, formulation of policies, handling of conflicts and disciplinary matters, and drafting of constitutional reforms together with the total administration of the church. As observed in the R.C.S.A. model (Section 4.7 of this study) the basis of church Order and management rests in the authority of the Word of God which is supreme.
For the A.F.M.Z. to keep its membership and to remain guided by the apostolic vision, it is imperative for its leadership and pastorate to stay committed to the Scriptures. This should always be the plumbline of the truth. Everything must be measured by the Word of God. Therefore, nothing should be done which is not supported by the Word of God (See Table 2.12 of this study).

6.2.2.2 The Pentecostal and prophetic voice should be kept alive within the A.F.M.Z.

‘Pentecostal” means that the A.F.M.Z. is a church who believes that the Spirit of God is given to believers to live dynamic and victorious lives⁴⁸. This also implies that believers can demonstrate the character, love and power of their Lord Jesus Christ in their daily lives. The Pentecostal lifestyle if encouraged equally among all A.F.M.Z. members, will eradicate the propagation and advocacy of the apostate message of hate, falsehood, disunity and violence within the church (See Section 2.7.2.2 of this study).

The A.F.M.Z. is being grossly affected by the upcoming “prophetic and healing ministries”, yet prophesy and healing are attributes that characterised the A.F.M. as revealed in this study (Section 3.5). Black & Peppler (2008:63) admonished that listening to the prophetic voice of God for vision and direction is of paramount importance for the health and effectiveness of the church. As once observed by Wallis (1981:184):

Where God is moving freely the prophetic voice will always be heard bringing correction, wisdom, insight and direction.

Where there is no prophetic vision the members of the church cast off restraint (Black & Peppler, 2008:64 cf. Prov. 29:18). The Pentecostal ethos should be kept uncompromised within the A.F.M.Z. Therefore Section 2.4.1.1 of this study advocated that the prophetic and Pentecostal spirit which used to empower the growth of the A.F.M.Z. should always be kept alive.

6.2.2.3 Enforcement of servanthood leadership within the A.F.M.Z.

The challenge confronting the A.F.M.Z. today is not its loss of spiritual direction but “vultures within, who have no qualms about obliterating the movement’s legacy and sacrificing the values the church has embodied at the altar of greed and personality cult” (See Section 2.7.2.2).

Indisputably, hierarchical models of church management have invariably been a factor in causing movements to become controlled by man instead of being a servant of God (Black & Peppler,

---

⁴⁸ Afmcloud.co.za/office bearers/national office bearers. Date of access 15 January 2018.
2008:63). As established in this study (Section 5.3.1) the pattern that Jesus set before His disciples was one of servant leadership (Matt. 20:28). In His (Jesus’) ministry and teaching, He admonished His disciples not to lord it over one another, but to be servants to all (Matt. 20:26). This approach to leadership should always be the reason for leaders in the A.F.M.Z. to be appointed into positions of authority. The leadership style should exemplify the servanthood leadership approach in Jesus’ life and uphold the apostolic vision at all times.

6.2.3  **Presentation of the components of a proposed A.F.M.Z. Constitutional model**

It has been noted in Sections 2.3.2 & 2.7.4 of this study that most challenges currently experienced within the A.F.M.Z. emanate from a lack of proper regulations by the constitution. The identified problems are embedded in the following key areas (See Table 2.6):

- Spiritual leadership;
- Administration;
- Financial and human resource management;
- Process of appointing leaders into positions; and
- Justice and Discipline.

Regarding the above areas, lack of standing policies, lack of stipulation of leadership terms of office and proper job descriptions, handover-take-over procedures, control of doctrinal, liturgical and ethical standards are showing deficiency among other issues. Therefore, it has been observed in Section 2.7.4 of this study that the constitution serves as a confession of faith, and a directory for worship, government and discipline (Hodge, 1878:171-172, Nel, 2017:15). Hence the presentation below of the components of a proposed A.F.M.Z. constitutional model to be established from the biblical leadership principles discussed above in this chapter.

6.2.3.1  **Presentation of the Spiritual components**

This section of the study shall set the spiritual position of the A.F.M.Z. together with its belief systems in the following order:
Table 6-2: The presentation of the preamble of the A.F.M.Z. Constitution

<table>
<thead>
<tr>
<th>Components</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name of the church and what it stands for</td>
<td>This explains the meaning of A.F.M.Z.</td>
</tr>
<tr>
<td>Foundation and principles</td>
<td>What the A.F.M.Z. believes in and is established upon.</td>
</tr>
<tr>
<td>Mission statement and vision</td>
<td>Guiding statement of purpose and vision based on the teachings of the Bible.</td>
</tr>
<tr>
<td>Confession of faith</td>
<td>Clearly outlining the declaration of A.F.M.Z.’s standpoint of what it professes as its belief system.</td>
</tr>
<tr>
<td>Pentecostal principles</td>
<td>Stating Pentecostal principles that keep the church focusing on the apostolic vision e.g. The imminent second coming of Jesus Christ.</td>
</tr>
<tr>
<td>Doctrine and liturgy of the A.F.M.Z.</td>
<td>Codifying the A.F.M.Z. doctrines and explaining clearly and spelling out the liturgical principles together with its ethos as instructions for the ministration process.</td>
</tr>
<tr>
<td>Ethical issues</td>
<td>Be clear on current ethical, moral and immoral issues e.g. position of A.F.M.Z. on homosexuality, political involvement, relationship with state, etc.</td>
</tr>
<tr>
<td>Ministries</td>
<td>The biblical ministries according to Eph. 4:1-14</td>
</tr>
</tbody>
</table>

6.2.3.2 Governance components

The governmental structures serve as managerial guidelines and stipulation of relations between main powers and functions of the church (Gavison, 2002:92). These should take the following form:

6.2.3.2.1 Assemblies

The process of assemblies’ establishment, control, jurisdiction and status should be set out clearly for the growth of the church and its harmony.

Table 6-3: The composition and status of assemblies

<table>
<thead>
<tr>
<th>Components</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Definitions of localised and centralised assemblies</td>
<td>Define the two clearly and state their form of existence and their relationship with the Province and National.</td>
</tr>
<tr>
<td>Admission of members</td>
<td>Currently the A.F.M.Z. admits its members through water baptismal certificates. There</td>
</tr>
</tbody>
</table>
must be a clear admission process that authenticates membership of the church.

Composition of the local body of elders
State who constitute the local governing body of elders and the roles of other elders outside the body of elders.

Duties of members of the board
The duties of the body in relation to the local assembly and the local pastor.

Legal status of the assembly
Every local registered assembly should have a persona with perpetual legal succession (See A.F.M.S.A. Constitution, Section 2.5).

The relationship between the assembly and the province and the national
The relationship of the local assembly and its role within the Province and National and vice versa to be clear.

Pastoral duties and powers
The pastor’s duties in the local assembly be spelt out clearly and form of supervision and control in meeting them be in place.

Right of property and finances
The assembly’s right of property, finances and its preservation in the name of A.F.M.Z. be in place.

Guidelines for ordained pastors
How the pastors are recruited into ministry be clear.

Guidelines for lay ministries
How lay ministries are appointed into positions, examination, assessment, renewal or withdrawal be clear.

Elders: Qualification and competence
Their qualifications and duties.

Deacons/Deaconess: Qualification and competence
Their qualifications and duties.

Elders/Deacon or Deaconess discharge and Re-in statement
Renewal or withdrawal be clear.

6.2.3.2.2 Appointment of Provincial and national leadership

It has been noted with concern in Section 2.7.3 of this study that the use of elections as a system of appointing leaders into positions of authority without control is creating challenges.

Table 6-4: Establishment of the Provincial and National leadership

<table>
<thead>
<tr>
<th>Components</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Qualifications</td>
<td>Qualification should be properly examined and put in place preferably to years in ministry.</td>
</tr>
</tbody>
</table>
### Components and Description

<table>
<thead>
<tr>
<th>Components</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Duties and limits of powers</td>
<td>Clear job descriptions that are in line with promoting spiritual growth and unity of the church be in place.</td>
</tr>
<tr>
<td>Term of office</td>
<td>State the number of terms each person can serve and after how long that person can be eligible again for that post, especially for the position of an overseer and President</td>
</tr>
<tr>
<td>Retirement and resignation/termination of office</td>
<td>These be clearly in place</td>
</tr>
</tbody>
</table>

6.2.3.2.3 The Intermediary body

The A.F.M.Z.’s current constitution states that the highest court of appeal is the Apostolic Council (A.F.M.Z. Constitution 2014 edition, Section 13.15). This means the process of appeal is also handled and controlled by the same executives and the overseers who might be involved in the cases brought to them for review. As established in this study in chapter 4 Fig. 4.1 that the President chairs both the A.C. and the N.W.C. meetings, a crisis can occur if cases involve him as the violator of systems49. Therefore, this study proposes an intermediary body (I.B.) responsible for monitoring, co-ordination, maintaining peace and stability within the A.F.M.Z. and being a court of appeal. This body must have the power to call and question the A.C. with the mandate vested in them by the N.W.C.

Table 6-5: The institution of the Intermediary body

<table>
<thead>
<tr>
<th>Components</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Composition</td>
<td>This body should be composed of credible former presidents, former overseers, professors and retired pastors.</td>
</tr>
<tr>
<td>Duties</td>
<td>See Fig 6.1</td>
</tr>
<tr>
<td>Procedure of meetings and remunerations</td>
<td>They should meet when a need arises and it calls for their attention. They should be remunerated per seating.</td>
</tr>
<tr>
<td>Dissolution of</td>
<td>The N.W.C. annually or triennially appoints the members of this body.</td>
</tr>
</tbody>
</table>

6.2.3.2.4 Departments

(a) Education

---

49 [www.sundaymail.co.zw](http://www.sundaymail.co.zw) date of access 5 February 2018.
(b) Theological
(c) Social Welfare
(d) Ladies’ union
(e) Young People’s Union
(f) Children’s Ministry
(g) Specialised ministries

6.2.3.2.5 Policies and Codes of conduct

This study established through empirical research in Chapter 2 that it is imminent that the A.F.M.Z. have policies and codes of conduct governing the components listed in Table 6.6 below.

Table 6-6: The necessary policies and codes of conduct within the A.F.M.Z.

<table>
<thead>
<tr>
<th>Components</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full-time workers allowances</td>
<td>Regulations of pastors allowances across the country should be in place and available to all ministers.</td>
</tr>
<tr>
<td>Appreciation of pastors, overseer and the President</td>
<td>Policies should be in place after consultations on whether appreciations should be done within A.F.M.Z. or be replaced.</td>
</tr>
<tr>
<td>On mission work and assemblies in diaspora</td>
<td>The work of the church in diaspora must be properly registered by the church and contributions to benefit the church instead of individuals.</td>
</tr>
<tr>
<td>Leadership term limit</td>
<td>Agreed term limit of overseer and the President</td>
</tr>
<tr>
<td>Electoral process</td>
<td>Policies on how elections should be conducted be drawn.</td>
</tr>
<tr>
<td>Hand-over-take-over of positions</td>
<td>This process must be in place for smooth transition, accountability and transparency.</td>
</tr>
<tr>
<td>On pastoral, overseer and President conduct</td>
<td>Instituted codes of conduct</td>
</tr>
<tr>
<td>Lay ministries</td>
<td>Instituted codes of conduct</td>
</tr>
<tr>
<td>Language policy</td>
<td>There must be a language policy for the A.F.M.Z. which takes into consideration the diversity of languages in the country. No local language should be superior to others</td>
</tr>
</tbody>
</table>

188
6.2.3.3 Administration components

The findings of this study revealed that there is a need to separate the A.F.M.Z. administration and spiritual components in terms of operations (See Section 2.3.1.2.1). There is also a need to centralise finances as shown in Section 2.7.2 of this study.

6.2.3.3.1 Financial management

To institute and provide adequate, transparent and sound financial systems in the entire church based on integrity and accountability, to achieve the highest order of financial management. The following should be considered:

Table 6-7: The necessary financial handling principles

<table>
<thead>
<tr>
<th>Components</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) Financial handling procedures</td>
<td>Controlled by professional personnel employed on full-time basis</td>
</tr>
<tr>
<td>(i) Presscribed books</td>
<td>Cash books, expenditure books, salaries data base, property record books etc</td>
</tr>
<tr>
<td>(ii) Bank accounts</td>
<td>All assemblies, provinces, departments to have bank accounts</td>
</tr>
<tr>
<td>(iii) Closing of books</td>
<td>The A.F.M.Z. shall have year-end cut off dates. All assemblies, departments, provinces and national shall submit reports at respective offices.</td>
</tr>
<tr>
<td>(iv) Financial supervision at all levels</td>
<td>System of control and monitoring at all ranks of the church.</td>
</tr>
<tr>
<td>(b) Property inventory</td>
<td>Offices must be in place at all levels for the proper upkeep of A.F.M.Z. records.</td>
</tr>
<tr>
<td>(i) Local assemblies</td>
<td>Everything in the name of the church to be on a proper inventory and record.</td>
</tr>
<tr>
<td>(ii) Provincial</td>
<td>Everything in the name of the church to be on a proper inventory and record.</td>
</tr>
<tr>
<td>Components</td>
<td>Description</td>
</tr>
<tr>
<td>------------</td>
<td>-------------</td>
</tr>
<tr>
<td>(iii) National</td>
<td>Everything in the name of the church to be on a proper inventory and record</td>
</tr>
<tr>
<td>(c) <strong>Auditing and review of books</strong></td>
<td>All church books should be audited through set up organs</td>
</tr>
<tr>
<td>(i) Appointment of auditors</td>
<td>At national level the church must annually appoint registered auditors paid by the church to audit books</td>
</tr>
<tr>
<td>(ii) Annually audited reports, assembly, province and national</td>
<td>Audited reports be presented at respective councils annually.</td>
</tr>
<tr>
<td>(iii) Appointment of external auditors for national finances</td>
<td>Done by National administration</td>
</tr>
<tr>
<td>(d) <strong>Administrative matters concerning pastors</strong></td>
<td>Pastors’ wellness programs be in place</td>
</tr>
<tr>
<td>(i) Salary structuring</td>
<td>Review of pastors’ salaries be done through the Human Resources office</td>
</tr>
<tr>
<td>(ii) Salary review</td>
<td>The process should be stated in the constitution</td>
</tr>
<tr>
<td>(iii) Annual bonus</td>
<td>Should be decided by the National administration office</td>
</tr>
<tr>
<td>(iv) Annual leave</td>
<td>All pastors should have annual, sick, maternity (lady-pastors) and holiday leave</td>
</tr>
<tr>
<td>(v) Medical aid</td>
<td>Should cover the pastor and his/her family</td>
</tr>
<tr>
<td>(vi) Pension fund</td>
<td>Shall be in place</td>
</tr>
<tr>
<td>(vii) Funeral policy</td>
<td>Should cover the pastor and his/her family</td>
</tr>
<tr>
<td>(viii) Relocation costs</td>
<td>Should be met by the church</td>
</tr>
<tr>
<td>(ix) Retired pastors’ wellness</td>
<td>A pastor of A.F.M.Z. should remain a pastor until death if he/she retired because of age or on medical grounds and a system for his/her wellness must be in place.</td>
</tr>
</tbody>
</table>
6.2.3.3.2 Human resources management

The issues of conflict and disciplinary processes were discussed in this study and assessed as calling for an institutionalised HR which will take care of matters affecting the pastors in a holistic manner. A proper representation of pastors and the A.C. should be in place to address issues affecting ministers in a godly way.

6.2.3.4 A summary of a model founded in the apostolic vision

The research respondents of this study suggested that the A.F.M.Z. Constitution should be revised and rewritten to take into consideration important aspects to improve its management systems (Section 2.7.5). The respondents also opted for a separation of the spiritual components and the administration arm (Section 2.7.2). Therefore, the key constitutional components of the A.F.M.Z. proposed for its managerial enhancement are presented graphically in Fig. 6.1 below.
Constitutional Components of the AFMZ model culled from the Apostolic vision

**SPIRITUAL COMPONENTS**
- Apostolic Founding Principles
- Mission statement & vision
- Confession of faith

- Doctrine, Liturgy & Ethical
  - Belief systems
  - Supremacy of the word of God
  - Presentation of the gospel
  - Moral & immoral aspects
  - Relationship of the church with state

**Assemblies**
- Body of elders
- Admission of member
- Local Pastor

**Ministries**
- Evangelism & Missions
- Special Ministries

**Departments**
- Ladies Union
- Young Peoples’ Union
- Children’s ministry Dept.

**Rules of Order**
Outlining the processes of conducting business meetings, and duties of members.

**National Workers’ Council (NWC)**
Supreme Governing Body of the AFMZ

**Intermediary Body (IB)**
- Have the overview of doctrine, liturgy, and ethical issues
- Co-ordinate from horizontal & vertical
- Provide spiritual guidance
- Act as a court of appeal
- Provide advice

**Apostolic Council (AC)**
- Remain as the church’s administrative arm and has supervisory role
- Policy draft & formulations

**Provincial Councils (PCs)**
- Offer grassroots controls of spiritual matters and administrations

**Provincial Committee**
- An executive arm of the PC

**Local Assembly General Council**
- General matters concerning the church should be brought from the local assembly

**ADMINISTRATION COMPONENTS**
- Management of assets, finances, inventions, investments, and AFMZ businesses, Human Resources Wellness

- Human Resources
  - Policies to be in place of how pastors’ issues and welfare are managed

- Pastors’ Wellness
  - Pensions
  - Medical aid
  - Funeral Policy

- Pastors’ Representative Body

- Departments
  - Education
  - Theological Seminary
  - Social Welfare
  - Retired Pastors
  - Projects

**Finances**

**Auditing**

**Handling Procedures**

**Investments**

Figure 6-1: Proposed Constitutional components of the A.F.M.Z. model culled from the apostolic vision
Key to Fig. 6.1 is the introduction of the Rules of Order within the A.F.M.Z.’s constitution to provide guidelines, processes, duties of office bearers and councillors, provide controls in meetings etc. The other, yet important component, is the introduction of the Intermediary Body (I.B.) which should be constituted according to Table 6.5 of this study. This board of apostolic fathers serves to provide supervisory and control roles within the church at all ranks and be a court of appeal. It is also supposed to oversee the A.C. to avoid manipulation, violation and abuse of office by the A.C. The IB should work directly under the N.W.C. and its enforcement is the Word of God and the A.F.M.Z. confession of faith and its constitution.

Therefore, the study suggests that the proposed model founded in the apostolic vision for the management of the A.F.M.Z. is for the current period and situation but not a permanent standard for the A.F.M.Z. Improvements and modifications particularly because of the dynamics in the needs, with broadened consultations are encouraged and recommended. The study has provided some important considerations for the successful implementation of the model founded in the apostolic vision in Section 6.5 of this study.

6.3 SUMMARY OF THE STUDY

According to the problem statement of this thesis in Section 1.5, the aim of this study was to develop a model founded in the apostolic vision for the management of the A.F.M.Z. This aim was pursued by attempting to answer research objectives (See Section 1.8) and research questions (See Section 1.6.1) with the goal subsequently to answer the main research question of the study (See Section 1.6). To achieve the above aim of the study, an empirical study was conducted which involved the A.F.M.Z. leadership at almost all levels. The study also reviewed relevant literature for establishing principles from the historical Pentecostal and apostolic heritage and biblical principles for the management of the church (See Chapter 5). The research objectives and research questions were answered on a chapter basis (See Section 1.14).

Chapter 1 of this thesis addressed the background of the study and the problem statement. The chapter also outlined the aim and objectives of the study. The need for a managerial model founded in the apostolic vision was introduced through the theoretical argument. Furthermore, the methodology for the study was outlined together with the ethical considerations of the study.

In Chapter 2 a description of the methods adopted in the empirical study process of data collection and analysis was provided. The focus of the chapter was to show the current managerial challenges within the A.F.M.Z. (See Section 2.3). The chapter also investigated the knowledge among the
A.F.M.Z. of the historical Pentecostal and apostolic vision. The chapter further demonstrated the concerns regarding the A.F.M.Z.’s current spiritual and administrative leadership structure (Section 2.3.1). The following key aspects were identified as areas for review among others: centralisation of A.F.M.Z. funds and resources, leadership term limit for the church President and overseers and the avoidance of church politics and power wrangles. The challenges experienced within the church due to its current constitution were highlighted (See Section 2.3.2). The chapter also evaluated the management systems of other churches (Section 2.6) and identified notable areas to be borrowed for the management of A.F.M.Z.

Chapter 3 reviewed relevant literature on the structures of leadership within the New Testament (See Section 3.2.1) and elaborated on the confessional heritage of the apostolic creed (Section 3.2.2). The study in this chapter demonstrated the dynamics of leadership capabilities among the Pentecostals and identified key personalities who brought Pentecostalism to Africa and the local key figures (See Section 3.3). The managerial challenges encountered by the Pentecostals were stated as well (Section 3.4.2). The chapter also established the managerial competence drawn from the Pentecostal heritage (Section 3.5). For the benefit of the study, the history of the A.F.M.S.A. and A.F.M.Z. were given together with important personalities who were instrumental for the growth of A.F.M. in these two countries (Section 3.6). Finally, the chapter provided the A.F.M.S.A. and A.F.M.Z.’s vision and structure (See Sections 3.8 & 3.9 respectively). Doctrinal beliefs and tenets were outlined as well.

Chapter 4 provided the historical causes for the challenges facing the Pentecostal churches today (Section 4.2). The chapter also gave the management models of the A.F.M.S.A., A.F.M.Z. and R.C.S.A.

Chapter 5 examined some authors’ views on the biblical principles for church management (Section 5:2). A review study was done on parts of Scripture to glean guidelines for the management of the church (See Section 5.2.1). The chapter also did exegetical research to show Jesus’ teachings on leadership deduced from the gospels (Section 5.3.1). The chapter presented the structure of the leadership roles according to 1 Peter 4-5 and Acts 6 to identify leadership and management principles (See Sections 5.3.2.3 & 5.3.2.6 respectively).

Chapter 6 provided a model founded in the apostolic vision for the management of the A.F.M.Z. (Section 6.2). The study was concluded by summarising key areas of the thesis (Section 6.4). It also gave the recommendations for the implementation of a model designed (See Section 6.5). Finally, the chapter gave the recommendations for future research (Section 6.6).
6.4 SUMMARY OF THE RESULTS OF THE STUDY

Through the findings of this study, the following results have been reached:

(1) For the spiritual component and administration of the A.F.M.Z. to remain effective and relevant for the church’s growth and health management systems, a clear separation of the spiritual component and administration of the church must be implemented and observed. This should be done through successful policy implementation and be supported by qualified personnel for the administration. Hence the maintenance of the two components as of equal importance will enhance the holistic growth of the church.

(2) The A.F.M.Z. proved to have great discrepancies in meeting the pastorate’s wellness due to the lack of uniform salaries paid to pastors. The study revealed that a sincere consultation is needed to see the relevance and feasibility of centralisation of A.F.M.Z. funds and resources to avert these discrepancies as well as to foster developmental projects especially at National level.

(3) The church politics and leadership wrangles have been identified as affecting negatively the unity and the effectiveness of the message of the church both within the A.F.M.Z. and in the community at large. The study established that the association of leadership positions with monetary benefits and the way elections are conducted create fights and ungodly smear campaigns of one another. Hence the need for order and policies to manage the election processes and stipulations necessary for leadership roles. Terms of office and the benefits accompanying the positions should be constitutionalised and be policy-guided.

(4) The teaching of the historical Pentecostalism and apostolic vision should be emphasised at the grassroots level of the A.F.M.Z. and be a guidance for the maintenance of the Pentecostal spirit within the church.

(5) The general research respondents proved to believe that the A.F.M.Z. is on average still ministering in line with the historical Pentecostal apostolic vision, though the church is no longer giving preference to the two key characteristics that distinguishes it: The baptism in the Holy Spirit and the Great Commission. The respondents conceded that great emphasis should be placed in making the believers understand the presence of the Holy Spirit in their lives.
(6) The study revealed that the current challenges faced by A.F.M.Z. are mainly due to its current constitution. The institution of an effective constitution drawn up through broad consultation with all church stakeholders is imminent.

(7) The biblical principles of church leadership and management identified in chapter 5 of this study should always be visited as guidelines to be gleaned by the leadership for the management of the A.F.M.Z.

(8) Different options are available for the improvement of the management of the A.F.M.Z. The competency model founded in the apostolic vision proposed by this study offers improvement options for the way to go in managing the A.F.M.Z. Thus, the A.F.M.Z. and its leadership should embrace principles and values that will enhance the ethos of pentecostalism within the church for its growth and continued establishment.

6.5 RECOMMENDATIONS FOR THE IMPLEMENTATION OF A MODEL FOUNDED IN THE APOSTOLIC VISION FOR THE MANAGEMENT OF THE A.F.M.Z.

Considering the views and contributions of the respondents of this study and the review of literature, it is important to provide recommendations for the successful implementation of the proposed model in this section.

(1) Commitment to biblical principles of managing the work of God and servanthood leadership attitude should be encouraged to be the guiding purpose.

(2) Formulation of the constitution, policies and codes of conduct should be in line with the Word of God and serve the purpose of advancing the gospel of salvation and peace.

(3) The process of drafting, amending, making changes in the constitution should never be driven by personal needs or greed but be done for the emancipation of the church of God. Therefore, free and wide consultation should be the norm (See Section 2.3.2.1).

(4) As observed in the R.C.S.A. model, the focus should never be placed on leaders but on God as the Head of the church. The leader should always be willing to provide the gifts of service bestowed to him/her by God for the edification of the body of Christ.
6.6 RECOMMENDATIONS FOR FUTURE RESEARCH

This study recommends the following areas for further research:

(1) It is recommended that an enquiry be conducted on developing an effective framework that can draw a clear separation between the spiritual arm and the administration of the A.F.M.Z. for it to remain effective in all these aspects.

(2) Study should be recommended for developing competent leaders within Pentecostal churches who serve in accordance with the principles of the New Testament, as contemporary leaders who maintain the primitive principles and ethos of the Bible and emulate the servanthood attitude of Jesus Christ.

(3) More research is recommended in coming up with an effective, transparent and accountable system of appointing leaders into positions within the Pentecostal churches in Zimbabwe.

(4) Since the emergence of materialistic, profiteering, prophetic and healing and delivarance ministries in Zimbabwe, research is recommended to expose false doctrine or heresy propagated which has confused people and deterred them from accepting the true gospel of salvation. How can a breed of strong charactered, theologically, spiritually sound and effective ministers of the Word be trained to stand up against such deceptiveness and blasphemous type of gospel taking centre stage in Zimbabwe?

6.7 CONCLUSION

This chapter provided a proposed model founded in the apostolic vision to answer the main question of the study. It also gave the summary of the study which presented the main content of each chapter of the thesis and answering the objective of each chapter. The chapter gave a summary of the results of the study to reveal the areas highlighted in the research process.

The chapter then provided the recommendations for the successful implementation of the model founded in the apostolic vision for the management of the A.F.M.Z. Furthermore, the chapter gave the recommendations for further research that can assist in improving the management of the A.F.M.Z. and broaden knowledge.
BIBLIOGRAPHY


Anderson, A. 2009 The vision of the Apostolic Faith: early Pentecostalism and world mission, Swedish missiological themes, 97,3


Andrew, D.N. 2005 From vision to structure: assessing the Apostolic Faith Mission of South Africa in the light of the one, holy, catholic and apostolic church, Cape Town: University of Western Cape. (Thesis PhD).


Barentsen, J. 2011 Emerging leadership in the Pauline mission, a social identity perspective on local leadership development in Corinth and Ephesus, Pickwick: Eugene.


Clarke, A.D.  2000 Serve the community of the church, Christians as leaders and ministers, , Grand Rapids: Eerdmans.


Cox, H. 1995 Fire from heaven: the rise of Pentecostal spirituality and reshaping of religion in the Twenty-First century, Reading: Addison-Wesley.


Davison, L. 1972 Pathway to power, New Jersey: Watchung.

Downing, F.G. 2013 Order and (dis) order in the first Christian century, a general survey of attitudes, Boston: Brill.


Flynn, S, I. 2013 Transformational and transactional leadership, research starters: Sociology (Online Edition), http://eds.a.ebscohost.com.nwulib.nwu.ac.za


Fowl, S.E. 2012 Ephesians, a commentary, Louisville: John Knox Press.


Hodge, C. 1878 Discussions in church polity, New York: Charles Scribner’s Sons.

Hoehner, H.W 2002 Ephesians, an exegetical commentary: Baker Academia.


Hybels, B. 2009 Courageous leadership: field-tested strategy for the 360° leader, Grand Rapids: Zondervan.


Kuiper, B.K. 1951 The church in history, Michigan: Grand Rapids.


Lindsay, G. 1972  John G. Lake- Apostle to Africa, Dallas


MacArthur, J.F. 1994  Reckless faith : when the church loses its will to discern, Wheaton: Crossway.


Magezi, V. 2015 ‘God-image of servant king as powerful but vulnerable and serving: towards transforming African church leadership at an intersection of African kingship and biblical kingship to servant leadership’, HTS Teologiese Studies/Theological Studies 71(2), 1-9.


Manicapost.co.zw/afm-turns-a-milestone-100-year/ Date of access 03 March 2017.


Michel, K.A. 2014 An examination of leadership principles in Matthew 23: Jesus’ authentic transformational leadership approach compared to the Pharisees’ pseudo-transformational


Nel, M. 2015a An attempt to define the constitutive elements of Pentecostal spirituality, In die skrifling, 49(1), Art. http://dx.doi.org/10.4102.

Nel, M. 2015b Identity-driven churches, who are we and where are we going?, Wellington: Biblecor.


Nel, M. 2017a (to be published) Church and war: a change in hermeneutical stance among Pentecostals. Journal Verbum et Ecclsia: AOSIS.

Nel, M. 2017b Pentecostal hermeneutical considerations about women in ministry: UNISA.

Nel, M. 2017c Pentecostal talk about God: attempting to speak from experience. Journal HTS Theological studies, 73(3).

Nel, M. 2012 The process of unification of the AFM of SA, Potchefstroom: North West University (NWU).


Patterson, E.  2008  Christianity and power politics themes and issues in Patterson, E. ed, Christianity and power politics today: Christian realism and contemporary political dilemmas, New York: Palgrave Macmillan.


Reeder, H.L.  2008  The leadership dynamic, a biblical model for raising effective leaders, Wheaton: Good News.


Robeck, C.M. 1986 Pentecostals and the Apostolic Faith: implications for ecumenism, PNEUMA; The Journal of the society for Pentecostal studies, Fall: 61-84.


Smit, J. 2018 The decline of reformed church polity in South Africa, in die skriflig 52(3), 92309.

Smit, J. 2017 Martin Luther’s theology and Calvinistic church orders and church polity in Herman, J.S, Marius, J. & Van Ravenswaay, J.L. (eds), Luther and Calvinism: image and reception of Martin Luther in the history and theology of Calvinism, Bristol: Vandenhoeck & Ruprecht.

Strauch, A. 1995 Biblical eldership, an urgent call to restore Biblical church leadership, Littleton: Lewis and Roth.


Tamirepi, F. 2013. HIV and AIDS the primary health care delivery system in Zimbabwe: a quest for a spiritual and pastoral approach to healing, US. (Thesis- PhD).

The church order of the Gereformeerde churches in South Africa


Tushima, C. 2016 Leadership succession patterns in the apostolic church as a template for critique of contemporary charismatic leadership succession patterns. HYS Theological studies, 72(1).


Woodbridge, N. 2014 The EDNA model for doing research in practical theology: a biblical approach, Conspectus, 17: 89-121.


www.afm-ags.org/our structure, date of access: 14/02/2017

www.afminzimbabwe.com

www.dictionary.com /online dictionary, access date of 02 December, 2016.


www.sundaymail.co.zw date of access 5 February 2018


PARTICIPANT INFORMATION LEAFLET AND CONSENT FORM FOR


REFERENCE NUMBERS:

PRINCIPAL RESEARCHER: Chazani Ndlovu

ADDRESS: Die Karoo, 15, Borcherd Street, Potchefstroom, SA.

CONTACT NUMBERS OF THE RESEARCHER +27 617715246; +263 772 833 407

You are being invited to take part in a research project that forms part of my PhD in Pastoral studies. Please take some time to read the information presented here, which will explain the details of this project. Please ask the researcher any questions about any part of this project that you do not fully understand. It is very important that you are fully satisfied that you clearly understand what this research entails and how you could be involved. Also, your participation is entirely voluntary and you are free to decline to participate. If you say no, this will not affect you negatively in any way whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part.
This study has been approved by the Health Research Ethics Committee of the Faculty of Health Sciences of the North-West University (NWU............) and will be conducted according to the ethical guidelines and principles of the international Declaration of Helsinki and the ethical guidelines of the National Health Research Ethics Council. It might be necessary for the research ethics committee members or relevant authorities to inspect the research records.

7 What is this research study all about?
- The desire to see the AFM in Zimbabwe at this stage of time, revisit its policies, processes of ministration and management approaches as guided by the Apostolic vision is the key motivation for soliciting your views to enable the carrying out of this study. This academic research aims to propose a model founded for the management of the AFM in Zimbabwe, that will enhance the pursuit of the Apostolic vision to remain aligned to the principles of the New Testament

8 Why have you been invited to participate?
- Because you are considered as part of the and your views can contribute for the better management of the A.F.M. Z.

9 What will your responsibilities be?
- You will be expected to freely and voluntarily respond to the questions in the questionnaire and stating your views independently

10 Will you benefit from taking part in this research?
- The direct benefits of participation are your valued involvement in coming up with a resourceful work that will see the A.F.M.Z achieving its core business in its ministration.
- Indirect benefits are that the Christian church at large may also make use of the outcome of the research. There are no risks in getting or in taking part in this research as information gathered will be treated confidentially and names of participants will be not revealed at all.
- If there are risks at all, there are so minimal than the benefits which outweigh the risks

11 What will happen in the unlikely event of some form of discomfort occurring as a direct result of your taking part in this research study?
- If during your participation you feel you want to discontinue participating in the research, you are free to do so without any fault levelled against you. If you feel again that you need clarification or wish to air your grievances or discontent, you are free to contact the NWU ethics committee on numbers supplied to you.

12 Who will have access to the data?
- The principal researcher, Chazani Ndlovu and the research supervisor Prof. Gert Breed will have access to the data collected and destroy the papers after documentation.

Will you be paid to take part in this study?
No. You will not be paid in taking part in this study. However, your participation is highly appreciated and valued.

**Is there anything else that you should know or do?**

- You can contact Chazani Ndlovu on +27 617715246/+263 772 833 407 or email: ndlovuchazani@gmail.com if you have any further queries or encounter any problems.
- You can contact the Health Research Ethics Committee via Mrs Carolien van Zyl at 018 299 2094; carolien.vanzyl@nwu.ac.za if you have any concerns or complaints that have not been adequately addressed by the researcher.
- You will receive a copy of this information and consent form for your own records.

**How will you know about the findings?**
The results will be used for academic purpose in the development of my Doctoral thesis (PHD) at North-West University; Potchefstroom Campus.

**Declaration by participant**

By signing below, I ............................................................. agree to take part in a research study entitled: The management of the Apostolic Faith Mission in Zimbabwe: A model founded in the apostolic vision.

I declare that:

- I have read this information and consent form and it is written in a language with which I am fluent and comfortable.
- I have had a chance to ask questions to both the person obtaining consent, as well as the researcher and all my questions have been adequately answered.
- I understand that taking part in this study is voluntary and I have not been pressurised to take part.
- I may choose to leave the study at any time and will not be penalised or prejudiced in any way.
- I may be asked to leave the study before it has finished, if the researcher feels it is in my best interests, or if I do not follow the study plan, as agreed to.

Signed at (place) ...................................................... on (date) ............................ 20....

.......................................................... ..........................................................
Signature of participant                       Signature of witness

**13 Declaration by person obtaining consent**
I (name) …........................................ declare that:

- I explained the information in this document to ........................................
- I encouraged him/her to ask questions and took adequate time to answer them.
- I am satisfied that he/she adequately understands all aspects of the research, as discussed above
- I did/did not use an interpreter.

Signed at (place) ........................................ on (date) .................. 20....

.............................................................. ..............................................................
Signature of person obtaining consent Signature of witness

14 Declaration by researcher

I (name) ........................................ declare that:

- I explained the information in this document to ........................................
- I encouraged him/her to ask questions and took adequate time to answer them.
- I am satisfied that he/she adequately understands all aspects of the research, as discussed above
- I did/did not use a interpreter.

Signed at (place) ........................................ on (date) .................. 20....

.............................................................. ..............................................................
Signature of researcher Signature of witness
ANNEXURE B: LANGUAGE EDITOR’S DECLARATION

Declaration

This is to declare that I, Maria E Nelson, accredited language practitioner of the South African Translators’ Institute have language edited the thesis by C. Ndlovu with the title *The management of the Apostolic Faith Mission in Zimbabwe: A model founded in the Apostolic vision* Thesis submitted for the degree Doctor of Philosophy in Pastoral Studies at the North-West University

Promoter: Prof G Breed

Examination March 2018

27017192

Dr. Maria E Nelson
Accredited Language Practitioner,
South African Translators’ Institute
Membership no. 1000036
Date: 7 February 2018

215
ANNEXURE C:  THE QUESTIONNAIRE FOR SOLICITING VIEWS ABOUT A RESEARCH ON THE MANAGEMENT OF THE APOSTOLIC FAITH MISSION IN ZIMBABWE: A MODEL FOUNDED IN THE APOSTOLIC VISION

Dear Beloved A.F.M Leadership, Pastors and saints

Greetings to you all in the precious name of the Lord Jesus Christ.

The desire to see the AFM in Zimbabwe at this stage of time, revisit its policies, processes of ministration and management approaches as guided by the Apostolic vision is the key motivation for soliciting your views to enable the carrying out of this study. This academic research aims to propose a reviewed model for the management of the AFM in Zimbabwe, that will enhance the continued pursuit of the Apostolic vision to remain aligned to the principles of the New Testament.

The results will be used for academic purpose in the development of my Doctoral thesis (PHD) at North-West University; Potchefstroom Campus, South Africa. All information will be used in aggregate and strictly treated confidentially, and individual responses will not be identified or revealed. I request you to spend your precious time to respond earnestly to the questions below.

Thank you very much for your participation.

Rev. Chazani Ndlovu

NB: A message shall be sent to you through possible means you may have supplied to me to inform you on when or how to collect your completed questionnaire.

Part 1: Personal Particulars [ name not important]

1 Gender- 1. Male☐ 2. Female☐

2 Where does your current age fall in the ranges below [tick the range of years below]?
   15-35☐ 36-45☐ 46-65☐ 66 and above☐

3 Position held in Church:[tick all that apply]

   National Level ☐
To what extent are you aware of the historical Pentecostal vision of the AFM in Zimbabwe?
(Tick the most appropriate from below)

<table>
<thead>
<tr>
<th>To a Very Small Extent</th>
<th>2 To a Small Extent</th>
<th>3 To a Moderate Extent</th>
<th>4 To a Large Extent</th>
<th>5 To a Very Large Extent</th>
</tr>
</thead>
</table>

NB: If the answer is to a very small or to a small extent above skip question 5 below.

If either to a moderate, large or very large extent [in question 4 above], what are the main components/areas of importance of the vision?

.................................................................
.................................................................
.................................................................
.................................................................
.................................................................

If to a small or very small extent [in question 4 above], Why? [tick all that apply from the list below].

(5) Not educated about □
(6) No reading resources available

(7) Heard of it long back [no regular reminder]

(8) Other[specify]……………………………………………………………………………………………………

To what extent Is the AFM in Zimbabwe still ministering in line with the historical apostolic vision? (Tick the most appropriate from below)

<table>
<thead>
<tr>
<th>1. To a Very Small Extent</th>
<th>2. To a Small Extent</th>
<th>3. To a Moderate Extent</th>
<th>4. To a Large Extent</th>
<th>5. To a Very Large Extent</th>
</tr>
</thead>
</table>

**NB: If the answer is 1 or 2 above skip question 9 below.**

If to a moderate, large or very large extent [in question 7 above] please explain…………………………………………………………………………………………………………………………
…………………………………………………………………………………………………………………………
…………………………………………………………………………………………………………………………
…………………………………………………………………………………………………………………………
…………………………………………………………………………………………………………………………
…………………………………………………………………………………………………………………………
…………………………………………………………………………………………………………………………
…………………………………………………………………………………………………………………………

9 What strategies do you suggest for the A.F.M.Z to improve/introduce in order to keep the main focus of the vision in the contemporary context?

............................................................................................................................
............................................................................................................................
.............................................................................................................................
.............................................................................................................................
.............................................................................................................................

10 To what extent are you satisfied with the current spiritual and administrative leadership structure of the AFM in Zimbabwe? (Tick the most appropriate from below)
11 If to a moderate, large or very large extent [in question 11 above] please explain?

12 If to a very small extent to a smaller extent [in question 11 above] please state your areas of concern

13 To what extent are the following church management related challenges experienced within AFM in Zimbabwe today? [tick all that apply from below]

<table>
<thead>
<tr>
<th></th>
<th>1. To a Very Small Extent</th>
<th>2. To a Smaller Extent</th>
<th>3. To a Moderate Extent</th>
<th>4. To a Large Extent</th>
<th>5. To a Very Large Extent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spiritual leadership</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Administrative</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Financial management</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Electoral procedure</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
14 What challenges do you think AFM in Zimbabwe is facing because of its constitution? [tick all that apply from below]

<table>
<thead>
<tr>
<th></th>
<th>1. To a Very Small Extent</th>
<th>2. To a Small Extent</th>
<th>3. To a Moderate Extent</th>
<th>4. To a Large Extent</th>
<th>5. To a Very Large Extent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spiritual leadership</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Administrative</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Financial management</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Electoral procedure</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Disciplinary processes</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conflict management</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other [specify]</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

15 What good lessons do you think AFM in Zimbabwe can learn from the management systems of other churches from the aspects listed below?

(9) Spiritual leadership  □

(10) Administrative □
11. Financial management

12. Electoral procedure

13. Disciplinary processes

14. Conflict management

15. Other [specify]

16. If there are some notable or key areas, what do you think can be borrowed?

..........................................................................................................................
..........................................................................................................................
..........................................................................................................................
..........................................................................................................................
..........................................................................................................................
..........................................................................................................................
..........................................................................................................................
..........................................................................................................................
..........................................................................................................................
..........................................................................................................................

17. What constructive suggestions do you have for the improvement of the management of the AFM in Zimbabwe?

..........................................................................................................................
..........................................................................................................................
..........................................................................................................................
..........................................................................................................................
..........................................................................................................................
..........................................................................................................................
..........................................................................................................................
..........................................................................................................................
..........................................................................................................................
..........................................................................................................................

Thank you for your cooperation

(Compiled by Chazani Ndlovu, PHD student: North-West University; Potchefstroom-Campus)
(Approved by Dr. Suria Ellis Faculty of Statistics)
(Promotor Prof. Gert Breed, Faculty of Theology)
ANNEXURE D: INTERVIEW GUIDE

Guided Interview Questions

The management of the Apostolic Faith Mission in Zimbabwe: A model founded in the Apostolic vision

This interview guide focuses on the need for the AFM in Zimbabwe to revisit its policies, processes of ministration and management approaches to remain aligned to the Apostolic vision as emulated by the New Testament.

I know, you are being a member of the AFM in Zimbabwe, you will agree with me that the Church is presently one of the fastest numerically growing Pentecostal churches in the country. This interview therefore seeks to engage with you so that your views will help provide an evaluation process to see if there can be a possibility for coming up with a contextual model founded in the apostolic vision for the management of the AFM in Zimbabwe which will enhance its continued ministration at this stage.

Questions:

1. How do you view the AFMZ’s management systems in relationship to the continued adherence of the apostolic vision?
2. In your own opinion, do you think the AFMZ is still ministering in line with the apostolic vision?
3. Can you say the AFMZ is still maintaining the historical spirituality in its ministration?
4. What do you say about the AFMZ’s administrative structure today?
5. Do you think centralisation of AFMZ’s resources can be a solution to its current challenges?
6. What can you say about the issue of appreciation within the AFMZ at assembly, provincial and national level, is it a good thing for the church to keep?
7. Conducting elections is the system followed by the AFMZ to date, what is your observations in using this system?
8. What constitutional challenges are experienced by AFMZ today?
9. What can you say about the way AFMZ manages conflicts within the church in generally?
10. What do you think can be borrowed by AFMZ from other churches to improve its management systems?
11. What other views or contributions can you offer to this study?

Thank you very much for your cooperation and contributions. If you happen to have any other important issues to be considered, do not hesitate to call, e-mail, or text through my contacts.
ANNEXURE E: APPROVAL LETTER FROM A.F.M.Z.

APOSTOLIC FAITH MISSION IN ZIMBABWE
HEAD OFFICE

22 November 2016

TO WHOM IT MAY CONCERN

Dr. CHIZARI NOLOVU

RE: PERMISSION TO CONDUCT AN ACADEMIC RESEARCH ABOUT AFM IN ZIMBABWE

This letter testifies that Pastor Chizari Nolovu, who is doing academic research on the topic The Pursuit of the Apostolic Vision: a Foundational Management Model for the AFM in Zimbabwe, has been granted permission to do his research in the AFM in Zimbabwe.

He will be conducting interviews with different members of the church. May you please assist him in this endeavor.

Yours for and on behalf of the AFM Executive

[Signature]

Rev A D Madziva
AFM IN ZIMBABWE
GENERAL SECRETARY