Apostolic Faith Mission In Zimbabwe Constitution

This work, designed for readers pursuing in-depth academic study of Pentecostal theology, traces the origins of the Apostolic Faith Mission (A.F.M.) in Zimbabwe from the Azusa Street revival in Los Angeles, and is based on a dissertation completed for the M.Th. in Systematic Theology degree at UNISA. Pentecostalism spread to South Africa with the founding of Apostolic Faith Mission of South Africa, and in face of stiff resistance from government authorities and established mainline churches, it spontaneously filtered into Zimbabwe. A theological survey of the main tenets of Pentecostalism helps us to discover the Pentecostal tenets adopted in Apostolic Faith Mission, from inception through to Apostolic Faith Mission in Zimbabwe. An overview of the Pentecostal experiences in Apostolic Faith Mission reveals dynamism in Pentecostalism. Four phases of Pentecostal experiences are discerned, resulting in various congregations of the same Church behaving and believing differently. The work also seeks to contribute towards reconciling the diverging Pentecostal views in Apostolic Faith Mission.

Using the concept of a “religious market”, this volume explores how African Traditional Religions and churches within Prophetic Pentecostalism in Zimbabwe seek to attract and retain members and clients. Chapters provide extensive coverage of two of the leading churches, namely, Emmanuel Makandiwa's United Family International Church (UFIC) and Walter Magaya's Prophetic Healing and Deliverance Ministries (PHD). Contributors also explore the strategies adopted by Pentecostalism in general, while others focus on African Traditional Religions. They show that although Prophetic Pentecostalism has gained a significant share of the market in Zimbabwe and in Southern Africa in general, it is not without controversy. In particular, it has been associated with the abuse of women and exploiting members and clients for financial gain. Innovation and Competition in Zimbabwean Pentecostalism is an important contribution to understanding the marketization of religion.

This edited book offers an engaging portrait into a vital, religious movement inside this southern Africa country. It tells the story of a community of faith that is often overlooked in the region. The authors include leading scholars of religion, theology, and politics from Botswana and Zimbabwe. The insights they present will help readers understand the place of Pentecostal Christianity in this land of many religions. The chapters detail a history of the movement from its inception to the present. Chapters focus on specific Pentecostal churches, general doctrine of the movement, and the movement’s contribution to the country. The writing is deeply informed and features detailed historical, theological, and sociological analysis throughout. Readers will also learn about the socio-political and economic challenges of the faith in Zimbabwe as well as the theoretical and methodological implications raised by the Pentecostalisation of society. The volume will serve as a resource book both for teaching and for those doing research on various aspects of the Zimbabwean society past, present, and future. It will be a good resource for those in schools and university and college departments of religious studies, theology, history, politics, sociology, social anthropology, and related studies. Over and above academic and research readers, the book will also be very useful to government policy makers, non-governmental organizations, and civic societies who have the Church as an important stakeholder.

Pentecostalism in Apostolic Faith Mission (A.F.M.), LAP Lambert Academic Publishing

A comprehensive history of Christianity in the century when it truly became a global religion.

Now in its second edition, Christianity as a World Religion locates Christianity within its global context. Structured by geographical region, it covers Asia, Africa, Europe, Latin America and the Caribbean, North America, and Oceania. It deals with four dimensions of Christianity in each context: Christian history, churches and society, interreligious relations, and distinctive worship and theology. Study questions and further reading suggestions are provided in each chapter. Fully updated throughout, this second edition now includes: - A new chapter covering Christianity in Oceania - Further analysis of the early growth of Christianity in Asia and Africa - Coverage of research trends in migration, theologies of prosperity, and the role of local agents in evangelization - Coverage of global interconnections and networks, new movements, global Catholicism, Christian political engagement and persecution of Christian communities - A thorough revision of the conclusion, including reflection on the discipline of world Christianity and its implications for theology - 40 images and maps - Chapter summaries - Extra resources online including a timeline and weblinks - New text design and layout, making the text more student-friendly and accessible Christianity as a World Religion is ideal for courses on World Christianity, Christianity as a Global Religion, the History of Christianity and contemporary Christian theology.

This book tells the truth about what happened and is still happening in Zimbabwe, concerning local religions and Christianity. This book will lead you to seek and search the truth from the Bible so that people will determine their relationship with God. Are you following God the right way or wrong way? This book will help. (A portion of proceeds from the sale of this book is going to help funding some disadvantaged children of Zimbabwe to build their better lives through education)

Global Voices on Biblical Equality is a fresh look at the contextualizing of gender equality throughout the world. Biblical equality is a burgeoning, global reform movement led by scholars and leaders not only in North America but also on every continental landmass in the world. What inroads is biblical equality making around the globe? What is its appeal? What still needs reform? How is biblical equality transforming each culture? In this book, female and male writers who are ethnically part of every continent explore the contextual challenges, successes, and adaptations of engaging the biblical text on gender and ministry. The contributors write on Asia and Asian America (India, China, Korean America), Africa (Zimbabwe)and African America Indigenous America and Latin America (Native America, Hispanic America, Brazilian America), and Western Europe and Australia and North America. The editors and authors are Aida Besancon Spencer, William David Spencer, Ranked Adjunct, and Mimi Haddad. Other contributors are Ellen Alexander, Beulah Wood, Cecilia Yau, Matthew D. Kim, Constantine M. Murefu, Darin Vincent Poullard, Sandra Gatlin Whitley, Awilda Gonzalez-Tejera, John Runyon, and Eliana Marques Runyon, Elke Werner, Roland Werner, Kevin Giles, and Roberta Hestenes.

Introducing an emerging academic field known as African British Theologies, this publication explores the significant presence of African Christianity in Britain. Featuring contributions from twelve scholarly African pastors engaged in ministry and theology in Britain, this book is a unique expression of theology from African Christians,
contextualizing the gospel for a multicultural British society. Under three key areas of missiology, contextual constructive theology and transformative practical theology the contributors interact with topics such as reverse missiology, African pneumatology, prosperity gospel, and urban mission. This book rigorously examines new contexts of Christianity and articulates new theological perspectives that are required to understand twenty-first-century ministry, not only in urban Britain, but also across the world. Apostoloc faith mission -- apostolic vision -- a model founded -- management.

The volume constitutes Klaus Fiedler's crowning contribution to scholarship. Essays in the first half of the book focus on Malawian Christianity and how contrasting Powers, Gospel and Secular, engage each other, creating social, political and cultural conflict in the process. In the second half, Fiedler examines general missiological themes. These essays provide a broader missiological background, offering a theoretical framework necessary for appreciating the essays in the first half. He concludes with a chapter that reviews selected seminal books on themes under study. Throughout the volume Fiedler applies the "restorationist revival theory" he constructed in The Story of Faith Missions, an earlier 1994 work putting emphasis on non classical missions and churches, not systematically covered in earlier scholarship. This volume, the first of its kind on Malawian Christianity, will long remain an indispensable text for those interested in Missiology and Malawian Christianity.

Pentecostalism in Malawi aims to fill a gap in the historiography of Pentecostalism in Malawi by approaching it from historical and theological perspectives. Mostly constructed from oral sources, local histories and interviews conducted in Malawi, South Africa, Zimbabwe and Germany, the book traces the history of the apostolic faith mission from its 'machona' (migrant labour) beginnings, through the spread of the missionaries, to its position on the social and religious landscape in the postcolonial period. The work concludes with some reflections on why Pentecostalism has been so successful in Africa. This collection derives from a conference held in Pretoria, South Africa, and discusses issues of indigenous knowledge systems (IKS) and the arts. It presents ideas about how to promote a deeper understanding of IKS within the arts, the development of IKS-arts research methodologies, and the protection and promotion of IKS in the arts. Knowledge, embedded in song, dance, folklore, design, architecture, theatre, and attire, and the visual arts can promote innovation and entrepreneurship, and it can improve communication. IKS, however, exists in a post-millennium, modernizing Africa. It is then the concept of post-Africanism that would induce one to think along the lines of a globalized, cosmopolitan and essentially modernized Africa. The book captures leading trends and ideas that could help to protect, promote, develop and affirm indigenous knowledge and systems, whilst also making room for ideas that do not necessarily oppose IKS, but encourage the modernization (not Westernization) of Africa.

The role of women in the Zimbabwean Christian faith communities, particularly in a Pentecostal context, has been subject to a patriarchal and masculine environment, as well as to African cultural systems. In order for women to rise to greater visibility than was the case up till now, a dynamic process of conscientisation was needed, among others through research and a deliberate input for change. This study focuses on the Apostolic Faith Mission in Zimbabwe, as an exemplar of the Pentecostal tradition in Africa. The AFM is the oldest Pentecostal church in Zimbabwe. The church celebrated hundred years of existence internationally and sixty years locally in 2008. During this time women have not risen in its structures to positions of overseers or president. The study traces the role of women in the history of Zimbabwe, that is the pre-colonial, colonial and post-colonial periods. The aim is to identify how their role was seen and how it functioned in relation to the role of male persons in the Church. Women's leadership in the Church as it has evolved over time and the present challenges, will be investigated. The study examines the leadership styles and types in the AFM in Zimbabwe and ascertains where women fit in. To this end, the church's constitution will be reviewed. The prevalent theological discourse with regard to the status of women in church leadership and how this functions in the AFM in Zimbabwe, will be analysed. The study shows that the constitution of the AFM does not specify the election of women into higher offices in the church structures. They are allowed to be ordained as pastors and serve in this office but do not have the opportunity to take up a higher office because the system of the church does not allow them to do so. Therefore, some women who feel deprived of their equal right to leadership leave the church to found their own ministries where they become the president and gain the highest authority. Their husbands serve in support of them. This represents a reversal of the roles that are prevalent in the AFM.


This book examines why Zimbabwean immigrants in Britain should be viewed as a product of ethno-racial identities and prejudices developed and nurtured during the colonial and post-colonial phases of Zimbabwe's history. In the absence of shared historic socio-economic or cultural commonalities, the book will tackle the key question: ‘Are Zimbabweans in Britain demarcated by race and ethnicity an imagined community?’ Through an analysis of personal interviews, and secondary and primary sources, it identifies and engages historical experiences that had been instrumental in constructing diasporic identities and integration processes of Zimbabwean immigrants. With most literature tending to create perceptions that Zimbabwean immigrants are a monolithic community of Blacks, the book's comparative analysis of Blacks, Whites, Coloureds and Asians unveils a multi-racial community fragmented by historic racial and ethnic allegiances and prejudices. It is essential reading for scholars and researchers interested in migration, African Diaspora, and colonial and post-colonial studies.
Communities of Faith is a collection of essays on the multicultural Christian spirit and practices of churches around the world, with particular attention to Africa and the African diaspora. The essays span history, theology, anthropology, ecumenism, and missiology. Readers will be treated to fresh perspectives on African Pentecostal higher education, Pentecostalism and witchcraft in East Africa, Methodist camp meetings in Ghana, Ghanaian diaspora missions in Europe and North America, gender roles in South African Christian communities, HIV/AIDS ministries in Uganda, Japanese funerary rites, enculturation and contextualization principles of mission, and many other aspects of the Christian world mission. With essays from well-known scholars as well as young and emerging men and women in academia, Communities of Faith illuminates current realities of world Christianity and contributes to the scholarship of today’s worldwide Christian witness.

The African conundrum... is rooted out of the historical, philosophical and cultural bastardisation, imbalances and inequalities which many post-colonial African governments have always sought to address, though with varying degrees of success, since the 1960s. Lamentably, this African conundrum is rarely examined in a systematic manner that takes into account the geopolitical milieu of the continent, past and present. This volume seeks to interrogate and examine the extent of the impact of the geopolitical seesaw which seems poised to tip in favour of the Global North. The book grapples with the question on how Africa can wake up from its cavernous intellectual slumber to break away from both material and psychological dependency and achieve a transformative political and socio-economic self-reinvention and self-assertion. While the African conundrum is largely a result of historic oppression and a resilient colonial legacy, this book urges Africans to rethink their condition in a manner that makes Africa responsible and accountable for its own destiny. The book argues that it is through this rethinking that Africa can successfully transcend the logic of post-imperial dependency.

This book investigates the impact of Pentecostalism on the participation of women in business in Harare, Zimbabwe. Chapters in this volume trace the history of women's participation in business and highlight how Pentecostalism serves as a major motivating factor. The central argument is that there is a way in which selected women's businesses are "powered by the Spirit." Contributors to the volume utilize case studies of selected Pentecostal churches and ministries to highlight how the religious ideologies of these churches galvanize them to engage in business. They also draw patterns of similarity and difference across the different Pentecostal churches. The volume demonstrates how Pentecostalism both facilitates and militates against women's participation in business concerning a specific setting in Zimbabwe.

The Friday Masowe apostolics of Zimbabwe refer to themselves as "the Christians who don't read the Bible." They claim they do not need the Bible because they receive the Word of God "live and direct" from the Holy Spirit. In this insightful and sensitive historical ethnography, Matthew Engelke documents how this rejection of scripture speaks to longstanding concerns within Christianity over mediation and authority. The Bible, of course, has been a key medium through which Christians have recognized God's presence. But the apostolics perceive scripture as an unnecessary, even dangerous, mediator. For them, the materiality of the Bible marks a distance from the divine and prohibits the realization of a live and direct faith. Situating the Masowe case within a broad comparative framework, Engelke shows how their rejection of textual authority poses a problem of presence—which is to say, how the religious subject defines, and claims to construct, a relationship with the spiritual world through the semiotic potentials of language, actions, and objects. Written in a lively and accessible style, A Problem of Presence makes important contributions to the anthropology of Christianity, the history of religions in Africa, semiotics, and material culture studies.

This masterful six-volume encyclopedia provides comprehensive, global coverage of religion, emphasizing larger religious communities without neglecting the world's smaller religious outposts. • Coverage of the religions of more than 240 countries, including all of the larger religious communities, denominations, and sects • Detailed statistical information on the major religious communities in each country • 100+ entries on famous and important religious sites and places of pilgrimage • Biographies of the 100 most influential religious leaders in history • More than 150 photographs, plus maps and illustrations for each nation • A bibliography for each entry

This book is a result of a joint conference, which was held from 18th-22nd July 2017 under the theme Religion, Citizenship and Development – Southern African Perspectives. The theme of the conference was adopted in order to underline the importance and significance of religion in the socio-economic development of people in the world generally and in Southern and Central Africa in particular. The papers in the book are divided into two volumes. Volume one consists of papers which directly discuss religion and development in one form or another. The second volume contains papers that discuss religion and other pertinent issues related to development. The papers are grouped into sub-themes for ease of reference. These include Citizenship and Development, Migration and Development, Disability and Development, Pentecostal Churches and Development and Religion and Society. All in all, despite a divergence of sub-themes volume two, all point to issues to do with the role of religion in development in Southern and Central Africa today.

Technology is growing at an exponential rate vis-à-vis humanity's ability to control it. Moreover, the numerous ethical issues that technology raises are also troubling. These statements, however, may be alarmist—since Telus would tell us “The Future is Friendly”. The Modernist vision of the future was utopic, for instance Star Trek of the 1960s. But postmodern views, such as are found in Blade Runner 2049, are dystopic. Theology is in a unique interdisciplinary position to deal with the many issues, pro and con, that technology raises. Even theologians like Origen in the third century and Aquinas in the thirteenth century made forays into Artificial Intelligence and surrounding issues (they just didn’t know it at the time). Artificial Intelligence (AI) and Transhumanism raise questions about what it means to be human. What is consciousness? What is soul? What are life and death? Can technology really save us and give us eternal life? Theology is in a unique position to handle these questions and issues. This book also has practical applications in terms of ecclesiology (church) in the context of the COVID-19 pandemic—both in terms of what it means to be a church and in terms of the sacraments or ordinances. Is there such a thing as a “Virtual Church” or must we gather physically to constitute one? Are Baptism and Communion legitimate if one is not physically in a church building but are “online”? This book struggles with
these and many other questions which will help the scholar or reader make up their own minds, however tentatively. This comprehensive reference volume covers every country in Sub-Saharan Africa, offering reliable demographic information and original interpretative essays by indigenous scholars and practitioners. It maps patterns of growth and decline, assesses major traditions and movements, analyses key themes and current trends. The book looks at the finished work of Jesus Christ accomplished on the Cross of Calvary. That mankind is unable by his own effort to attain the God-kind of Holiness. The Mosaic Law was not given to accord righteousness to mankind but to reveal sin and point people to the Messiah Jesus Christ who would come and fulfil the demands of the Law. Faith in Jesus is the central point in pleasing God who accepts the sinner who believes not because of what he has done but what Jesus did. the devil's many ways of deception are revealed. What has confused African efforts to create cohesive, prosperous and just states in postcolonial Africa? What has been the long-term impact of the Berlin Conference of 1884-5 on African unity and African statehood? Why is postcolonial Africa haunted by various ethno national conflicts? Is secession and irredentism the solution? Can we talk of ethno-futures for Africa? These are the kinds of fundamental questions that this important book addresses. Sabelo J. Ndlovu-Gatsheni and Brilliant Mhlanga's book introduces the metaphor of the 'northern problem' to dramatise the fact that there is no major African postcolonial state that does not enclose within its borders a disfruntiled minority that is complaining of margilalization, domination and suppression. The irony is that in 1963 at the formation of the OAU, postcolonial African leaders embraced the boundaries arbitrarily drawn by European colonialists and institutionalised the principle of inviolability of 'bondage of boundaries' thereby contributing to the problem of ethno-national conflicts. The successful struggle for independence of the Enteprise people and the secession of South Sudan in 2011 have encouraged other dominated and marginalised groups throughout Africa to view sedition as an option. NdMOVu-Gatsheni and Mhlanga successfully assembled competent African scholars to deal exhaustively with various empirical cases of ethno-national conflicts throughout the African continent as well as engaging with such pertinent issues as Pan-Africanism as a panace to these problems. This important book delves deeper into complex issues of space, languages, conflict, security, nation-building, war on terror, secession, migration, citizenship, militias, liberation, violence and Pan-Africanism. This volume offers updated accounts of Pentecostalism in Zimbabwe, and explores most of the dominant themes in contemporary Pentecostalism, including leadership, competition, gender, youth and prosperity. In addition, some chapters investigate emerging themes in studies on Pentecostalism, such as disability. Contributors to this volume situate Zimbabwean Pentecostalism within the larger continuum of global Pentecostalism, and reflect on Pentecostal biblical interpretation, the interface between Pentecostalism and African Traditional Religions, the use of titles in Zimbabwean Pentecostalism and Pentecostalism's engagement with HIV/AIDS. The book will appeal to scholars in religious studies and theology, religious education, disability studies, social sciences, history, political science, development studies, gender, cultural studies, and anthropology, as well as general readers. AndrT Droogers is Professor Emeritus of Cultural Anthropology at VU University, Amsterdam -- The growth of Spirit-empowered Christianity has been nothing short of phenomenal. From a handful of believers in the early twentieth century to over six hundred million people in almost every culture and denomination today, those who embrace the Holy Spirit and His gifts are now the fastest-growing religious group in the world. But if any generation ceases to emphasize the Holy Spirit's power, the movement likely will lose its distinction. This third of four volumes is an authoritative collection from more than two dozen leaders and scholars of the Spirit-empowered movement in Africa. Focusing on the history and future of the movement, these world-renowned scholars address the theological and cultural challenges facing Pentecostals in Africa, and offer insights on how to meet them. Tabona Shoko contends that religion and healing are intricately intertwined in African religions. This book on the religion of the Karanga people of Zimbabwe sheds light on important methodological issues relevant to research in the study of African religions. Analysing the traditional Karanga views of the causes of illness and disease, mechanisms of diagnosis at their disposal and the methods they use to restore health, Shoko discusses the views of a specific African Independent Church of the Apostolic tradition. The conclusion Shoko reaches about the central spiritual concerns of the Karanga people is derived from detailed field research consisting of interviews and participant observation. This book testifies that the centrality of health and well-being is not only confined to traditional religion but reflects its adaptive potential in new religious systems manifest in the phenomenon of Independent Churches. Rather than succumbing to the folly of static generalizations, Tabona Shoko offers important insights into a particular society upon which theories can be reassessed, adding new dimensions to modern features of the religious scene in Africa. Positing the notions of coloniality of ignorance and geopolitics of ignorance as central to coloniality and colonisation, this book examines how colonialists socially produced ignorance among colonised indigenous peoples so as to render them docile and manageable. Dismissing colonial descriptions of indigenous people as savages, illiterate, irrational, prelogical, mystical, primitive, barbaric and backward, the book argues that imperialists/colonialists contrived geopolitics of ignorance wherein indigenous regions were forced to become part of the modern world, hence containable and manageable in the imperial world. Questioning the provenance of modernist epistemologies, the book asks why Eurocentric scholars only contest the provenance of indigenous knowledges, artefacts and scientific collections. Interrogating why empire sponsors the decolonisation of universities/epistemologies in indigenous territories while resisting the repatriation/restitution of indigenous artefacts, the book also wonders why Westerners who still retain indigenous artfacts, skills and skeletons in their museums, universities and private collections do not consider such artefacts and skills to be colonising them as well. The book is valuable to scholars and activists in the fields of anthropology, museums and heritage studies, science and technology studies, decoloniality, policymaking, education, politics, sociology and development studies. Copyright: 98fa4867dae9c35387dafa1233c2726