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ABSTRACT

THE HISTORICAL REFLECTION OF THE INTEGRATION OF THE
MINORITY GROUPS WITHIN THE ADVENTIST CHURCH IN
ZIMBABWE BETWEEN 1985 AND 1994

by

Jonathan Tapera Nzuma

Advisor: Kenley Hall

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: THE HISTORICAL REFLECTION OF THE INTEGRATION OF THE
MINORITY GROUPS WITHIN THE ADVENTIST CHURCH IN
ZIMBABWE BETWEEN 1985 AND 1994.

Name of researcher: Jonathan Tapera Nzuma

Name and degree of faculty adviser: Kenley Hall, DMin

Date completed: August 2010

Problem

The integration of minority groups into the mainstream of the Seventh-day Adventist Church in Zimbabwe has been resisted. In the power struggle that ensued, rooted in complex issues of multi-ethnicity and multiculturalism, the church has gone through a schism. Little reflective thought has been given to how this schism may have been avoided and how to address similar issues in the future, as well as seeking to embrace wounded members back into the larger Adventist Church.

The Method

A theological foundation was laid for this project by examining the biblical doctrine of unity in diversity as portrayed in both the Old and New Testament and the writings of Ellen G. White. Documents pertaining to organizational structures that supported racism in the church pre and post independence, and how they impacted on the decision making process by leadership, were examined. Conflict resolution methods were also considered in the context of racial reconciliation. Committee and session minutes that relate to minority integration were also explored. Five questionnaires were distributed: two to current members of the Sabbath Keepers Adventists and three to current members of the Seventh-day Adventist Church. The purpose of the questionnaires was to gain insights from those who personally went through the schism. Two interviews were also conducted with a current member of the SKA and an individual who has rejoined the Seventh-day Adventist Church. The gathered information was analyzed to determine emergent themes. Reflective thought was given to how this schism may have been avoided, how to address similar issues in the future, and how to bring former members back into the Seventh-day Adventist Church. This research project will follow the lines of a qualitative paradigm.

Results

While a small group of minorities were integrated into the Seventh-day Adventist Church, the majority left to form their own organization. The reflective study has confirmed that the reason for this schism was a power struggle rooted in the complexities of racism and ethnocentrism. It also revealed the mistakes that were made on both sides that contributed to the ongoing conflict.

Conclusions

Ultimately recommendations were drawn from this reflective study to address similar situations in the future and to reach out the former Seventh-day Adventist and draw them back into the church.

Andrews University
Seventh-day Adventist Theological Seminary

THE HISTORICAL REFLECTION OF THE INTEGRATION OF THE
MINORITY GROUPS WITHIN THE ADVENTIST CHURCH IN
ZIMBABWE BETWEEN 1985 AND 1994.

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Jonathan Tapera Nzuma

August 2010

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APPROVAL BY THE COMMITTEE:

Adviser,
Kenley Hall

Director of DMin Program,
Skip Bell

Mzonzima Gwala

Dean, SDA Theological Seminary,
Denis Fortin

David Penno

Date approved

TABLE OF CONTENTS

Abstract of Graduate Student Research.....	i
TABLE OF CONTENTS	i
ACKNOWLEDGMENTS	v
CHAPTER 1	i
INTRODUCTION TO THE PROJECT	i
Background of the Problem	
Statement of the Problem	i
Background of the Problem	ii
Political Climate	iii
Organization of the Adventist Work	iv
Historical Perspectives 1980-1994	v
Statement of the Task	vi
Justification of the Project	vi
Description of the Project Procedure	vii
Definition of Terms	8
CHAPTER 2	11
A BIBLICAL FOUNDATION FOR INTEGRATION AND ADDRESSING CULTURAL CONFLICT	11
Introduction	11
Managing Diversity and Integration in the Old Testament	12
Managing Diversity in the New Testament	13
The Cross, the Center of Integration	14
The Early Church and Integration	16
Pentecostal Diversity and Integration	17
Great Persecution and Its Results	18
Ellen White on Integration	20
Diversity and the Mission of the SDA Church	21
Strategies for Unity in Diversity	23
Spirituality	24

Love	24
Expectation	24
Commitment	25
Jesus the Center of Relationships	25
Communications	26
Self Evaluation	26
Trust	27
CHAPTER 3	28
LITERATURE REVIEW ON THE HISTORY OF RACIAL CONFLICT IN ZIMBABWE AND METHODS OF RACIAL RECONCILIATION.....	28
Introduction	28
The Cross Cultural/Counter Cultural Community of Jesus.....	29
A Historical Perspective of Race Relations in Zimbabwe	32
Commission to Study Restructuring Field/Conference Action 63	34
Guidelines for the Commission Action 64	34
Restructuring Recommendations Action 180.....	35
Commission to Address Pastors Action 18	36
EAD Survey Commission Action 263.....	36
Zambesi Conference Discontinue Action 371	36
EZF Conference Status Action 551	37
CZF Conference Status Action 552.....	37
WZF Conference Status Action 553.....	37
Facing Conflict in the Church	40
The Challenge of Change	42
The Most Common Errors in Managing Change	43
Managing Change.....	44
The Multistep Change Process	44
High Quality Leadership	45
Racial Reconciliation.....	46
Interpersonal Racism	46
Institutional Racism.....	47
Cultural Racism	47
Conclusion.....	47
CHAPTER 4.....	48
LISTENING TO THOSE THAT WERE THERE	48

Introduction	48
The Shifting Ethnic/Cultural Climate in the Church	48
Data Collection	51
Presentation of Data and Analysis Findings	52
Research Question 1	52
Worship as Viewed by Respondents	52
Education as Viewed by Respondents	53
Leadership as viewed by respondent	53
Residence as Viewed by Respondents	53
Remuneration as Viewed by Respondents	54
Research Question 2	54
Research Question 3	54
Research Question 4	55
Research Question 5	55
Research Question 6	56
Research Question 7	56
Research Question 8	57
Research Question 9	57
Research Question 10	57
Interviews	58
Interview 1	58
Interview 2	60
Conclusion	
Chapter 5	
REFLECTIVE ANALYSIS ON THE SCHISM IN ZIMBABWE	
Adventist Organization	62
General Conference the Highest Authority	64
Church Authority in the Early Church	64
Church Authority in the Seventh-day Adventist Today	65
Church Membership	66
Four Constituent Levels in the Seventh-day Adventist Organization	67
Church Leadership ZUC	67
Maintenance Functions of a Leader	68
Teamwork	72

Vision (Shared).....	73
Mission Statement	74
Clear Objectives and Agreed Goals.....	75
Openness and Confrontation	75
Cooperation and conflict	76
Healthy Conflict	77
Sound Procedures	77
Appropriate Leadership	78
Accountability Reviews.....	79
INDIVIDUAL DEVELOPMENT	79
High Effectiveness Characteristics:.....	80
Low Effectiveness Characteristics:	80
1. Active.....	80
1. Passive	80
Figure 4-Summary of Effectiveness Characteristics	79
Sound Inter-group Relations.....	80
Break Up Of the ZC.....	
Suing the Church in Civil Court	83
Recommendation to the ZUC Leaders	84
Conclusion	85
CHAPTER 6	88
Summary, Conclusion and Recommendations	88
Unity	89
Conflict	90
Diversity	91
Integration.....	92
Conclusion	94
Recommendations to Administration	93
A. Court Case 2	96
B. COurt Case 2	102
Appendix C.....	115
Reference List.....	123
Vita	129

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CHAPTER 1

INTRODUCTION TO THE PROJECT

Adventist minority groups came into existence during the colonial era in Southern Rhodesia, leaving a legacy that lived into the post-independence period. Zimbabwe attained its independence from the British on the 18th of April, 1980. Pre-independence had separate administrative church structures based on ethnicity, since the political system in the country dictated and favored such a system. At one time, the minority group structures extended to Northern Rhodesia, now Zambia, Bechuanaland now Botswana and Caprivi Strip, which is a part of Namibia. Blacks, who were the majority in both church and state, had their separate congregations and administrative structures. However, soon after independence there was a need to integrate the minority groups in order to have one administrative structure and multicultural congregations. Such integration was met with resistance, and conflict ensued in the Zimbabwe Union territory.

Statement of the Problem

The integration of minority groups into the mainstream of the Seventh-day Adventist Church in Zimbabwe has been resisted. In the power struggle that ensued, rooted in complex issues of multi-ethnicity and multiculturalism, the church has gone through a schism. Little reflective thought has been given to how this schism may have been avoided, and how to address similar issues in the future, as well as seeking to draw wounded members back into the larger Adventist Church.

Background of the Problem

Two Dutch farmers, Peter Wessels and George Van Druten, members of the Dutch Reformed church in South Africa, studied their Bibles and discovered the Sabbath message. Thinking that they were the only ones in South Africa who had found this Sabbath truth, they were surprised when a Literature Evangelist named William Hunt, a Sabbath keeper, sold them literature containing the Sabbath message. After reading the books, they were convinced beyond any doubt that the Sabbath was the correct day of worship. Their farms were in Kimberly during the Diamond rush, and the three families sent letters to the General Conference of the Seventh-day Adventist church requesting that missionaries come to South Africa. Immediately Robinson and Boyd were sent in 1860 to establish a church in Kimberly.

A young British soldier by the name of Cecil John Rhodes came to Kimberly during this time and bought several plots of land. Within a short period of time he amassed a great deal of wealth and turned to politics. Ultimately he was elected Prime Minister in South Africa (see Smith, 1982). He was so ambitious that he wanted to rule Africa from Cape Town to Cairo the north, colonizing the whole of Africa for the British government. He sent settlers to the north of the Limpopo River, led by Allan Wilson, who established a colony, naming it Southern Rhodesia after Prime Minister Cecil John Rhodes.

A.T. Robinson, who had established a church in Kimberly, requested land in Rhodesia from Cecil John Rhodes to establish a school. In 1894, he arrived in Bulawayo with a letter from Cecil John Rhodes to Dr Allan Wilson in which land was allocated fifty kilometers west of Bulawayo under Chief Soluswe. The chief and his people were

forcibly removed and relocated to the west of Soluswe. A.T. Robinson was given 12,000 acres.

A school was opened to train teacher evangelists who were taught how to open new schools and churches in the country. From this humble beginning additional centers were opened, such as Somabula Mission, named after one of the sons of Mzilikazi (now called Lower Gweru Adventist High School) in 1905, Hanga (now Hanke Adventist High School) in 1910, and Greendale (now Mafua mission).

A farmer, Malvern Sturdevant, was sent to Solusi by the General Conference as a farm manager. After a short stay he was sent to open a new center 750km east of Solusi, a journey which took him six months using ox-drawn wagons. He arrived at Tsungwizi mission (now Nyazura Adventist High School). In 1910 an agreement was reached to reduce the acreage of Solusi from 12,000 acres to 9,000 acres in order to create the Nyazura or Tsungwizi, mission measuring 3,000 acres opened. Another missionary, W. Bastians, was sent to open another center 200km north of Harare in 1948 called Chimimba (now Ruya Adventist High School).

Political Climate

When Dr Allan Wilson colonized Rhodesia, he found two tribes fighting, the Shonas and the Ndebeles. He was able to bring peace by separating the Shonas to the eastern part of the country while the Ndebeles were on the western part of the country. He further demarcated the land, giving the black people what they perceived as unproductive land, named "reserves", while all the prime land was given to the whites. Blacks were only allowed to go and work in white farms for very little money. In towns

blacks were to stay far away from the city on the western part, in what were called "townships" with substandard cottages, sometimes with no electricity. Segregation was rampant in sport, schools, and also worship. Blacks could only come into town by "permits." Walls of separation were heavily fortified.

As Cecil John Rhodes crossed the Zambezi River north of Southern Rhodesia, he established another country, which he called Northern Rhodesia, and missionaries followed and established a station called Rusangu Adventist High School (now called Zambia Adventist University).

Organization of the Adventist Work

With schools as mission stations all over the country, the work started to slowly grow and organization became a necessity. A conference was formed in 1923, called the Rhodesia Conference, taking care of the work in Northern and Southern Rhodesia and Bechuanaland. The field offices were located in Bulawayo. The political climate favored separation based on color. Therefore, there was a need for separate administrative structures. The Zambezi Conference was established later in Bulawayo. Further, a Union was also established in Bulawayo named the Zambezi Union, taking care of Northern and Southern Rhodesia and Bechuanaland (now Botswana).

North Rhodesia gained its independence in 1965 and severed links with South Rhodesia (S.R.). Thus, there was need to restructure the work in S.R. Two fields were created, Matebeleland/Midland Field with its headquarters in Gweru, and Mashonaland Field with its headquarters at Nyazura Mission taking care of the work among the blacks. The Zambezi conference, taking care of the work among the whites and coloreds, had its

headquarters in Bulawayo. The church in South Rhodesia continued with its policies of segregation which were supported by the political climate of the time. However, blacks in South Rhodesia were eager to liberate themselves and went to newly independent countries like Zambia and Tanzania to train as soldiers/freedom fighters. The war for independence in South Rhodesia was fiercely fought for ten years (1970-1980). The majority of the whites in the church, realizing that the blacks were winning the war, left the country, leaving the work in the hands of the coloreds who were also perceived as perpetuating the legacies of racism.

Historical Perspectives 1980-1994

By 1980, when Southern Rhodesia got its independence, there was need for the Zimbabwe Union to realign and integrate its territory. The Zambia Union realigned its territory into four entities:

1. West Zimbabwe Field—for blacks
2. Central Zimbabwe Field –for blacks
3. East Zimbabwe Field—for blacks
4. Zambezi Conference to take care of the few whites and coloreds scattered all over the country.

The population of the country, according to the 1990 census, was 90 percent black; 7 percent European origin; 2 percent Asiatic; and 1 percent colored (Government Printers Handbook, 1990). The three minority groups made up only 0.01 percent of the church membership. One reason for the low membership of minorities was that during the colonial era people were classified according to race, but after independence all were

considered equal. Such equality was not easily accepted by the few minorities who remained in the church. Thus it became a challenge for the Zambia Union to integrate these two groups into one. What further complicated the process was the organization of the three fields into conferences. An amicable solution was supposed to have been found to integrate the conferences into three or four, as the Zambia Union desired. This is when the conflict started.

Statement of the Task

The task of this project is to reflectively examine and evaluate the process and challenges that have inhibited the successful integration of minority groups into the Zimbabwe Adventist church. The project will establish and recommend ways to integrate minority groups into the Seventh-day Adventist church.

Justification of the Project

No past research has been done to inform the leadership on how best the church should handle administrative issues related to minority groups in a post independence era, in which the state is sensitive to any legacies of racism or colonialism in Zimbabwe. There is a very real danger that the state and the entire nation could perceive the Seventh-day Adventist Church as a racist church which perpetuates the legacy of the colonial era.

Description of the Project Procedure

Theological reflection was centered on the biblical doctrine of unity in diversity as portrayed in the New Testament. Additionally, the writings of Ellen G White were explored in the area of multicultural integration.

Study of related literature on multicultural integration was done. Primary focus was given to literature dealing with racial conflict in Zambia and methods of racial reconciliation.

The history and causes of the liberation war of independence and its impact on the mission of the Seventh-day Adventist Church, and more specifically on the minority groups, and the necessity of integration following changes in the government were examined. Special focus was given to organizational structures pre- and post independence and their impact on decision-making by leadership.

In order to understand the issues underlying the current conflict over integration, interviews and questionnaires were administered. A collection, analysis and evaluation of the data was done. Ultimately recommendations were drawn from this reflective study to address similar situations in the future and to reach out the former Seventh-day Adventists and draw them back into the church.

Definition of Terms

Terms generally employed in the Bible and in the literature considered in this study are defined for general orientation.

Attitude: a way of thinking that inclines one to feel and behave in a certain way.

Cross Cultural: Herbert (1996) defines it as involving or mediating between two cultures, one's own and that of another.

Culture: integrated system of learned patterns of behavior, ideas and products characteristic of a society.

Diversity: the current term used to describe a vast range of cultural, biological, physical and socioeconomic differences such as race, ethnicity, gender, education, class, values, religion, age, etc., that people bring to an organization, community or society, with a potential of giving rise to conflict, but that, if managed well will create a synergetic unity.

Ethnic group: Group of people who perceive themselves, and who are regarded by others, as alike because of their common ancestry, language and physical characteristics.

Gender: the cultural dimension and consequence of being male or female.

Macro-culture, Majority, or Dominant Group: the group within a society that is the largest and/or most powerful.

Multiculturalism: the existence within one society of diverse cultural groups who maintain their unique cultural identities while accepting and participating in the larger society's legal and political system.

Oppression: the systematic and widespread institutionalized mistreatment of people based solely on group membership.

Racist: one with a closed mind toward accepting one or more groups different from one's own race or color.

Race: a group of people of common ancestry.

Racism: total rejection of others by reason of race or sometimes, more broadly, culture.

Reserves: Designated place where all blacks lived outside towns in areas perceived by blacks as unproductive with poor rainfall. Zimbabwe was divided into four regions according to rainfall pattern:

1. Region 1—high rainfall
2. Region 2—moderate rainfall
3. Region 3—poor rainfall
4. Region 4—very poor rainfall

Reserves were primarily located in regions 3 or 4.

Suburbs: Residential places for minorities divided between the Europeans, Asians, and Coloreds.

Townships: Residential places for blacks only in towns and cities.

Coloreds: those born from black and white marriages.

List of Abbreviations

MF: Mashonaland Field

MMF: Matebeleland Midland Field

ZF: Zambesi Field

ZC: Zambesi Conference

EZF: East Zimbabwe Field

EZC: East Zimbabwe Conference

CZF: Central Zimbabwe Field

CZC: Central Zimbabwe Conference

WZF: West Zimbabwe Field

WZC: West Zimbabwe Conference

ZU: Zimbabwe Union

ZUC: Zimbabwe Union Conference

NR: Northern Rhodesia

SR: Southern Rhodesia

CHAPTER 2

A BIBLICAL FOUNDATION FOR INTEGRATION AND ADDRESSING CULTURAL CONFLICT

Introduction

The cultural purpose of the plan of redemption is to integrate born again sinners into the kingdom of God's eternal son (Col 1:13). The fall of Adam and Eve brought about division, disunity, diversity, and separation between humanity and itself, humanity and nature, and humanity and God (Gen 3:8, 14-19). The fall was unexplainable; it was not indwelling sin, for God made Adam and Eve after His own character, pure and upright. There were no corrupt principles or tendencies to evil in either Adam or Eve. They were as faultless as the angels before God's throne.

White (1899), suggests that from the fall of Adam and Eve up to the present day there has been a succession of falls, each greater than the last. God did not create a race of beings as devoid of health, beauty, and moral power as now exists in the world. White (1875) notes that diseases of every kind have been fearfully increasing in the world. Additionally, White (1802) says the fall of our first parents also broke the golden chain of implicit obedience of the human will to the divine. As humanity continued to choose to follow their own imaginations numerous judgments were brought upon the earth. The first judgment was pronounced upon the property of Adam and upon the earth because of

the fall. The second came upon the ground after Cain slew his brother Abel. The third most dreadful judgment from God came upon the earth at the flood.

The antidote to human sin is the gospel. A promise of hope delivered to Adam and Eve in Gen 3:15 and fulfilled through the life, death, resurrection, and ascension of Jesus Christ (see Rev 5:6-12). Implicit within the gospel message is the unification and integration of people of all nations, tongues, and peoples into one united family (see Matt 28:19; Gal 3:28; and Rev 14:6).

The fallen nature of humanity often poses a challenge to integration and unification implicit within the gospel. This chapter examines the biblical teachings about integration and cultural conflict resolution in the Old Testament, the New Testament, and secondarily in the writings of Ellen G. White.

Managing Diversity and Integration in the Old Testament

The Israelites did not leave Egypt as a mono-cultural group. The book of Exodus says that “many other people” presumed to be Egyptians united themselves with Israel after they realized the supremacy of the God of Israel over their gods (Exod 12:38). Though a minority among the vast tribes of Israel, the Egyptians who went out with them were fully integrated into the culture and worship of Israel. According to Mosaic law all aliens who choose to live among the Israelites were to be protected from wrong and oppression neither were they to be vexed nor mistreated (Lev 19:33). Aliens were not to be treated with suspicion but as native born Israelites. The Israelites were commanded to love aliens as they loved themselves (vs. 34). Additionally, the Mosaic Law also gave a clear command to judge them righteously (Deut 1:16).

God's love for Israel covered the strangers (aliens and sojourners) who had united and integrated with Israel (Deut 10:18). He demonstrated how aliens were to be treated when they were fully integrated by providing food and clothes for both Israel and the aliens, and also watching over them (Ps 146:9). No Israelite was allowed to turn away a stranger who wanted to be integrated with Israel (Mal 3:5). When Israel was settled in Canaan, they had six cities of refuge for individuals who committed involuntary manslaughter. God included strangers in this plan (Deut 35:9-15).

The same laws that applied to Israel applied to the strangers who settled among them. Both Israel and strangers were forbidden to eat blood (Lev 17:12; Num 19:10). They were both called to bring offerings to the Lord, and God accepted both their offerings (Num 15:14). They were both to keep the Sabbath (Is 56:6) and all His laws. Thus God not only provided for the protection of stranger/aliens living among the Israelites but invited them to share fully in the worship practices that signified the covenant relationship between God and the Israelites.

Managing Diversity in the New Testament

Jesus' mission was strictly to the house of Israel (Matt 15:24) since they were the custodians of God's oracles. However, He often found Himself among the gentiles. Mark records the healing of a Greek Syro-Phoenician's daughter of a demon (Mark 7:24-30). Barclay (1984) says symbolically she stands for the gentile world which so eagerly seizes the bread of heaven which the Jews rejected and threw away (p. 179). On another occasion he found Himself seated at a well in Samaria with a woman of the city who had come to draw water. Their conversation ended with the whole city being converted to

Christianity (John 4:39) even if the Jews had no dealings with the Samaritans (John 4:9). Jesus demonstrated that He had not come just to the house of Israel but to the whole human race. Harmon (1952) argues that Jesus' ultimate goal is to unite and integrate humanity with the heavenly family (p. 523).

The Cross, the Center of Integration

White (1880) says the fall of Adam and Eve in Eden meant that the human race must die, detached, and disintegrated from the heavenly family (p. 39). It was a situation which brought sorrow to the angels who cast their crowns from their heads and all heaven was in agitation (White, 1898, pp. 288-289).

The initiation to integrate humanity back to God started in Eden when God, after the fall visited Adam and Eve and asked the age long question "where are you?" (Gen 3:9) and made known the consequences of their disobedience and at the same time offered to them the plan for their return or integration. Jesus would die and rise again. By his death He promised the angels that many would be redeemed, the originator of sin and death would be destroyed, and God would give Jesus the kingdom. Angels were promised that they would assist in the plan of redemption. The process would not be easy.

White (1898) refers to the process, "born as a baby in a stable without worldly grandeur, the kingdom of glory stooped low to take humanity" (pp. 288-289). Yet, Jesus was rejected and misunderstood even by His own (John 1:11). This hatred culminated into the heinous death of Jesus at the cross (Luke 23:44-49). His death did what even His life could not do; it broke the hard hearts of men. Barclay (1986) notes that, "the magnet

of the cross had begun its work even as He breathed His last" (p. 289). Death alone could not help planet earth but His resurrection became the antitype of the wave sheaf, the first fruits of those that slept. As Barclay points out, the resurrection of Jesus was a type of the final resurrection of all who slept in Him (p. 792). As He ascended back to heaven all heaven was waiting to welcome the integrator (Savior) to the celestial courts. White (1898) notes that He led the way and the multitudes of the captives set free at his resurrection followed (Eph 4:8).

The heavenly host, with shouts and acclamation of praise and celestial songs attended the joyous train. As they draw nearer to the city of God, the challenge is given by the escorting angels: "Lift up your heads, oh ye gates, and be lifted up, ye everlasting doors; and the king glory shall come in." Joyfully the waiting sentinels respond: "Who is this king of glory?" This they say not because they know who He is, but because they love to hear the answer of exalted praise—"The Lord strong and mighty, the Lord mighty in battle, Lift up your heads, oh ye gates, even lift them up, ye everlasting doors, and the king of glory shall come in" Again is heard the challenge "Who is this king of glory?" For the angelic throng never weary, hearing his name exalted. The escorting angels make reply: "The Lord of hosts; He is the king of glory." (Ps 24:7-10)

Then the portals of the city of God are opened wide, and the angelic throng sweep through the gates amid a burst of rapturous music He presents to God the wave sheaf, those raised with Him as representatives of that great multitude who shall come forth from the grave at His second coming (White, 1940, p. 837). The voice of God is heard proclaiming that justice is satisfied. Satan is vanquished, Christ's toiling, struggling ones on earth are "accepted in the Beloved" (Eph 1:6).

Before the heavenly angels and the representatives of unfallen worlds, they are declared justified. Where He is, there His church shall be. Mercy and truth are just together; righteousness and peace have kissed each other (Is 61:10). The Father's arms encircled His Son (White, 1940, p. 824). At last the church on earth is integrated back to the church above. Christ has conquered the enemy at the cross and has triumphantly returned back to heaven to lead His church on earth.

The Early Church and Integration

Before His ascension to heaven, Christ had commanded His disciples to:

Go ye therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatever I have commanded you: and lo, I am with you always even unto the end of the world. (Matthew 28:19-20)

The estranged planet was to be integrated through the message of the risen Savior. The gospel or good news of the work completed at the cross. To all who believe in Jesus integration is complete.

Peter wrote "but in every nation, he that fears Him and worketh righteousness is accepted with Him" (Acts 10:35). The words were also echoed by Paul when he said; "from one man God made every nation of men that they should dwell on all the face of the world" (Acts 17:27). Regardless of our color, culture ethnicity, or socioeconomic status, we all have the same Father and Savior Jesus. No culture is inherently superior to another for "we who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever increasing glory, which comes from the Lord, who is the Spirit" (2 Cor 3:18).

Before He ascended to heaven, he established the church "*ekklesia*—the called out" from the world to follow Him and live together in bonds of fellowship and unity. The New Testament saw an influx of gentile soldiers, slaves, men and women, highborn, rich, poor, artisans, old and young; all having responded to the high calling and confessing Jesus as Lord and Savior. Thus as White (1911) attests, the church thus becomes the "repository of the riches of the grace of God" (p. 9). It became what the Old Testament prophets had predicted, the house of prayer for all people (Isa 56:7); His fortress and city of refuge which He holds in a revolted world according to White (1911), it is also called a body, just as the body has many parts that work together in mutual support and sympathy, so the church has many members dotted all over the world each one different from another, but each with its distinctive gift and essential for the good of the whole.

It is a unit, through it is made up of many parts, though all parts are many, they form one body (1 Cor 12:12-27). For we were all baptized by one Spirit into one body: whether Jew or Gentile, slave or free. We were all given one Spirit to drink (1 Cor 12:13). In all biblical depictions of the church there is no suggestion of homogeneity or bland conformity, rather the opposite great diversity.

Pentecostal Diversity and Integration

On the day of Pentecost a great influx of Jews from sixteen nations of the known world were gathered in Jerusalem (Acts 2:8-10). Out of these, three thousand were added to the church (vs. 41) who continued steadfastly in the apostles' doctrine and fellowship (vss. 42-44). As they continued daily with one accord in the temple, and breaking bread

from house to house, and ate their food with gladness and simplicity of heart, praising God and having favor with all people and the Lord added to the church daily those were being saved.

However, chapter six shows some of the difficulties experienced because of the multicultural influx of believers. Caring for the needy was now more complicated though necessary. The sudden growth in membership (Acts 2:41, 47; 4:4; 5:14) had outstripped their resources and precipitated the difficulty.

Hellenists (Greeks by race but converted to Judaism) felt their widows were unassisted in the distribution of food since there was communal economy in the church which required some organizational supervision of the common fund that had been created (Acts 4:32). Hence deacons were appointed to take care of this serious challenge. The early church was able to diffuse a challenge brought about by church growth and integration especially of non Hebraic Jews into the church.

Great Persecution and Its Results

The Jewish leadership who had caused the death of Jesus turned their attention to His disciples and began to persecute them (Acts 5). The chief antagonist was Saul who made havoc—which comes from the Greek work "*lumamo*"—meaning to ravage, devastate or ruin and implies an insane ferocity in violence. He scattered the infant church from Jerusalem to Judea and Samaria. However, as they went everywhere, they preached the word (Acts 8:4). Neid (1957) observes that the blood of martyrs was the seed of the church (p. 84). Chapter 10 of Acts records the story of the first Roman converts; Cornelius and his entire family. Their conversion was a moment of revelation

for Peter as he realized that God is no respecter of persons (Acts 10:35). All of humanity had been redeemed by the life, death, resurrection, and ascension of Christ. Thus, even the lowest heathen was no longer common or unclean. The followers of God must learn to see in every sinner the potentialities of a redeemed justified and sanctified person.

As Peter continued to speak to those gathered, the Holy Spirit fell on all who were there including the Gentiles. With such a clear manifestation of the Spirit neither Peter nor those who accompanied him could deny Cornelius and his family baptism. Thus, on that same day Cornelius and his family were all baptized with water and with the Holy Spirit (Acts 10:16-18). God's message was clear; Christianity was to be inclusive of all nationalities and tribal groups.

From Caesarea the gospel was spread to Antioch where Paul and Barnabas spent one year teaching a diverse group of people. It is in Antioch that the disciples were first called Christians (Acts 11:26). It is interesting that the first place the disciples were called Christians was in Antioch where the church was a fully integrated multicultural church.

Seventh-day Adventist fundamental belief 13 indicates both the possibilities and challenges of diversity in the church:

The church is one body with many members called from every nation, kindred, tongue, and people. In Christ we all are a new creation: distinctions of race, culture, learning and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into fellowship with Him and with one another; we are to serve and to be served without partiality or reservation, through the revelation of Jesus Christ in the scripture. We share the same faith and hope, and reach out in one witness to all. This unity has its source in the oneness of the triune God, who adopted us as His children. (Seventh-day Adventist Church Manual, 2005, p. 12)

As the triune God is one so should be the church on earth. Being a source of eternal truth and rock solid unity that people of faith turn to in times of disunity and turmoil.

Ellen White on Integration

Ellen White lived and wrote during a time when white racism towards blacks, particularly in the southern United States was a predominant issue. She lamented (1899) that "the relation of the two races has been a matter hard to deal with, and I fear that it will ever remain a most perplexing problem" (p. 84). During her time, she was faced with several historical events in the area of civil rights, race relations, slavery, the civil war, and emancipation. The church was struggling with the slavery issue, responsibility to Blacks in the south, discrimination and segregation, evangelistic and humanitarian responsibility to the southerners and in particular to the Black people. However, race relations in the church were the most destabilizing factor.

During the period 1891-1900, work among the Black people in the South started in earnest under the leadership of James Edison White, Ellen White's son. He began work in response to her earnest appeal:

God estimates man not by circumstance of his birth, not by his position or wealth, nor by his advantages in educational lines but by the price paid for his redemption, the frailest human being may be elevated, ennobled, refined and sanctified by the grace of God. (White, 1891, p. 31)

Ellen White spoke and wrote extensively on the race subject and left thousands of pages of counsel on issues relevant today to cultural diversity, multiculturalism, and integration. It is my purpose to explore what she said about diversity vis a vis the mission of the Adventist church and her attitude toward people of ethnic backgrounds different from

her own. I will also view her role in the controversy over slavery and relations between blacks and whites in the church. Lastly, I will develop a strategy from her writings on how to achieve unity in the midst of diversity.

Diversity and the Mission of the SDA Church

Commenting on the relations between the races of the South, White (1915) observes that we should not go to extremes, for we have a difficult problem to solve (pp. 136-137). Although in her day the challenges facing the church were different from ours namely, slavery, race relations in the South, she understood the bigger picture of diversity and was far ahead of her time in terms of multiculturalism and diversity. She pushed the church to integrate all races. She saw her role as similar to that of Christ, described in Luke 4:18 and 19: "the spirit of the Lord is on me because He has anointed me to preach good news to the poor." Diversity literature shows the importance of attitudes and actions in organizations that have respect for all people regardless of their race ethnicity or culture. It emphasizes appreciation of the differences in people rather than seeking to make them conform to a particular culture. Diversity seeks inclusiveness of different people and the ability to share resources, opportunities, and responsibilities together in unity. God's diversity plan for His church is clarified in the invitation of the three angels' messages:

Then I saw another angel flying in the mid air and he had the eternal gospel to proclaim to those who live on the earth- to every nation, tribe, language, and people. He said in a loud voice, fear God and give him glory, for the hour of is judgment is near. Worship him who made the heaven, the earth, the sea and the springs of water. (Rev 14:6-7)

Many would ask "did Ellen White understand the big picture of diversity as she understood race relations?" She wrote (1915):

There is no person that is perfect in every habit and thought, one must learn from another, and therefore God wants the different nationalities to mingle together integration to be one in judgment, one in purpose. Then the union that there is in Christ will be manifested. (pp. 136-137)

In her days, the issue was not diversity but race relations between the whites and coloreds of the South in North America. However, she showed her sensitivity to the principles of equity, diversity and race relations.

During the 1700's to 1800's various laws were enacted in America designed to perpetuate the system of slavery. According to Schaeffer (1995) one such law was "*the Fugitive Slave Act*" of 1850 which required all good citizens to return runaway slaves to their masters. Failure to do so would result in heavy penalty. Ellen White took a firm position in favor of the Blacks and asserted (1891) that no person can be considered property. She suggests Christians must simply suffer the results of disobedience to laws in such cases. Her call to disregard the law of the state was grounded in the biblical position of moral disobedience. When the laws of humans conflict with the Word of God, we are to obey God whatever the consequences may be. "We ought to obey God rather than man" (Acts 5:29). To her, diversity was not pedantic; it involved humanitarian principles that demanded a response.

Consistently in her writings she advocated a position that: (1) All races are equal and deserve equal treatment; (2) Slavery was sin; (3) The church should not support any form of slavery; and (4) Christians should assist slaves and former slaves to improve their condition. She desired to see a church of all nations and one that assisted the less

fortunate in order for the church to fulfill its gospel commission. Her worldview was very inclusive and Christ- centric rather than ethnocentric. It was shaped by a decade spent in the mission field in Australia, England, Germany, France, Italy, Denmark, Norway and Sweden. It is in this context that she was able to articulate these racial insights about what we now call diversity issues.

White (1891) continued to share her theology and strategy for the work among the Blacks in particular, and all other disadvantaged groups, when she wrote:

It has become fashionable to look down upon the poor, and upon the black race in particular, but Jesus the Master was poor, and he sympathized with the poor, the discarded, the oppressed, and declare that every insult shown to them is as if shown to Himself. (p. 10)

She went on to exclaim "I am more and more surprised as I see those who claim to be children of God possessing so little of the sympathy, tenderness, and love which actuated Christ" (p. 11). She further noted that "the color of the skin does not determine character in the courts of heaven (p. 11).

Strategies for Unity in Diversity

Delbert Baker has written extensively in the area of cultural diversity and race relations. From his study of the writings of Ellen G. White he has drawn out eight strategies for unity in diversity.

Spirituality

Diversity needs to be viewed in a spiritual context. Popular diversity materials may be helpful in certain contexts but in the church diversity should be perceived differently. For any meaningful and permanent change to occur, the Holy Spirit must be involved. Believers understand that it is "not by might, not by power, but by my Spirit, says the Lord of hosts" (Zech 4:6). Baker (1994) notes that as the Holy Spirit is poured upon the believers in the last days, diversity challenges will grow less and unity (integration) of membership will grow. This agrees with White (1915) when she wrote "through the Spirit, the believer becomes a partaker of the divine power to overcome all hereditary and cultivated tendencies to evil and impress his own character upon his church" (p.671). The real strength of diversity and integration is found in Christ centered spirituality.

Love

Paul describes love as the "more excellent way" (1 Cor 13). Power, force, leverage or intimidations are not strategies for diversity and integration but love is. Love always finds ways to dismantle the hate and animosity where Christ is a stranger. It finds its joy and happiness in the happiness of others. It models the servant attitude and practice of Christ (see John 17).

Expectation

The diversity and integration process is similar to sanctification. It involves daily learning and growing. Bridging the gap of relation building takes time and demands a lot of effort. It also requires much patience. People are different and will misunderstand your best efforts. They are prone to develop attitudes and suspicion. At times emotions may

escalate. It is critical to give to God your anger and frustration in the process. Allow Him to give you the understanding to be sensitive to the dynamics of relationship building and the humility to submit one to another.

Commitment

Diversity (integration) and relationship building only work when one is committed to it. Commitment is the glue that causes relationship to grow and mature. It also supports the effort to diversify the church by spreading the gospel to every nation tribe language and people (Rev 14:6). White (1915) observes that the cultivation of a uniform courtesy, a willingness to do to others as we wish them to do to us would annihilate half of the ills of life (p. 443).

Jesus the Center of Relationships

Relationship does not mean the absence of conflict and stress. It is the discovery of common things we have in Christ the eternal hope of everlasting life, with Him, oneness is only found in Christ and it is the duty of all to strive for this oneness (John 17:11). Forgiveness should be applied liberally to achieve this oneness.

The Holy Spirit will control our negative feelings, emotions, and suspicion. Through Him we will be able to make amends, restitutions, and apologies to each other. Pride and selfishness would be set aside. White (1915) observes that "If we humble ourselves before God and be kind and courteous and tender hearted and pitiful, there would be one hundred conversions to the truth where now there is only one" (p. 444).

Communications

Communication is the bridge that unites the body of Christ into a dynamic unity. Love prompted by the Holy Spirit will cause believers to listen and share concerns with openness and sensitivity. Pollard (as cited by Hall, 2008) says "The Incarnation is the basis of all effective cross cultural communication: becoming one with the people, talking on their cultural ways for the express purpose of establishing a new communion" (p. 31). White (1822) says, to rid mind of self so that communication will be authentic and effective. "If pride and selfishness were set aside, five minutes would remove most difficulties" (p.119).

Self Evaluation

The Bible encourages every believers to examine himself to know if you are still in the faith (1 Cor 11:28; 2 Cor 13:5). When interacting with others, be sensitive that you don't act out of selfishness, malice, and retaliation. In diversity, there should be adequate sharing is there fairness, are both sides sensitive to the different diverse needs of both groups. An evaluation normally asks the hard question, is there leadership? Is there diversity of groups? Are members fairly represented? What is the motive behind the conflict, is it money, power, position or politics?

Love should be the basis for action grounded in a deep spirituality. White (1898) notes that, "There is no limit to the usefulness of one who by putting self aside makes room for the working of the Holy Spirit upon His heart, and loves a life wholly consecrated to God (p. 250-251).

Trust

The final key is having done all else, trust God. Believe that all things will work out for the best. White (1915) makes this appeal:

Keep your wants, your joys, your sorrows, your cares and your fears before God. You cannot burden Him; you cannot weary Him. He, who numbers the hairs of your head, is not indifferent to the wants of His children "The Lord is very pitiful and of tender mercy" (James 5:11). His heart of love is touched by our sorrows, and even by our utterances of them. Take to Him everything that perplexes the mind nothing is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. . . . no sincere prayer . [can] escape the lips of which our heavenly Father is unobservant or in which He takes no immediate interest. (p.100)

The person most successful in relationship building is the one who does his or her best and then trust in God to do what he or she cannot do.

Conclusion

The solution to the challenge of diversity and integration is a spiritual one. Diversity should be viewed differently in the church than in secular organizations. The Holy Spirit is the one who brings about genuine change and lasting integration. The real strength of diversity is found in a Christ centered life. In the process of integration, self evaluation is critical. All avenues of communication should be pursued since communication is the bridge that unites the body of Christ into a dynamic unit. However, this is only possible when Jesus becomes the center of all our relationships. Diversity needs to be viewed in a spiritual context. Power, force, leverage, or intimidations are not strategies for diversity. The early church was integrated through the message of the risen Savior.

CHAPTER 3

LITERATURE REVIEW ON THE HISTORY OF RACIAL CONFLICT IN ZIMBABWE AND METHODS OF RACIAL RECONCILIATION

Introduction

The previous chapter dealt with a theological purpose for Gods church. We saw that according to Paul in Rom 12:4 God has called us to oneness. For as in one body there are many members and all members do not have the same function so we though many are one body in Christ and individually members one to another. The well being and advancement of the whole group depends upon a spirit of love, cooperation, mutual esteem among the members and each individual discharging his/her appointed duties. Nichol (1957) further elaborates that this unity of the Christian church implies the mutual dependence of its members. Since they all belong to one body, they individually belong to one another (p. 618). This unity according to White (1915) which is to exist between Christ and his followers does not destroy the personage of either. White (1904) quoting from John 17:20, 21 says that:

Our minds do not run in the same channel, and we have not been given the same work. God has given to everyone his Work according to his several abilities. There are different kinds of work to be done, and workers of varied capabilities are needed. If our hearts are humble, if we have learned in the school of Christ to be meek and lowly, we may all press together in the narrow path marked out for us. (MS 52)

Building on the biblical foundation of unity in the midst of diversity, this chapter will explore historical documents dealing with the racial conflict in Zimbabwe and contemporary literature that addresses issues of conflict, leading change, and principles of racial reconciliation.

The Cross Cultural/Counter Cultural Community of Jesus

Pollard (2000) argues that Christ creates both a cross cultural and a counter cultural community. At the cross the church is a repentant community. It is a community that is oriented around the mission of Christ as announced by Eph 2: 14-18; Christ has made peace between Jews and gentiles and He united us by breaking down the walls of hatred that separate us. Pollard goes on to show that Christ gave his body to destroy the Law of Moses that brought separation in order to create a cross cultural community. This community initiated by the atonement of Jesus, creates reconciled relationships between groups as they focus on being Christ centric. Additionally, the new community in Christ destroys hostility between the isms and produces peace with a redefined personal identity with a new centre of existence (p. 20). Relationships, based on love and fairness becomes the test of the efficacy of the gospel in the life of the believer. The challenge of the believer is how to deal with each other in love, in spite of differences in race, culture, and background.

Humans according to Gibbs (1985) are culture shaped and culture transmitting beings (p. 78). Culture helps to explain and evaluate the realities of life, provides the stability of psychological reinforcement, and builds a commodity of understanding on which to build a community. However, it should be noted that God is free from any

culture. Yet, He has chosen to clothe His gospel in cultural forms so that people will immediately see its relevance and feel its impact.

The concept of oneness and multiethnic/multicultural ministry began at the outpouring of the Holy Spirit in the New Testament. The Holy Spirit fell upon the Jews residing in Jerusalem and also those from the Diaspora (Greek) both Jews from the Diaspora and Proselyte Greeks. (Acts 2:10; 6:5; 13:43; Matt 23:15). The Diaspora Jews according to Neufeld (1960), and their converts that were gathered in Jerusalem had come from Parthia, Pontus, Asia, Mesopotamia, Judea, Cappadocia, Media, Elam, Phrygia, Pamphylia, Egypt, parts of Libya near Cyrene, Rome, Crete and Arabia both Jews and proselytes (Acts 2:5-11) (p. 274, 884). Christ, through the Holy Spirit was now laying the foundation for His church to be both cross cultural and counter cultural. One of the seven deacons chosen in Acts 6:5. Nicolas was a proselyte who had accepted Judaism completely. The first non-Jewish Christian, Nicholas, was a man of good reputation, full of the Holy Spirit and wisdom, Verse 6 and Verse 7 records that the word of God spread and the number of disciples multiplied greatly in Jerusalem. Rainer (1993), points that the disciples were using the "E-2" or evangelism two and "E-3" or evangelism 3. Both of these are cross-cultural evangelism methods that seek to share the gospel in a culture that is different and from what he terms "bridging growth" (p. 22). Jews and Gentiles were now coming together in worship without looking down upon each other. There was now an explosion of evangelism in the early church. According to Ogden (1990), One of the primary reasons was that the early believers did not see Clergy as the doers of the ministry but saw people "*laos*" doing the ministry (Eph 4:12). Chapter 10 of the book of Acts records the revelation the apostle Peter received following the outpouring of the

Holy Spirit on the entire household of Cornelius, a Gentile and a centurion in the Roman army. Then Peter began to speak "I now realize how true it is that God does not show favoritism but accepts men from every nation who fear Him and do what is right" (Acts 10:34, 35). Everyone according to Nichol (1957) seeking righteousness was welcomed to Christ. Peter had previously looked upon himself as exclusively the object of God's interest, care and mercy. This exclusiveness had become a barrier for the Gospel to the gentiles. The first task of the church was to break the tight bond of Judaism. In the conversion of Cornelius the Holy Spirit led the infant church in the direction of inclusiveness (p. 254).

Paul would soon declare that neither race nor sex nor status have any bearing in God's sight (Gal 3:28; Col 3:10, 11). Yet, such a cross cultural community always has challenges. Peter was soon pressured by some Jews to stop eating with Gentile Christians (Gal 2:11-13). Peter of course had accepted that Jews and Gentiles were to be accepted to Christian fellowship on equal basis but his actions in Antioch were contradictory. Thus, Paul was forced to publicly rebuke him. According to De Young (as cited by Hall, 2008) the central issues was that the doctrine of oneness had not yet become a core belief for Peter (p. 58). He should have been ready to stand firmly in the position he originally took, of entering into full fellowship with the Gentile believers on the basis of full reciprocity. Pipim (2005) argues that for multicultural ministry to succeed there must be concerted effort by all who believe in the doctrine of oneness and unity of faith and practice (pp. 755-756).

A Historical Perspective of Race Relations in Zimbabwe

The history of the church in Zimbabwe between the years 1991 and 1994 paints a dark picture about the lack of oneness and unity in Christ in the church. As will be observed later the more the church in Zimbabwe tried to unite its entities the harder it became. As chapter 2 suggested, racism is a problem of sin which does not accede to human effort, but divine power, as Zech 4:6 observes: "Not by might nor by power but by my Spirit says the Lord of hosts." In Chapter 1, it was observed that segregated worship was based on the political climate of the day. In post-independence Zimbabwe the time had come for the walls of separation and prejudice, which had been built between the whites and the blacks, to come down. The church in Zimbabwe attempted to unite its entities in a peaceful way. However, this was not achieved.

White (1899) had cautioned the church in America that the relation of two races in the South has been a matter hard to deal with, and I fear that it will ever remain a most perplexing problem (p. 84). Her words are applicable to the situation in Zimbabwe. The country had gone through eleven years of fierce fighting to bring about independence and the eradicate racism. When Zimbabwe gained its independence in 1980, the church began a struggle to find an amicable way to get rid of racism in the church. It was soon discovered that this was a most perplexing problem.

An action was therefore taken on the 21st of June, 1991, by the Zambesi Union, which read:

Whereas there has been a long standing concern about the church in Zimbabwe, whereas a subcommittee on Territory Realignment come up with a recommendation that the necessary processes be started for the restructuring of the Zambesi Conference and Fields territories with a view of merging these entities and whereas the Zambesi Union took an action 4685/5567/91 to request

the Zambesi Conference to initiate the process of restructuring the Conference and whereas the Eastern African Division made the following recommendation in their action 174/38/91 Whereas the Zambesi Conference was constituted to serve the needs of the political social structure of pre-independence days of Zimbabwe, whereas the General Conference is currently affecting unity of the church in South Africa in harmony with the current developments towards a new Political Social Structure in that territory in view of integrating South Africa with EAD territory by 1992 and whereas the EAD Policy 030 on "Organizing fields into Conferences" status is only granted by action of the Division Committee, EAD Policy 030 15 (GC 08 10) subsequent to request by Union and Local field Organization concerned and whereas the Zambesi Conference does not currently serve the exclusive needs of the Political Social structure of Pre Independence era of Zimbabwe, voted to disapprove the existence and continuation of the Zambesi conference and request Zimbabwe to dissolve the said Conference in their territory and form a transitional administration to help effect a smooth integration of the conference membership with various fields of the Zambesi Union.

On the 21st of June, 1992, Zambesi Conference held its session at Anderson High School and rejected every appeal from the higher organization to be dissolved and to be integrated. Opponents pointed to the constitution which clearly stated that the conference could only be dissolved by a two thirds majority.

The process of integrating the various fields and the conference was a tedious one which involved all the levels of the church—the Union, Division and the General Conference. The EAD took an action:

whereas the Zambesi Conference was constituted to serve the needs of the political social structure of pre-independence days of Zimbabwe, whereas the General Conference is currently affecting unity in South Africa in harmony with the current developments towards a new political social structure in that territory in view of integrating South Africa with EAD territory by 1992 and whereas the EAD policy 030 on organizing fields into conferences status is only granted by of the Division Committee, EAD Policy 0303 15 GC 10 subsequent to request by Union and Local Field Organization concerned and whereas the Zambesi Conference does not currently serve the exclusive needs of the Political Social Structure of the exclusive needs of the Political Social Structure of Pre-independence era of Zimbabwe, voted to disapprove the existence and continuation of the Zambesi Conference and request Zimbabwe to dissolve the said Conference in their territory and form a transitional administration to help

effect a small integration of the conference membership with the various fields of Zimbabwe.

Conflict, however tends to produce shock in any organization, and this was true at this moment. Rigidity of position and polarization took hold of the two groups. Walton (1969) says groups began to look for identity and boundary lines thus unifying the in group or the minority group (p. 112). On the 4th of July, 1991, a full executive committee met and took another action.

Commission to Study Restructuring Field/Conference Action 63

A vote was taken to appoint a commission to study the process of restructuring the fields and the conference. The commission was to consist of delegates from the Zambesi Union to be chosen as follows: 1 field/conference president, 1 pastor, 1 lay person, and a fourth member from the conference to be decided by the conference. The commission was to: 1) study methods and technicalities to be forwarded to the restructuring of the fields and conference with a view of uniting the administration of these two entities, 2) study and create ways to care for the minorities, 3) recommend methods of evangelism and church growth that will ensure the inclusion of all population groups, 4) recommend means of promoting the acceptability of the restructuring plans to all members and workers at large, 5) recommend strategies that will ensure a smooth integration of the financial policies of the fields and conference regarding wage scale and benefits, and 6) give a report to the Zambesi Union Year and committee for consideration.

The commission delegates held their first meeting on the 4th of August 1991 at the Conference Office in Gweru. Subsequently they voted to recommend to the Zimbabwe Union that they set December 31, 1991 as a target date for the complete integration of conference churches with the field churches.

On the 29th of October 1991, the Zimbabwe Union Executive Committee met to hear the recommendations from the Commission. Following is a summary of their action:

1. That the present territory of Zambesi Union be dissolved and that the territory of the ZU be divided into three regions using the present boundaries of East, Central and West Zimbabwe Fields.
2. That EAD be requested to grant Conference status to each of the three regions at the time of restructuring.
3. That wage factors for each new conference be set at 100% of the ZU wage factor immediately when restructuring takes place.
4. That allowances for present ZC Workers be maintained and that allowances for field workers be brought up to these levels as soon as funds are available. No worker should have a reduction in salary and benefits. This recommendation indicates that there were disparities between fields and conference workers. Conference workers were mostly white and colored pastors and a few blacks.
5. That every effort be made to provide employment to support staff by the restructuring process.
6. To recommend to EAD and ZU that retirement fund be invested in such a way that contributions can be reduced from the current 12.5% of tithe.
7. Recommend to the ZU to reduce its share of special tithe percentage from 7% to 5%. In order to reduce expenditure a Union level so that this can be done: the following measures are proposed: (1.) Reduce the number of departmental directors from eight to six, and (2) Investigate the possibility of decentralizing the function of VOP which would eliminate payment of 1% of tithe for VOP from the conferences and also eliminate an additional 30-35 000 cost to the Union.
8. Distribution of Assets—the following recommendations were made:
 - (1.) Present CZF offices maybe sold. Proceeds to go to the Central Region, which does not have larger cities than the other two regions;
 - (2.) All Anderson School facilities to be made available for English Speaking Camp meetings that will be organized jointly by the three regions;
 - (3.) Highlands and Fairview Primary schools to be operated as church schools by the Harare and Bulawayo churches respectively;
 - (4.) Vumba Youth Camp to be under the ZW; and
 - (5.) All other assets to be distributed on a regional basis.

9. To recommend to the ZU to create a structure that will take care of minority ethnic groups.
10. To recommend to the Union committee to choose people to go and explain the above actions to the fields and conference churches and pastors.

Initiative to Address Pastors

A group was established to go and explain the restructuring process to the pastors in their respective regions with one Zimbabwe Union departmental director to join the commission at each region. November 5, 1991 was set as the date to meet with pastors in each of the three regions.

EAD Survey Commission

A special meeting was called at the ZW Headquarters on the 13th of May, 1992, attended by: GC Executive Secretary, EAD three officers, ZW Committee members, EAD Committee members and ZW Officers. Ten delegates were appointed to compose the ZC and ZW re-alignment subcommittee members.

Zambesi Conference Action to Discontinue

The General Conference Spring Council action was adopted which directed the organization to discontinue the present Zambesi Conference and welcome the churches now comprising ZC into the sisterhood of churches as of the reconfigured fields.

The membership voted to accept the GC recommendation and pass it on to the ZC for implementation at their session on June 21, 1992 and further to set June 6, as a day of prayer and fasting for the session.

On December 17, 1992, the ZU took an action to record that the three fields be organized into conferences. The actions dealt with the conference status of the EZF, CZF, and WZF conferences.

EZF Conference Status Action

The EZF voted to accept the recommendation of the survey commission and approve that EZF be organized into a conference.

CZF Conference Status Action

The CZF voted to accept the recommendation of the survey commission and approve that CZF be organized into a Conference.

WZF Conference Status Action

WZF voted to record EAD Action 1309/267/92 and accept the recommendation of the survey commission and approve that WZF be organized into a conference.

On the 21st of June 1992, the ZC held its session at Anderson High School. Delegates from the Seventeen Churches attended Division Officers and ZW Officers were also present. The ZC churches which sent its delegates were:

1. From East Zimbabwe field: Highlands, Arcadia, Eastlea, Marondera, Florida, Kingsway.
2. From Central Zimbabwe Field: Gweru Central, Northlea, Lundi Park, Noelvale, Kwekwe, Masvingo, Anderson School.
3. From West Zimbabwe Field: Bulawayo Central, Thorngrove, Trenance, Barham Green.

The ZC rejected every appeal from the higher organizations to be dissolved and to be integrated. It was also noted with disbelief that they closed all communication with the

main church. Rainer (1993) notes that visionaries tend to get far out in front of their people and often mistake them for enemies.

After this traumatic session, the ZU decided to continue to dialogue with the leadership of the ZC. They also decided to send delegates to the churches of the ZC. Kale (2003) notes that conflict is a fact of life, even within the church, and if it is not handled well, can wreck havoc in church (p. 49). Conflict traumatized and sets families upside down. The image of the church was blurred and children become confused over the love of God. This was the situation in the churches under ZC. Doors were closed to the delegates who were sent by ZU. ZC Leadership took a hard-line against any idea of reconciliation. Immediately after this session the ZC committee took an action to disassociate itself with the ZU and the world church and further to take the issue to the courts of the land.

On the 25th of January 1993, the ZU Committee met with the GC Executive Secretary and one of the Vice Presidents, and Division officers. The following events took place from June 9, 1992 to May 1994. Action No 575 of the ZU Committee in 1993 stated that:

Whereas the Zambesi Conference has informed us through its lawyers that it had disassociated itself from the SDA church organization and Whereas the fields and the conferences were invited to participate in the realignment exercise, Voted to record that Zambesi Conference no longer exists and further Voted that the following churches formerly under the Zambesi conference who took an action to join the sisterhood of churches in the realigned conferences at their business meetings Highlands, Masvingo, Bulawayo City Centre, Anderson School Church and Barham Green. Churches not aligned Action 577 voted that the following churches have not joined the realignment of conferences. Kingsway, Florida, Arcadia, Thorngrove, Gweru Central, Northlea, Lundi Park, Noelvale, Eastlea, Marondera, Kwekwe. As Warren (1995) point out, leadership sets the agenda of the church.

Membership of churches not realigned ZU Action 578:1993:

Voted to recommend to the new conferences that they assign pastors to all churches in Zimbabwe. Members in those churches that have not joined the sisterhood of churches in the new conferences will continue to be recognized as regular members of the Seventh-day Adventist Church and their membership will be preserved by the Union and will be reviewed from time to time. Conflicts are power struggles over differences. People come to church from a variety of backgrounds which have determined their attitudes, beliefs and values.

The President of the conference had his credentials withdrawn through Action 579:1993 which reads:

Whereas the President of the ZC has persistently refused to recognize properly constituted church authority as provided in the GC Working Policy L60 10 and L62 15 for example:

1. He failed to co-operate and lend his influence as a leader to assemble churches in the former Zambesi Conference to meet with members from all levels of the church organization despite his verbal promises and assurances that he will be present in all visitations.

2. He failed as a leader to lend his influence to encourage his committee to support the higher organizations.

3. He refused to be part of a special team composed of representatives from the GC, EAD, ZW and fields for the purpose of organizing new conferences and realigning the territories of the Zambesi Union.

Whereas he participated and became a minister of gospel and leader in the Seventh-day Adventist church climaxed by a letter from ZC lawyer James Moyo, Majwabu and Nyoni dated December 22, 1992 declaring that Zambesi Conference has disassociated itself from the organized Seventh-day Adventist Church: voted to strongly recommend to the EAD Committee to withdraw the credentials of the president and annul his ordination.

The end result of all of these actions and reactions has taken a heavy toll on the church. As Warren (2002) points out, unity is the soul of fellowship. Destroy it and you rip the heart of Christ's body, the church. Pipim (2005) echoes the same when he says that dying to self and surrendering to the Lordship of Jesus is our greatest need. Such surrender to Jesus is crucial as the church continues to deal with this conflict and its resultant fallout.

Facing Conflict in the Church

Kale (2003) notes that conflict is a fact of life, even within the Church, and if it is not handled well, can wreck havoc in the church (p. 5). Leas (2001a) further observes that conflict traumatizes and sets families upside down (p. 27). Mishandled conflicts send the message that the church has no better means of addressing its problems than do groups outside the church. The result, according to Kale, is that church leadership ranks are depleted, people leave the church and the financial support basis is drastically eroded (p. 11). The reason for this, according to Tillich (1954), is that every encounter, whether friendly or hostile, whether benevolent or indifferent, is in some way, unconsciously, or consciously a struggle of power with power (p. 81). Halverstads (1991) agrees with the core of Tillich's argument that conflicts are power struggles over differences (p. 4). However, this does not mean that all conflict is bad. Rather it is the church's response to conflict that makes it either positive or negative.

Kale (2003) observes that conflict is not a sign of a weak church or leadership or a need of spiritual renewal (p. 29). Parsons and Leas (2001) take the position that healthy churches create tension. They believe that tension helps churches stay flexible and ready to change. They believe that if a church lacks the ability to change, it will get stuck in a rut and begin to decline (p. 62). However, without a clear issue to address, conflict becomes extremely destructive and begins to tear down the body of Christ, leaving behind broken lives, compromised careers and severed relationship.

Kale (2003) identifies three primary sources of conflict: (1) Relationship Problems (Communication, Personality Conflicts, Family Conflicts, Interpersonal Relationships and Competition); (2) Spiritual Problems (Jealousy, Lack of Forgiveness,

Carnality and Envy); and (3) Differences over Mission and Direction. McSwain and Treadwell (1981, p. 17) both agree with Kale and add four dimensions to the list:

1. Attitudinal—when individual have differences of feelings or perspectives about persons and issues including prejudices and stereo types.

2. Substantive—differences of opinion about facts goals, ends or means.

3. Emotional—when personal value is attached either to attitudinal or to substantive forms of conflict.

4. Communicative—a byproduct of a breakdown in healthy open conversation about sources of conflict.

McSwain and Treadwell (1981, p. 18) argue that conflict should be understood not as an event, but a process. They describe the process in the following way:

1. Assumptions: what to do in conflict and how conflict should be settled.

2. Context: particular setting in which conflict occurs.

3. Events: Occurrences which bring to public awareness the fact of conflict

4. Engagement: Way people respond to conflict events: withdrawal, combativeness.

5. Conclusion: Every conflict must eventually end healthily; growth of mishandled conflict produces more conflict.

The basic steps of conflict resolution are important to the current issues being faced by the church in Zimbabwe. However, the issues currently being faced are very specific in nature. They revolve around racial conflict. The only way to ultimately address this problem is through the process of racial reconciliation. However, before

addressing the issue of racial reconciliation, it is import to look at another factor that has played into the current conflict, the challenge of change.

The Challenge of Change

Change is known to create messiness and at the same time, if it is well managed, it offers potential for creative breakthrough. However, Kotter (1996) argues that in “too many instances attempts at change the improvements have been disappointing and the carnage has been appalling, with wasted resources and burn-out, scared, or frustrated employees” (p. 4).

The paradox is that transformation would not be possible without the messiness. Most change occurs as a response to disturbances in the systems external or internal environment. If the disturbance is immediate and reflexive, it often is unmanaged, and other problems often arise as a result. However, some problems also arise when attempts are made to “manage” change. Thus, in the context of the attempt to integrate the church in Zimbabwe, it is important to understand some of the basic principles of change management.

The Most Common Errors in Managing Change

Kotter (1996) suggest that there are eight common errors made along the way that interfere with the change process:

1. Allowing too much complacency. This is perhaps the biggest mistake that is made, the tendency to move forward without a high enough sense of urgency in fellow managers and employees. Unless people have a sense of urgency they will rarely move out of their comfort zones.

2. Failing to create a sufficiently powerful guiding coalition. No single individual, no matter what leadership gifts they possess, have everything that is needed to overcome tradition and create the inertia to move an organization.

3. Understanding the power of vision. This is the most important issue in successful transformation. Unless there is a clear vision, the decision- making process will bog down.

4. Under communicating the vision by a factor of 10, 100 or even 1,000. People will only make sacrifices when they think the potential benefits of change are worth the sacrifice. Vision casting and recasting is necessary in order to reshape hearts and minds.

5. Permitting obstacles to block the new vision. When leaders avoid confronting issues that are blocking the potential change, change is undermined.

6. Failing to create short term wins. Real transition takes time. People will lose their motivation if there is not intentionality in celebrating short term wins along the way.

7. Declaring victory too soon. Three to ten years are needed for change to settle down in the culture of any organization. When victory is declared too soon the result is regression.

8. Neglecting to anchor changes firmly in the corporate structure. Sufficient time must be given to make sure that the change is embraced by the next generation.

Managing Change

Kotter (1996) argues that there are two keys to success in change:

1. It follows a multi-step process that creates power and motivation sufficient to overwhelm all sources of inertia.

2. Never effective unless it is driven by high quality leadership.

The Multi-step Change Process

People under pressure to show results will often try to skip phases—sometimes quite a few—in a major change effort. For Kotter (1996) there are eight essential steps to initiating change that must be addressed in sequence. The steps are:

1. Establish a sense of urgency—in this phase never underestimate the power of forces that reinforce complacency and maintain the status quo.
2. Create a guiding coalition—only teams with the right composition and sufficient trust among members can be highly effective
3. Developing a vision and strategy—vision helps to align individuals and to motivate them to action
4. Communicate the change vision—vision is usually communicated most effectively when different venues are used: large group meetings, memos, newspapers, posters, informal one-on-one talks. When the same message comes at people from 6 different directions, it stands a better chance of being heard and remembered, on both intellectual and emotional levels.
5. Empowering Employees for broad-based action—an essential component in this phase is too address any obstacles that would interfere with individuals carrying out the vision in the organization.
6. Generate short-term wins—build momentum and provide evidence that the change is worth it by celebrating small wins along the way to lasting transformation.

7. Consolidate your gains and produce more change—short-term wins give the guiding coalition credibility to work with in creating more change.

8. Anchor the new behaviors into the culture—culture changes only after you have successfully altered people's actions, after the new behavior produces some group benefit for a period of time, and after people see the connection between the new actions and the performance improvement.

High Quality Leadership

Kotter (1996) argues that the key to creating and sustaining a successful organization in the 21st century is not only at the top of the hierarchy, but also in the more modest sense (1) throughout the enterprise. He goes on to address the mental habits of the high quality leaders who are able to initiate change:

1. *Risk taking*: Willingness to push oneself out of comfort zones
2. *Humble and self reflective*: Honest assessment of success and failures, especially the latter
3. *Solicitation of opinions*: Aggressive collection of information and ideas from others
4. *Careful listening*: Propensity to listen to others
5. *Openness to new ideas*: Willingness to view life with an open mind

Racial Reconciliation

The first step towards racial reconciliation is to root out and address racism on different levels on which it exists. According to Campolo and Battle (as cited in Hall,

2008) there are four levels of racism: personal, interpersonal, institutional and culture (p. 60). I believe the latter three have special application in this case.

Interpersonal Racism

Campolo and Battle (as cited in Hall, 2008) define racism as behavior that is rooted in conscious and unconscious assumptions about self and others (p. 62). Jesus understood the concept of interpersonal relationships a long time ago and said "do unto others as you want them to do to you" (Luke 6: 31). Because humanity has failed to understand it, entire nations and civilization have collapsed. The Second World War, which saw millions of people killed, was sparked by a man Hitler who saw his people as a superior nation, and tried to extinguish other races. Recently, events that took place in Rwanda are a clear example of how one tribe saw themselves as superior to the other tribe in the same country, and tried to exterminate the other tribe. In both instances, millions of people lost their lives.

Institutional Racism

Racism refers to, according to Diller (as cited in Hall, 2008), as the manipulation of societal institutions to give advantages and preferences to one group while repressing others (p. 63). Unfortunately Zimbabwe had institutionalized racism in the form of the Land Tenure Act. Land was demarcated according to races, with whites getting the fertile land with high rainfall, and the blacks pushed out in arid areas with poor rainfall and unproductive soil. It became a problem for the churches, according to Rhodesia Herald (1970). Churches could not own land in the white area, neither could they own it in the black area because it was unproductive. Further, church leaders who were black could not

stay on farms in white community areas. It was because of this background that in the year 2000 there was a “land invasion” in Zimbabwe, a situation that has paralyzed the economy and political stability of the country up to this day.

Cultural Racism

According to Diller (as cited in Hall, 2008), cultural racism is a subconscious and conscious belief that one race or ethnic group is superior. This ethnocentrism is prevalent in all groups in Zimbabwe.

Conclusion

A power struggle rooted in racism cannot be solved in the courts of law, but only by the power of the Holy Spirit working in the human heart. The literature and committee actions reviewed in this chapter have offered some important insights into the struggle for power in the Zimbabwe Union and its connection to issues of change management and racial reconciliation.

CHAPTER 4

LISTENING TO THOSE THAT WERE THERE

Introduction

This research project was limited by both time and access to individuals who had gone through the schism that occurred in the church in Zimbabwe. Five questionnaires were distributed: two to current members of the SKA and three to current members of the Seventh-day Adventist Church. The purpose of the questionnaires was to gain insights from those who personally went through the schism. Two interviews were conducted with a current member of the Sabbath Keepers Adventist church and an individual who has rejoined the Seventh-day Adventist Church. No valid research conclusions can be drawn from such a small sampling. However, the themes that emerged from these conversations were helpful to me in reflective analysis of the issues that led to the schism within the church.

The Shifting Ethnic/Cultural Climate in the Church

According to conference records, membership among the minority groups in 1980 was 3,474, and by 1991 it had gone down to 2,791, a decline of 683 members which is about 20 percent. Two major reasons were given for this decline:

1. The fear of the coming of independence—in response some white brethren migrated to South Africa and other countries.
2. Those who were accustomed to worshiping according to color could not accept being flooded by the blacks who were now living in the same area following the repeal of

the Land Tenure Act. Residential areas which were once for whites and coloreds were now open to anyone who had money. Most affluent blacks moved to those areas and began to worship in the nearby churches. As the number of minorities dwindled in these churches, the number of blacks began to swell. Those of the minority who could not accept the situation moved out, leaving the churches to blacks who were now using English instead of local languages as their means of communication. They are now called "English speaking churches." The following tables communicates the organizations of ZW.

Table 1. ZW and its Geographical Territories

Name	Geographical Provinces
West Zimbabwe Field:	Matebeleland North Matebeleland South Bulawayo
Central Zimbabwe Field:	Masvingo Midlands
East Zimbabwe Field:	Harare Mashonaland East Mashonaland West Mashonaland Central Manicaland

Table 2. Zambesi Conference Churches and Ethnic Makeup

City/Town	Church and Racial Composition
Harare	Highlands—Whites Arcadia—Blacks
Mutare	Florida—Coloreds Kingsway—Whites
Gweru	Gweru Central—Whites Northlea—Coloreds Anderson—School for Mixed Lundi Park—Whites
Masvingo	Masvingo—Whites

Kwekwe	Zisco—Whites
Bulawayo	Bulawayo Central—Whites Thornsgrove—Coloreds Trenance—Coloreds Barham Green Coloreds

The information above shows ZC churches were mainly found in various towns and cities. However there were mostly in the “townships” where blacks used to stay. After independence affluent blacks moved to the “suburbs” and joined the ZC churches and a new challenge crept in. The ZC was now more solid financially while fields were becoming poorer and poorer.

After the three fields were organized into Conferences the composition of the ZW Changes in the following ways:

Table 3—Conference Composition

Name	Geographical Providence
Central Zimbabwe Conference:	Masvingo Midlands
East Zimbabwe Conference:	Harare Mashonaland East Mashonaland West Mashonaland Central Manicaland
West Zimbabwe Conference:	Matebeleland North Matebeleland South Bulawayo
Zambesi Conference	churches mainly in towns and cities and had now opened some churches in “rural” areas where only blacks lived

It was noted also that on Dec 17, 1992, the ZW took an action to record that these three Fields be organized into Conferences. The action read:

1. EZC Conference Status 551 Voted to record Action 1309/265/92- Voted to accept the recommendation of the survey commission and approve that EZF be organized into a Conference.
2. CZF Conference Status 552 Voted to record Action 1308/267/92- Voted to accept the recommendation of the survey commission and approve that CZF be organized into a Conference.
3. WZC Conference Status 553 Voted to record EAD Action 1308/267/92- Voted to accept the recommendation of the survey commission and approve that WZF be organized into a Conference.

While it is good for the three fields to be organized into Conferences, it also created a challenge for the ZU leaders on how and where the ZC would be cutting across the three Conferences.

Data Collection

Data was collected from 5 churches in Zimbabwe. This data was collected from both the main stream Seventh-day Adventist church and the Sabbath Keepers Adventists which is a breakaway group. The composition of these churches is as follows:

- a) 3 churches were provided by the leadership of each conference in Zimbabwe. These churches are predominantly run by the minority groups (Coloreds) and unfortunately Whites are no longer visible in these churches. These churches were requested to provide 1 member to participate in the survey.
- b) 2 churches were provided by the leadership of SKA. The elders chose 1 member in each church to participate in the survey.

Data was collected by means of a questionnaire, with clarifications made to the respondents wherever it was necessary. Some respondents had difficulty in understanding the issue since they were either young in 1990-1994 or were not yet members of the church. For quicker data collection and a higher response rate, the researcher

administered the instrument personally by visiting selected churches and individuals with each respondent, or group of respondents taking between 20 to 25 minutes to complete the questionnaire and ask any relevant questions.

Presentation of Data and Analysis Findings

The rest of this chapter presents the findings, analysis, evaluations and questionnaires pertaining to the study.

Survey Question 1

What really happened between 1980 and 1990 in terms of worship, education, leadership, residence and remuneration.

Worship as Viewed by Respondents

A lot of changes had taken place from 1980 to 1990. Churches which were mostly white and colored were "invaded" by the blacks who had moved in the exclusively white and colored residential areas. Unintentionally, these churches were forced to become multicultural. Of course the political climate favored this, even if it was inadvisable not to follow the dictates of politics but "thus says the Lord". The coloreds had no problem mixing with the affluent blacks, but the whites quickly moved out of the churches. Some migrated out of the country and others formed home cells for worship.

Education as Viewed by Respondents

There were four SDA schools in the country which were exclusively for whites and coloreds; Highlands, Fairview and Solusi elite primary schools, and Anderson Secondary School. However, after 1980, when schools were open to all, some whites removed their children. It was observed that some whites taught their children in their homes while those who could afford, sent their children out of the country.

Leadership as Viewed by Respondents

As was observed earlier leadership of the ZC up to mid 70's was whites. However, when the general population of the whites, including Adventists, realized that the blacks would get independence, they left the country. No missionaries were willing to come to Rhodesia because of the war. Therefore, it was imperative to have colored leadership in the ZC, and this was accomplished. In the early part of 1980's, it was also observed that amongst the two groups of the minority, whites were not comfortable to be led by colored leaders.

Residence as Viewed by Respondents

With Land Tenure Act repealed in 1980, blacks were now able to live anywhere in the country, as long as they had money to buy property in the suburbs. While this was good news to blacks, it was bad news to others. As was observed earlier, the blacks now moved to these suburbs and worshiped in the churches which were nearest to them.

Remuneration as Viewed by Respondents

Those blacks who were able to buy houses in these suburbs were also able to support their churches financially. Hence the gap which was left by the whites was now filled by these affluent blacks. The ZC was financially more stable than other fields. It was hard for them to balance their books. It was also observed that there was animosity between the fields and the Conference due of finances.

Survey Question 2

Why did ZW want to align its territory and why should they want to dissolve a conference already in existence? The majority could not understand why since the country was already aligned to cater for the three fields. Those from the minority felt the conference should have been left like that even if three other fields were to become conferences.

Survey Question 3

In 1993 the fields were organized into conferences, how were the four conferences going to operate in your opinion?

One respondent communicated: "I am told—I have never been there—that in America there are conferences within conferences; wouldn't that have also worked in our situation rather than to dissolve the conference? Many of us were attached to our conference, we felt empty and disappointed after it was dissolved. We felt we have been robbed of the only conference we thought was ours. We were attached to it; it meant so much to us."

Another respondent had a different opinion. "I think there was going to be a big challenge here. Since ZC had churches in what were called suburbs, how were the fields/conferences going to expand their work in these suburbs?"

"I see people for a long time gathering (edited) according to these classes. The higher class in the "suburbs" and the lower, class in the "townships". We need to mingle together in worship, sport, school and work. However if there is a feeling by some to have English speaking church, I would not mind but not based on color."

Survey Question 4

Is it a good idea for Christian to take each other to court?

Without reservation all the respondents did not agree to the idea of taking each other to court. They all quoted 1 Cor 6:1-11 and agreed that as long as we are in this sinful world there will be differences of opinion among men, even in the church of God. These cannot be avoided, but care must be exercised in selecting the right method for settling them and in manifesting the proper spirit when such a settlement is sought.

Survey Question 5

Who took whom to court?

According to a respondent in the SKA church who was there in 1991-94, the leadership of the ZU took the ZC to court." When asked if he checked on the papers from the courts to find out who were the plaintiff and the respondent, he agreed that he never saw the papers. A respondent who had returned to the Seventh-day Adventist Church said that the ZC took the ZU to court. It was not the intention of the researcher to enter into any arguments, but to present both opinions.

However those who returned to the Seventh-day Adventist Church said the ZC took the ZU to court.

Survey Question 6

What was the atmosphere between 1992 and 1994?

Those two years were filled with bitterness, animosity and name calling. It was supposed to be a time of heart searching and prayer, but a dark cloud seemed to have covered the church in Zimbabwe. Families were torn apart, relations bruised and some are still bitter today, for they have never known the truth about what really happened.

Survey Question 7

What was the real issue taken to court?

According to respondents, the issue now centered on the properties the ZC owned and the use of the name Seventh-day Adventist Church. Churches, parsonages, schools and a youth camp were registered under the Seventh - day Adventist Corporation called SDAA, which held them in trust for the congregations that had contributed towards their purchases and construction. No church entity (ZC or ZU) could claim ownership. According to the Seventh-day Adventist Church Manual (2005), the titles for all church property are held in a corporation created by a conference organization according to the laws governing in the locality. In the SID all properties are registered under the "Seventh-day Adventist Corporation."

It was also understood that since the ZC had taken an action to separate itself from the Seventh-day Adventist church, it should not use a name similar, but rather the

conference was advised to use a different name so as not cause confusion among the members (see appendix A and B).

Survey Question 8

What was the outcome of the court's hearing?

The researcher found that, according to the opinions of the respondents, some expressed ignorance that there was ever such an issue in the church at that time. They all agreed that the ZC lost the case, which means that all the properties, such as the seventeen churches listed earlier in this chapter, Anderson Secondary School, the three primary schools and Vumba Youth Camp, remained properties of the Seventh-day Adventist Corporation administered by the ZU.

Survey Question 9

How did ZC and ZU receive the judgment?

Two respondents were selected and the research found that one responded was not happy and thought that the judgment was influenced by the other group. The other respondent showed great excitement for the judgment and called it the "will of God".

Survey Question 10

Now that the court case was over, what really happened afterward?

One group obviously was happy with the outcome. However, some of the churches the ZU got were empty. All members went with the breakaway movement, and the furniture in some of those churches and the youth camp were taken away. According to a respondent who left but later returned to the Seventh-day Adventist church, there was

bitterness in all the ZC membership. They could not understand why they lost all their property, when in fact they were the ones who built them at a very high cost. It was also learned by the researcher that those who left the Seventh-day Adventist Church reorganized themselves into a church which they called Sabbath Keepers Adventist and have built their own churches in Bulawayo, Gweru, Kwekwe, Harare, and Mutare, and have extended their work in the rural areas too.

Interviews

It is fascinating to note that the interview has revealed that the majority of membership from both sides has totally forgotten what happened during those dark years 1991-94. However, the few who still remember, especially in the SKA church, show signs of remorse. It is hoped that a situation like this can be avoided at all costs. I wish another method could have been used as a solution to the challenge which the church in Zimbabwe faced.

Interview 1

This is an interview with Member A conducted on the 28th of April, 2008, at 12:30 pm.

Researcher: May I know who you are and what you were doing in the years 1990 to 1994 as far as the Seventh-day Adventist Church is concerned?

Member A: My name is A; I am a business man running buses and trucks within the country and outside the country. Between 1990 and 1994 I was an elder of a Seventh-day Adventist church in Bulawayo. The church was in a suburb designed for the colored people only in the colonial era.

Researcher: Is it true that there was racism during the colonial era?

Member A: Of course there was from our suburb there is the town in between and our white brethren on the other side of town. Our suburb is even closer to the blacks than it is to the whites we could not worship with our white brothers.

Researcher: Was it the same in the church?

Member A: Oh yes, it was, there was the Rhodesia Conference which was exclusive to the members of the white community, and the Zambezi General Field which was to serve the coloreds, there was separate worship and administratively the whites used to administer us until in the 70s when pastor Human a colored pastor from South Africa came to administer us. Membership of the whites was diminishing since they were emigrating.

Researcher: Who was the first Zimbabwean colored to lead the church among the coloreds?

Member A: Pastor Robert Hall was the first colored President.

Researcher: In your opinion what was the issue?

Member A: As layperson I observed that:

The Union cannot dictate what a conference should do.

The Union can't disband us for our constitution demanded a 75% vote to be disbanded. This constitution was used by the Rhodesian Conference without any problem, what should be the problem now for the ZU to disband us?

There was suspicion that the Union wanted to take our properties.

Our churches at that time were 95% blacks so there was no need to disband us.

We felt we had more money than the fields since all the affluent blacks were attending our churches.

Researcher: Who took who to court in 1993?

Member A: Because there was disharmony in the church, we had to take a vote to determine our future. Since we had a lot of property there was fear that we could lose our property, so the issue had to be taken to court in order to protect our property.

Researcher: What was the outcome of the court case?

Member A: Of course we lost the case, property and were asked not to use the name SDA. We could not stay without a name, so we chose to call ourselves Sabbath Keepers Adventists according to judgment No SC 25/2001 and Civil appeal No 26/99.

Interview 2

This is an interview with Member B on the 28th of April 2008, 10:00 am to 12:00 noon.

Researcher: Pastor, I am told you once left with SKA. What made you return and become a pastor in a church you were against?

Member B: I am a Union Director responsible for multicultural work in Zimbabwe. My assignment is to work for the colored people and the whites who remained in the church and those who left and formed SKA. It is true that when there was a split I was very sure we were right, while the SDA church was wrong. During the time of pastor Human we as coloreds were able to build these churches; Florida in Mutare, Barhamgreen in Bulawayo, Arcadia in Harare, Trenance in Bulawayo, Thorngrove in Bulawayo, and Northlea in Gweru.

The whites in the Rhodesian Conference had their own churches like 7th Street church in Gweru, Jameson street church in Bulawayo, Highlands church in Harare, and Kingsway church in Mutare. During the time of pastors Hall and Ahomed, the work among the coloreds began to grow and the four churches which were once used by the whites were multicultural.

However the first colored President was pastor Human in 1975. Since there was need for an indigenous person to take over, pastors Hall and Ahomed were sent to Andrews University. When they returned, pastor Hall became the President. When he accepted the call to go and work in Botswana, pastor Ahomed became President. Since I was an elder in the church, I knew the new president's intention. He wanted to form an independent movement outside the church.

I left with him because I felt we were robbed of our property but later on I realized I was wrong so I came back on my own and CZC took me as a pastor for the multicultural churches in CZC as well as multicultural director for the conference

Researcher: Since the ZC was constituted by whites and coloreds, where did the whites go?

Member B: The whites took refuge under the main church entity and the coloreds mixed with affluent blacks who were in these churches.

Researcher: Who took whom to court?

Member B: ZC took the church to court and the members did not know this. The members who did not know what happened were bitter with the decision and later on ZUC appealed to the Supreme Court for two reasons: who owns the properties now and who has the right to use the name Seventh-day Adventist

Researcher: In your work are you being successful in persuading your kinsmen to return?

Member B: It is with a lot of difficulty, but a few are coming back.

Researcher: What do you think could have been done to avert the situation of 1991-1994?

Member B: In my opinion the constitution we had needed to have been harmonized with the world constitution of the church. How could this constitution need 2/3 vote to dissolve itself? We need leadership that is loyal, with no agenda as was pastor Ahomed who wanted to go independent. There is also a need for leadership who will not keep silent on issues. I strongly feel multicultural churches should be encouraged. It's no longer time for separate worship, as it was in the colonial era. Churches should be taught to be loyal to higher organization, and the leadership of the higher organization should be visible with the people they have and by all means not to be partial and not hide information.

Adventist Organization

Any formal organization should have a clear hierarchy of authority and responsibility. Each employee should know to whom he is responsible, while the chain of command should be clearly delineated. Lack of clarity may cause serious conflicts and thus lower productivity and unity in the organization. Hellriegel et al. (2000) define structure as the formal representation of working relationships that define tasks by position and unit, while Tosi and Carroll (1976) say structure is the pattern of relationships among individuals within the organization. The formal structure is

composed of the following: job-descriptions, organizational charts, procedures or policies, and any other documents describing how individuals should work with one another. Pipim (2005) says:

Despite its limitations, the Adventist church's unique structure, unifying local churches, conferences, missions, unions at the divisions of the General Conference, has not only maintained the stability of the church but also ensured doctrinal unity and purity and has facilitated the equitable distribution of the resources of the church for the accomplishment of its mission. (p. 697)

In the Seventh-day Adventist church, there are four constituent levels leading from individual believer to the worldwide organized work of the church. Within these four constituents levels the church operates a variety of institutions such as hospitals, publishing houses, health food industries, and educational institutions as integral parts to fulfill health, literature and teaching ministries. Therefore, they are indispensable to and inseparable from the total ministries of the church in carrying the gospel to all the world. The multiple units of the world church whether congregations, conferences, health care institutions, publishing houses, schools, or other organizations all find their organizational unity in the General Conference of the Seventh-day Adventists in which they have representation. (p. 26-27)

General Conference the Highest Authority

Pipim (2005:28) sees the General Conference in session and the Executive Committee between sessions as the highest organization in the administration of the church's worldwide work, and authorized by its constitution to create subordinate organizations. When differences arise in or between organizations and institutions, appeal to the next higher organization is proper until it reaches the General Conference in session or the Executive Committee at the Annual Council. During the interim, between these sessions, the Executive Committee shall constitute the body of final authority in all questions where a difference of viewpoint may develop. The committee decision may be reviewed at a session of the General Conference or at an Annual Council of the Executive Committee (p. 28).

Church Authority in the Early Church

In the early church, the elders held great authority delegated to them by Christ. Some of their functions were pastoral care or oversight (Acts 20:17-28; Heb 13:17; 1 Pet 5:1-3), giving instruction to sound doctrine, refusing those who contradicted it (1 Tim 3:1, 2; Titus 1:5, 9). Those who ruled well, were to be "considered worthy of double honor" more particularly so if they labored in "preaching and teaching" (1 Tim 5:17). The church had authority to settle the conditions of membership and rules governing the church. The Church Manual further states that:

The church bore responsibility for purity in doctrine and practice. It was to "test the spirits to see whether they were of God" (1 John 4:1) or, in Paul's terms to "test everything" and to hold fast what was true regarding the exercise of church discipline (Matt 18:15-17). The exercise of discipline ranged all the way from private and caring admonition (Matt 18:16; Gal 6:1) to removal from church membership (Matt 18:18; 1 Cor 5:11, 13; 2 Cor 2:5-11). The early church had authority to settle conditions of memberships and the rules governing the church. (p. 1)

Church Authority in the Seventh-day Adventist Today

The 1946 General Conference session action indicates that "all changes or revisions of policy" in the Church Manual shall be authorized by the General Conference sessions. This statement reflects the authoritative status of the General Conference that has long been held.

In the 1877 session an action was taken: "Resolved that the highest authority under God among Seventh-day Adventists is found in the will of the body of that people, as expressed in the decision of the General Conference when acting within its proper jurisdiction: and that such decisions should be submitted to all without exception, unless

they can be shown to conflict with word of God and the rights of individual conscience” (p. 106). White (1909) confirms to this action when she wrote “God has ordained that the representatives of this church from all parts of earth, when assembled in a General Conference should have authority” (p. 2).

She further elaborates her point stating that “The church of Christ is in constant peril. Satan is seeking to destroy the people of God, and one man’s mind, one man’s judgment, is not sufficient to be trusted. Christ would have His followers brought together in church capacity, observing order, having rules and discipline, and all subjects one to another, esteeming others better than themselves” (vol. 3, p. 449). She continued to assist the church as it continued to structure itself and wrote: “but when, in a General Conference the judgment of the brethren assembled from all parts of the field is exercised, private independence and private judgment must not be stubbornly maintained, but surrendered. Never should a laborer regard as a virtue the persistent maintenance of his position of independence, contrary to the decision of the general body” (p. 260).

Church Membership

The SDA Church Manual (2005) says:

Thorough instructions in the fundamental teachings and related practices of the church should be given to every candidate for church membership before being baptized and received into church fellowship. Each person seeking admittance to the church should be informed of the principles for which the church stands. (p. 29)

The New Testament established baptism as the rite for admission to the church.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world, Amen. (Matt 28:19, 20)

The church according to White (1911) is "the repository of the riches of the grace of Christ: and through the church will eventually be made manifest even to the principalities and powers in heavenly places; the final and full display of the love of God" (p. 9).

Four Constituent Levels in the Seventh-day Adventist Organization

According to the Church Manual (2005), among Seventh-day Adventists there are four constituent levels leading from the individual believer to the worldwide organization of the work of the church:

The local church: a united organized body of believers.

The local conference or local field/mission: a united body of churches in a state, province or territory.

The Union Conference/Mission: the largest unit of organization embraces all unions in all parts of the world. Divisions (13 in number) are sections of the General Conference, with administrative responsibility assigned to them in designated geographical areas. (p. 26)

Every member of the church has a voice in choosing officers of the church. The church chooses the officers of the state conferences at their duly constituted session. Delegates chosen from the local churches which constitute the Conference choose the officers of the state Conference at their duly constituted session. Delegates chosen by the state conferences choose the officers of Union conferences, and delegates chosen by the Union conferences choose the officers of the General Conference. By this arrangement every individual either directly or through representatives, has a voice in the election of the men who bear the chief responsibilities in the General Conference. (p. 26)

This practice is done so that only members in good and regular standing with their membership in any of the local churches are eligible to choose officers who are also members in good and regular standing in their church. These officers should teach and adhere strictly to the policies of the church as shown in the Church Manual and general policies of the church.

Church Leadership ZUC

Why does the church need leaders? Many authors have discussed the basic functions of leaders like planning, organizing, directing, staffing, controlling coordinating budgeting, and above all Christian leaders should provide a spiritual atmosphere. Most of the time people, when in crisis, look for leaders to provide answers, decisions, strength, and a map for the future. Leaders should challenge people to face problems for which there are no simple or painless solutions and should further mobilize people to tackle tough problems. There is a recent convergence of theories, knowledge base, and strategies that help to confront complex problems that do not have easy answers. Their function is classified into two groups, the task function and the maintenance function.

The Task Function of a Leader

1. To initiate, propose tasks or goals, defining group's problems.
2. Information or opinion seeking, requesting facts on problems and seeking relevant information.
3. Information or opinion giving, offering facts, providing relevant information and giving suggestions.
4. Clarity or elaborating-interpreting ideas or suggestions. Clearing up confusion, indicating alternatives, and issues before the group.
5. Summarizing or putting related ideas together.

Maintenance Function of a Leader

1. Encouragement—being friendly, warm, and responsive to others, especially those of different cultures. Accepting others and their contributions, listening and showing regard for others by giving them opportunity or recognition.

2. Expressing group feelings, mood, and relationships within the group and sharing own feelings with other members.

3. Harmonizing—attempts to reconcile disagreements: reducing tension, and getting people to explore their differences.

4. Compromising—offering to compromise own position, ideas, or status, admitting errors, disciplining self to help maintain the group.

5. Gate keeping—seeing that others have a chance to speak. Leadership should not be stereotype. Within each person, however, variable potentialities and qualities emerge and operate because of the interplay of relationships in different situations. The church is in great need of leaders of high quality, leaders who are in constant touch with God. White (1892) sees these leaders pursuing a course of life that is in harmony with the will of God (vol. 5, pp. 422-423).

6. Men and women of prayer, for Christian leadership is prayer leadership. These leaders should be kind, sensitive to the needs of others and exhibit loyalty and not independent judgment. White (1891) says there must be loyalty to the church and toward its establishment, (p. 443,444).

7. Leaders who are faithful and humble, position does not give any leader holiness. God is also looking for leaders of integrity in a world whose moral fiber of nations is at its breaking point. Leaders who are task oriented and relationship oriented who have leader- member relationship, task structure and position power.

Divisions and disunity have marked the history of the Christian church ever since the end of the century. In order to foster church organizational goals plans and policies, leaders of high dominant characteristics are needed. Leaders who can organize people toward a cause, leaders with people skills, aligning their strengths with organizational needs for the challenging times we are living in, require creative and insightful ideas. Nelson (2002:19) has defined leadership as an ability in which people confer influence to individuals so that those individuals can organize and assist the people in achieving what could not otherwise be accomplished. While leadership is influence, not all influence is leadership; using power, resources, communication, vision, and conflict management and people skills balanced with a task orientation. Anderson (1999) wrote: "leadership has always been difficult. It was hard for Moses, David, Paul, Luther, Abraham, and Lincoln" (p. 22). However, all these leaders were men of vision, humble, patient, kind or understanding, courageous, integer, loyal, with proper sense of responsibility and purpose. Above all, L'engle (2001) adds on the list love, and wrote: "following Christ has nothing to do with success, as the world sees success. It has to do with love" (p. 1). Church leader and on-line columnist Misael Zaragosa (2000) once said "Your success lies within your ability to recognize and recruit potential leaders for the church. The better you are surrounding yourself with people of high potential, the greater your chances for potential success." He further gives some characteristics for what he termed "spotting the eagles."

1. People with leadership potential
2. Those who make things happen
3. Those who have the ability to influence others

4. Those who add value to the organization
5. Possessing greater attitude
6. Provide ideas that help the church
7. Live up to their commitments, and
8. Display unquestionable loyalty.
9. So these leaders should have the authority to catalyze followers to pursue common goals.

Furthermore leaders are catalysts/change agents who should have the ability to stir the pot and facilitate the use of group member, talents and resources.

In an article about leadership, titled "Making changes without getting people steamed," Larry Osborn (1998) quotes an old farmer; "Churches are a lot like horses. They don't like to be startled or surprised. It causes deviant behavior" and he adds "the fiercest battles are seldom fought over theology more often they are fought over change sometimes even the slightest change.

He further suggests some steps for making changes work better. (1) Test the waters—find out how people will react should the change take place. (2) Listen and respond to the resisters rather than view them as enemies to be overcome—share with them as advisers. (3) Talk to individuals who are seen as ringleaders before you talk with the groups—share with enough individuals to give your ideas credibility. (4) Lead boldly—stepping forward to champion your cause clearly making your views known and doing everything to persuade the holdouts to follow.

Toler and Brecheisen (2003) also adds to the list when they say “look for the advantage in the adversity” since a Christian leader is a negotiator, learning to walk the fine line between being obstinate over ideas and being merciful over methods (p. 106).

Allison (2000) gave Christian leaders a workable plan for making positive changes and leading people through times of trouble and conflict, times when things are upside down as they were in the ZU territory during the years 1991-1994.

1. Diagnosis—list factors that caused the problem. What circumstances allowed the error to produce a final result?

2. Contingency—make plans in dealing with similar problems. Learn to identify those problems earlier in the process

3. Budget—allow extra time, extra energy, and extra money for every project.

4. Remember, the process may be very expensive as was the case in Zimbabwe.

5 Accountability—enlist someone on the team to check your progress in making changes (p. 2).

Teamwork

A team can be understood as two or more people cooperating and interacting toward a common goal. According to the ZU their goal and objective was to integrate its entities. Below are common elements for a team.

Table 5: Elements of a Team

			VALUES	
TRUST	VISION	CLEAR OBJECTIVES	MISSION	GOALS
OPENESS	SUPPORT	CONFRONTATION	ACCOUNTABILITY	SOUND PROCEDURES
CO-OPERATION	HEALTHY CONFLICT	INDIVIDUAL DEVELOPMENT	COMMON PURPOSE	INTERDEPENDENT ROLES

Vision (Shared)

Building shared vision is actually one piece of a large activity: developing the 'governing ideas' for the organization, its vision, and its mission or purpose, and core values. A vision not consistent with core values that people live by day-to-day will fail to inspire genuine enthusiasm.

These governing ideas answer three critical questions: "Why?", "What?", and "How?" Vision is the "Why?"—the picture of the future we seek to create. Shared vision is the answer to the question "Why do we exist?" Mission (or purpose) is the "What?"—the organization's answer to "What do we do to achieve the vision?"

Henry Ford envisioned common people, not just the wealthy, owning their own vehicles. A vision is shared when people have a common picture and are committed to another having it. A shared vision uplifts people's aspirations. Shared vision fosters risk taking and experimentation.

People with a strong sense of personal direction can join together to create a power synergy towards what they truly want. Being a visionary leader is about solving day-to-day problems with one's vision in mind. Commitment to a vision is important. It is becoming part of something by choice. Commitment describes a state of being enrolled and feeling fully responsible for making the vision happen. A shared vision galvanizes and motivates a team and needs to be communicated throughout the team/organization.

Mission Statement

A mission statement is the team's/organization's answer to "What do we do to accomplish our vision?" The mission statement defines the purpose for the existence of the organization and must be constantly visible to the members of the organization for it is the mission statement that drives the organization's strategic goals. It provides a clear direction for formulating and implementing the organization's long term business strategy. The mission statement may be a sentence, a phrase, a paragraph or a couple of "bullets." It should be brief, concise, and comprehensive. A mission statement reflects a common purpose to which virtually all of the organization's stakeholders can dedicate themselves. Both the ZU and the ZC had the same mission statement compelling them to follow the same thing. A core mission statement should:

1. Define the organization which is creating the mission statement.
2. Describe the reason for the existence of the organization.
3. Identify the target group. In Zimbabwe the target group are all the tribes, races, cultures, and peoples.
4. Contain the organization's two or three major high priorities.

Example: The mission of the Seventh-day Adventist Church in Zimbabwe is to take the gospel message to every man, woman and child. In particular, the ZU will continuously seek to:

1. Take the three angels' message to every part of Zimbabwe regardless of tribe, culture and language.
2. Teach SDA doctrines and baptize believers into the SDA faith.
3. Prepare Zimbabwe for the second coming of Christ.

Clear Objectives and Agreed Goals

A group can only be effective if it knows what it wants to achieve. It is therefore the duty of the leadership to direct the group as to what needs to be accomplished. In Zimbabwe, integration was the objective, through teamwork comprising the leadership of ZU and ZC.

If democratic methods were used with well directed goals and objectives it would have motivated the minority groups to achieve the goals that the ZU wanted. Therefore, the objectives should be result-oriented, results that could be achieved by both teams.

Team members must also agree on results, on the required methods of measurement, and on the time-frame; there is no room within the teams for hidden agenda. All should work towards what has been agreed even if there is a change in the environment.

Openness and Confrontation

In an effective team, members state their views and differences of opinion without fear of ridicule or retaliation. They must be transparent to each other and be willing to be corrected. Team members should understand the issues and problems that are confronting them, and should be in a position to handle the issues instead of avoiding them.

Delicate or unpleasant issues should be confronted honestly, with openness. Honest confrontation can be enhanced when there is improvement in communication channels which are open to all, and thereby increase self-knowledge to all the teammates and members. Thus, there is an increase in support rendered to each member of the team, and trust is developed. It is easy to work with teammates who trust each other rather than

those who are suspicious of each other, for trust and support go together. Members should not feel that they are protecting their turf. When there is openness, trust, and support for each other in the team, members are free to talk to each other about both good and nasty things. It is a fact of life that people receive from others the help they need to be more effective and feel that their strengths and weaknesses are accepted. As teammates, self and groups perceptions should be clear to each other in order to maintain relationship within the group. Agreement on goals and performance standards should be reached before conflict resolution methods are implemented. A low level of trust is a barrier to trust. It has been acknowledged in literature that trust cannot be ordered; trust is earned. As teammates it is imperative that all effort should be exerted to develop this trust among the teammates and the followers.

Cooperation and conflict

Cooperation

People put the team's objectives before their own and share the rewards of cooperation. If the objectives of the team are clear, as noted above, people are willing to get involved, are willing to share information which they have, and render their skills in order to make the conflict easier and manageable. When people cooperate, they are open to talk about their strengths and weaknesses. Without trust and openness, cooperation cannot occur in any system or organization.

Healthy Conflict

An effective team works through conflict and uses results to accomplish objectives. If conflict is looked at in a positive way, it can be a source of new ideas, methods, and conflict management since conflict is inevitable and an integral part of the process of change. Management of conflict is an aid to cooperation if it is done properly. Resolving conflict involves: examining the causes of conflict, getting the parties involved to discuss the issues, clarifying the expectations, learning how to give effective feedback and value openness, reaching agreement about future actions, and using third parties if necessary.

Sound Procedures

Procedure objectives the group decides to embrace should be clear to all the members of the team. In other words, there must be an agreement on the sound methods the group wants to pursue in order to come up with decisions based on agreed information and discussions. If there are crucial issues to be considered, all parties should agree before they are implemented and accomplished. There must also be an agreement on how decision-making should be accomplished, whether it should be formal or informal, and at what levels are decisions taken. Important questions which are critical to a sound resolution of the challenge facing the ZU are: Are people who will be affected involved? Is information collected properly and by proper people? And do people who are affected have the right information? Information in the ZU territory was not transmitted properly to the people affected; this affected the implementation of the decisions agreed upon. As the people are implementing, it is also important to realize if

adequate authority is given to those assigned to implement those decisions and if there are enough resources to see the project through. If people are resistant to change, as was the case in ZU, the most critical question is, Who carried out the review and does any review change things? The integrity of the messenger also determines the receptivity of the decisions taken.

Appropriate Leadership

In order to function well, a leader must learn the art of delegation which enhances the effectiveness of a leader. In the long run delegation is time-saving and also management development. Effective delegation is based on: determining what can be delegated, which team members can handle delegated functions, providing the necessary training for effective delegation, and reviewing the progress of delegation which would produce a successful team leader.

The successful team leader is authentic to himself/herself and the values of the organization, delegates effectively, encourages personal and team development, clarifies performance standards, gives and receives trust, faces facts honestly, establishes and maintains sound working procedures, tries to make the organization a happy and a rewarding place, and is sensitive to the process and the content issues.

Accountability Reviews

Regular reviews allow the team to learn from experience and to improve teamwork, and give feedback to individuals and to the team. Reviews improve team performance by ensuring that adequate effort is directed toward planning which impacts decision making, increases support, trust, openness and honesty. This clarifies objectives,

identifying development needs and opportunities, and in the process, it increases effectiveness of team leadership, making meetings more productive and enjoyable and decreasing the number of emergencies.

INDIVIDUAL DEVELOPMENT

Since one obvious fact about teams is that they are a collection of individuals, then their effectiveness must in part be a function of individual ability.

Table 6: Summary of Effectiveness Characteristics

High Effectiveness Characteristics:	Low Effectiveness Characteristics:
<ol style="list-style-type: none"> 1. Active 2. Seek challenge 3. Seek insight into themselves 4. See and use time as valuable resources 5. In touch with their feelings 6. Show concern for others 7. Relaxed 8. Open and honest 9. Stretch themselves 10. Clear personal values 11. Set high standards 12. welcome feedback 13. See things through 14. Tolerate and use opposing views 15. Use conflict constructively 16. Give freedom 17. Happy about life 	<ol style="list-style-type: none"> 1. Passive 2. Avoid challenge 3. Avoid self-knowledge 4. Misuse time and energy 5. Out of touch with their feelings 6. Do not care for others' feeling 7. Tense 8. Use manipulation 9. Avoid stretching experiences 10. Programmed by views of others 11. Set low standards 12. Avoid feedback 13. Opt out 14. Intolerant of other's views 15. Avoid conflict 16. Restrain freedom 17. Unhappy about life.

Sound Inter-group Relations

No team is an island. An effective organization is made up of teams working together and reaching out to others to ensure that its efforts are well received and supported by other teams. An effective organization is teams working well together.

An effective team is constantly reaching out to others to ensure that its efforts are well received and supported by other teams. It is very important to listen to others and use them as a source of ideas and comparison; understanding that people are different and utilizing them as a source of knowledge.

Change brings with it advantages of inter-group relations, greater ability to influence the organization, and more help is available even from the higher organization. Information which has been blocked can now flow easily bringing with it a happier, more enjoyable working atmosphere while challenges are easily solved. "There is a time for everything and a season for every activity under heaven, a time to be born and a time to die, a time to plant and time to uproot" (Ecc 3:1, 2). Why has change failed in ZUC? After interviews with people who were involved during the years 1980-1994 it was noted with regret that it was Zambesi Conference vs. Zambesi Union leadership quarrel on three issues:

1. Clarification of the vision (integration)—there was mistrust between the two groups on the methodology.
2. Avoidance of confronting critical issues.
3. Identifying critical issues. As noted earlier in chapter three, the political climate of the day favored separate worship according to the color of skin which was perceived as racism by the majority of the population in the country. The dismissal and integration of ZC was also not clarified to the general membership.

People should have been prepared for the planned change. Records indicate that the Union committee actions were not passed on to the grassroots; the micro culture, which was to be impacted and affected, was totally ignorant of the intended changes. It

would also appear that the macro culture after independence was also totally ignorant of the intention the Union leadership had. When the Union leadership realized this anomaly they decided to have regular information meetings with people, so that all voices could be heard and information reached the grassroots. It was noted with regret that churches under the micro cultural groups were closed to the ZU leadership. Gangels (2002) observes that communication is "meaning exchange and not word exchange" (p. 16) needed to be observed. The information ZU wanted to relate to the membership in the ZC could not reach them since the leadership of the ZC refused the ZU leadership the opportunity to address their members. The conflict had now reached the win/lose situation where one group was trying to avoid the other, and alliances were being formed amongst the minority groups. The few whites grouped together, with the coloreds on another side with few disgruntled blacks who had taken refuge in the minority churches some of whom were disciplined in their churches minority groups and leadership. As Gangel and Canine (2002) observes, strategies were planned to exclude the opposing party (p. 46, the ZU) from the church's decision making process and from contacting the membership of the ZC. Instead of looking at the issue of integration, discussions were now centering on personalities and opposition of one against another. Leas (2001c) indicates that outside help is needed in a situation where conflict actually breaks out in the open (p. 17). At this moment, communication is reduced to bitter, hurtful comments, and name calling intended to hurt and drive one group away.

It was at this point that the higher organization, EAD, got involved when ZU called for assistance. EAD took an action:

Whereas the ZC was constituted to serve the needs of the Political Social Structure of pre-independence days of Zimbabwe. Whereas the General Conference is currently effecting unity in South Africa in harmony with the current developments toward a new Political Social Structure in that territory in view of integrating South Africa with EAD by 1992, and whereas EAD policy 030 on Organizing Fields into Conferences status and dissolving conferences and fields is only granted by action of the Division Committee, EAD policy 030 15(GC08 10) subsequent to request by the Union and local field organization concerned and whereas the ZC does not currently serve the exclusive needs of the Political Social Structure of pre-independence era of Zimbabwe, voted to disapprove the existence and continuation of the Zambesi Conference and request ZU to dissolve the said Conference in their territory and form a transitional administration to help effect a small integration of the conference membership with various fields of the ZU.

Since we had observed earlier that the higher organization has authority over the lower entity to dissolve or organize it, EAD was acting from a position of authority.

Suing the Church in Civil Court

The court case was finalized in 1994 according to case No HC6475 93 and HC3370 94 when ZC lost the case and was asked by the High Court of Zimbabwe to vacate the churches and all other properties; a sad story indeed for the church in Zimbabwe.

After 1994, the few whites still in Zimbabwe, who had not migrated to other countries, formed small house groups, and later on associated with the mainstream churches but continued to worship alone in their small groups. They never attended any camp meeting in Zimbabwe since 1994 to this day. The majority of them rather chose to go to South Africa for their camp meetings with their own groups.

It was painful to see families torn apart among the coloreds, with some following the breakaway movement and some remaining in the newly formed SKA church. It was also noted a drop in church attendance, a serious withholding of financial resources, and

superficial relationships are formed while others create firewalls. Halverstadt (1991) observes that assertiveness—not aggressiveness—is the law to fair fighting in a church conflict (p. 91). While ZUC won the case they lost the battle.

Recommendation to the ZUC Leaders

What happened in 1991- 1994 must not be repeated again since the issue of racism, as was practiced then, has ceded. However, each generation has its own challenges. While the conflict ended in the courts of the land and judgment was pronounced, this did not solve the relations between the two groups. Pipim (2005) says that co-existence is not the same as unity, but that there should be unity of faith and practice and absence of conflict is not the same as unity. (pp. 755, 756) In a fallen world, says Pollard (2000), “race and ethnicity have been sources of separation and alienation. In the church, for the believer, every aspect of our being, including our racial and ethnic identity can be used as a vehicle for God’s service.” (p. 21). Although the church in Zimbabwe had justification to align its territory as demanded by the political climate in the country and also by the worldwide church, as shown earlier, the result was not desirable. Those who left the church and formed their own did so with a lot of animosity and bitterness against the Seventh-day Adventist Church and aligned themselves with some independent ministries in America who are also bitter with the Seventh-day Adventist Church organization. Those who have remained in the church should be helped by implementing the following suggestions.

1. Allow them to have their camp meetings alone and to choose international speakers of their choice, as the goal is to keep the minority united according to their own culture.

2. In order to keep them as a family allow them to have pastors of their own culture. Interpersonal relationships are strongly influenced by the culture that members operate in since culture according to Gordon (1991) is a system of knowledge of standards for perceiving, believing, evaluating, and of socially transmitting behavior patterns that serve to relate human beings to their setting (pp. 396-415).

3. If possible, allow them to have their own separate places of worship, if the majority does not perceive it as racism but a way of nurturing. Help them to understand that having their own Conference within existing Conferences may not work in our own situation. They should have representatives at local Conferences and ZUC.

Conclusion

In the light of the results or findings of the interviews and questionnaires, the following reflections were made by the researcher, whose personal opinions varied depending not on what happened but on what the respondents perceived.

The two people interviewed are cousins who both followed the SKA, but one returned to the Seventh-day Adventist Church. They viewed the situation totally different. One is still bitter with the church and the other is bitter with the leadership of SKA because, according to his opinion, they did not tell their membership the truth about what really happened. Both blame the Zambezi General Field (formerly Rhodesia Conference) constitution which had a thrust on racism. Both agree that there is still room

for reconciliation and a committee should be formed from both Seventh-day Adventist Church and SKA leaders in order to work out reconciliation strategies.

The issue in the High Court was twofold: (1) whether the appellant (ZC) was entitled to use that name now that it was no longer affiliated to the first respondent (GC) according to High Court cases No 3370/94 and No 5475/93; and whether the ZC was entitled to ownership of properties and of their contents, and of the money in certain banks and building society accounts. The appellant lost on all accounts and was to pay the legal costs according to Judgment No S.C,26 99.

The church's form of governance is representative, according to the Church Manual (2005) which states that

the form of church government recognizes that authority in the church rests in the church membership, with the executive responsibility delegated to representative bodies, officers for the governing church. The form of church government recognizes the equality of the ordination of the entire ministry. The representative form of government is that which prevails in the Seventh-day Adventist church. (p. 26)

It was also noted that the church has four constituent levels and every member of the church has a voice in choosing officers of the church from state conference to the GC. By this arrangement every Conference, every institution, and every individual, either directly or through representatives, has a voice in the election of the men who bear the chief responsibilities of the GC (p. 26).

Those chosen as leaders from a local church find their organizational unity in the GC and are to foster this unity in all organs of the organizations. Those opposed to unity and who refuse to cooperate with others should not be chosen into leadership for

“division in the church dishonor the religion of Christ before the world and give occasions to the enemies of truth to justify their course” (White 1891, p. 238-239).

According to what happened in Zimbabwe, the leadership may rebel and disregard council from the above level (Union). As a result, the church is left with no option but to remove such people from leadership positions, and if it fails, even from church membership.

CHAPTER 6

SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter consists of the summary, conclusion, and recommendations of the research findings.

Chapter 1 introduced how missionaries came to Southern Rhodesia (now Zimbabwe) and focused their attention on education. They were able to open several schools in an effort to evangelize the country. Their efforts were greatly rewarded and the Seventh-day Adventist Church has more schools than any other church in Zimbabwe. It was also noticed that these schools were run on racial base since the country had introduced the Land Tenure Act which forbade racial integration in worship, sport and education.

This situation forced the majority blacks, who were being segregated, to take up arms and liberate themselves, a war which was fiercely fought for ten years from 1970 to 1980. Racism was dismantled in 1980 at independence.

When the church realized that the world today is a global village, and that it is interconnected with advanced network in communication and transport, it decided to realign its territory geographically and not racially as before. As we saw, this decision brought conflict in the church between the minorities and the black majority. This is a signal that racism is not only a political exploitation of man but a heart and moral

problem. Therefore, education and cultural integration alone cannot change the human heart.

Forced integration cannot bring about the desired results of racial harmony. But the love of Christ has the ability to transform us into new being, as White (1898) observed that

when the Holy Spirit is poured out, there will be a triumph of humanity over prejudice in seeking the salvation of the souls of human beings. God will control minds, human hearts will love as Christ loved and the color line will be regarded by many very differently from the way in which it is now regarded. (p. 209)

Unity

Jesus prayed for unity in the church:

I do not pray for these alone, but also for those who will believe in Me through their word: that they may be one as You Father are in Me and I in You; that they also may be one in us: that the world may believe that You sent Me. And the glory, which you gave, I have given them, that they may be one just as we are one. I in them, and You in Me, that they may be perfect in one, and that they may be made perfect in one, and that the world know that You have sent Me and have loved them as You have loved Me. (John 17:20-23)

Pipim (2005) agrees and says that the religion of the Bible is about restoring unity—unity between God and man, unity between husband and wife, unity between members of the human family (p. 551). The basis for unity is; 1) the sense of mission as described in Matt 28:18-20, 2) our distinctive doctrines, and 3) our unique church policy and organizational structure.

However it was also observed that there should be doctrinal unity of faith and practice as taught and believed by the Apostles and by the pioneers who accepted the Old Testament belief as expounded by Isaiah: “To the law and to the testimony if they speak not according to this word, the light is not in them” (Isa 8:20). The unity, which Christ

prayed about in John 17, is also founded on common faith and practice (Rom 16:16; Col 1:6; 1 Cor 1:2).

White (1913) wrote: "His Spirit ruling in the heart will create harmony unity and love" (p. 9). The unity of the church is the crowning evidence that God has sent Jesus Christ into the world as its redeemer. Satan is the accuser of the brethren and all who engage in this work are enlisted to his service.

Conflict

Conflicts are unavoidable in any church. They are a normal part of all human organization. The Seventh-day Adventist Church does not believe in ethnocentrism and ethnic relativism; it believes in Christocentrism, since all the tribes nations and tongues need the grace of God, and it advocates a cross-cultural community. In this fallen world ethnicity and races have been sources of alienation, separation, and conflict. Genesis chapter 3, according to Gangel and Canine (2002), shows that conflict surfaced on five levels:

1. Adam and Eve could no longer fellowship with their creator, and the divine appointment in the 'breeze' time of the evening was gone.
2. The seeds of interpersonal conflict came to harvest very rapidly as Adam quickly shifted responsibility to Eve.
3. Creation and nature would not be productive as they were in the past. Sweat of the brow (vs. 19) suggests a strong conflict between the humans and their environment.
4. The spiritual conflict between human beings and Satan.

5. Perhaps the most insidious conflict was the internal one. Now Adam, Eve, and all their offspring would face the struggle or conflict created by sin on the inside. Bridges (1846) says the best way for our enemies to be reconciled to us is for us to be reconciled to God (p. 381).

Diversity

In order to understand and manage diversity one must have a sense of the global picture. One needs to be cosmopolitan and less provincial in one's thoughts and action. Diversity is cultural differences observed when people live and work together. It has to do with the ability to respect others, with appreciating and valuing others who may be different. The diversity which people bring to the community of society has the potential of giving rise to conflicts, but if it is managed well can result in a synergetic unity.

The SDA church has broad diversity; it has established its work in 210 out of 236 countries, thus reaching nearly every nation tongue people and kindred. The gospel should produce a sense of openness, dignity, and unity (Gal 3:26-28), thus transcending all barriers of language, race, culture, gender, and color. "For he himself is our peace, who has made both one and has broken down the wall of division between us" (Eph 2:14). Heaven will be populated by people redeemed from diverse people and cultures of planet earth. Those who plan to get to heaven need to practice acceptance of diversity now; the purpose of the gospel is to unify and integrate us into one family.

Integration

It was also observed how other races were integrated into the Jewish economy in the Old and New Testament. The integration process in both Testaments was not easy so

we should not expect it to be easy now. The cross was seen as the center where integration pivoted. The early church had the greatest influx of gentiles coming into the Christian church. However, it was noted that the church was able to deal with integration challenges and was able to grow numerically and spiritually.

The ZU wanted to realign its territory in order to rectify consequences brought about by colonialism. However, it was noted that its desire was challenged by some minorities and affluent blacks. The issue was settled in the courts of Zimbabwe, a situation which was seen as unbiblical by observers.

According to the Seventh-day Adventist structures it was observed that a dispute at one constituent level affects other levels, hence the conflict in Zimbabwe affected the conferences, union, division and the GC. This issue was finalized in 2001 according to judgment No SC 25/2001 and Civil appeal No 26/99 in the supreme court of Zimbabwe.

Recommendations to Administration

Ignoring the fundamental truths that united the church in its efforts to encompass the globe may result in challenges beyond imagination. After summarizing the content of this study, the following recommendations are a result of this project:

1. Integration is a spiritual issue that demands a complete surrendering of self at the foot of the cross and should not be viewed or influenced by politics.
2. Political strategies for achieving freedom or independence are influenced by power, force, leverage, manipulation, or intimidation and yet these are foreign to real integration.

3. The foundation and pillar of integration is a Christ-centered life and only the Holy Spirit brings genuine integration. The change of heart is more important than the change of structures.

4. Integration does not destroy the reputation, the self-worth, and the identity of an individual since humans are created in His own image and are also given varied capabilities.

5. Integration should be guided by the principle of inclusiveness of different people and the ability to share resources, opportunities, and responsibilities.

6. There must be mutual respect between all the people involved in the integration process, irrespective of their position, culture, color, or race.

7. When the church organization embarks on an integration process, it must choose a committee that ensures equal representation, so there will be a diversity of ideas which will help in the process itself.

8. Christ showed us a model of integration which was not politically motivated, as Christians and brothers in Christ; it will be of utmost importance to follow in His footsteps.

9. Unity is a Biblical mandate and agenda; therefore, integration must be done prayerfully with the purpose of encouraging everyone involved to be in the Kingdom when Christ comes again.

It is recommended that future studies be done on how team work failed among the leadership, on the method of conflict management, and on a peaceful way of integrating the minorities who have formed their separate organization.

Conclusion

In view of the observations and opinion findings of the study the following conclusions were made by the researcher:

1. The war that was fought in heaven, according to Rev 12:9-12, has resulted in strife, conflict, separation, and disintegration on earth, and specifically on ZU territory.
2. The ZU, in trying to align its territory, was faced with a challenge which was a result of the integration of the nation as referred above.
3. The constitution, which was written during the Rhodesia Conference, advocated that the members could dissolve themselves by a two-thirds majority; this became a thorny issue, for the leaders of ZC took advantage of it to perpetuate their agenda.
4. This constitution was passed on to the ZC from Rhodesia Conference.
5. After failing to agree, as advocated in 1 Cor 12:1, the issue ended up in the courts of law with both groups involved.
6. Both parties, ZC and ZU, instituted an action against each other according to High Court records HC 5475/93 and HC 3370/94.
7. The ZC broke away from the Seventh-day Adventist Church on December 20, 1992, when the delegates at a special session of the ZC took an action to secede from the Seventh-day Adventist Church and form a separate organization. The issues which were brought to the High court were twofold: the first was whether the appellant (ZC) was entitled to use the name since it was no longer affiliated to the first respondent (GC). The second was whether the ZC was entitled to ownership/possession of a number of

immovable properties and their contents, and of the money in certain banks and building societies. The appellant lost on all accounts.

8. In 1991 the Eastern Africa Division (EAD) took an action that ZU would dissolve the ZC and in April 1992 the GC voted to assist the division to disband the ZC.

APPENDIX A

COURT CASE 1

DISTRIBUTABLE (14)Judgment No S.C 25\2001
Civil Appeal No 26\99

ZAMBEZI CONFERENCE OF SEVENTH DAY ADVENTISTS v

- (1) GENERAL CONFERENCE OF SEVENTH DAY ADVENTISTS
(2) ZAMBEZI UNION OF SEVENTH DAY ADVENTISTS

SUPREME COURT OF ZIMBABWE
McNALLY JA, EBRAHIM JA & MUCHECHETERE JA
HARARE FEBRUARY 26 & MARCH 8, 2001

R.M. Fitches, for applicant*J.C Andersen S.C.*, for the respondent

McNally JA: the notice of appeal in this case cites only two respondents. In the court below there were two separate cases. The one involved four respondents, the other two. Those two were respondents in the appeal strictly therefore we must assume that this appeal is directed against the decision in High Court case No 3370/94, although in fact judgment was given jointly in respect of that case No 5475/93.

The issues in the High Court were two-fold. The first was whether the appellant (the Zambezi Conference) was entitled to use that name now that it was no longer affiliated to the first respondent (the General Conference). The second was whether the Zambezi Conference was entitled to ownership/possession of a number of immovable properties and their contents, and of the money in certain bank building society accounts. The appellant lost on all counts and now appeals. In what follows I will appropriate, refer generally to the respondents as "the Mother Church" or "the SDA".

THE NAME

The High Court ordered that the appellant should refrain from continuing to use the name "Zambezi Conference of Seventh Day Adventists" or any name similar thereto that might cause confusion. Mr. *Fitches* argued the appeal on this point only faintly, and conceded that the entity had already changed its name.

It is necessary, therefore, only to say that the reasons given by the learned judge for his conclusion are sound, and based on convincing precedent. The authorities are collected in the judgment in *Old apostolic Church of Africa v Non-white Old Apostolic Church of Africa* 1975 (2) SA 684 (C) at 686-7. It seems self-evident that a breakaway section of a centralized Mother Church should not be able to call itself by a name implies that it is still a part of that Mother Church.

THE PROPERTIES

I have indicated already that the SDA is a centralized organization based in Washington D.C in the United States. There are detailed documents outlining the Constitution, By-Laws and Operating Policies of the Church. The central controlling organ is the General Conference based in Washington. Below that, as far as this part of the world is concerned, is the Eastern Africa Division, and under that Division there are Union Missions controlling local national conferences which are groups of churches. In short, the structure of the church, as a matter of law is strictly hierarchical.

In 1991, for reasons which are hotly disputed but which are not relevant to this decision, the Eastern Africa Division wrote to the Zimbabwe Union Mission requiring it to dissolve Zambezi Conference. In April 1992 the General Conference voted to assist the Division to disband the Zambezi Conference.

On 20 December 1992 the delegates at a special session of the Zambezi Conference decided to secede from the Mother Church. They purported to set up a new body. That new body claims ownership of the properties of its predecessor.

There is an immediate difficulty in regard to the immovable properties because these did not in fact belong to the Zambezi Conference at any stage. It was the policy of the General Conference that there should be a separate body, set up specifically for the purpose of owning church property. In Zimbabwe the body was a registered (on 8 May 1957) non-profit making company called the Seventh Day Adventists Association of Southern Africa (SDAA). The SDAA, which remains in communion with the mother church, remains the registered owner of the immovable properties.

As to the movable property – the bank and building society accounts, the furniture and fittings – the position must be the same. The respondents rely on *Ethiopian Church Trustees v Sonjica* 1926 EDL 107, and the references by the learned judge *a quo* to pages 115-6 are most apposite. The fact is that all the property is the Seventh Day Adventist Church. Those individual members, who seceded from the church, even if they be a majority of the members of a particular congregation, have seceded as individuals. They

have formed a new universitas, a new association of individuals. They cannot have a claim to property of the SDA. It may be that, as individuals, they subscribed towards the funds of the church. But they did so as members. Having now founded a new universitas, even had they remained in communion with the mother church they could not have done so, because of the way in which the church was legally constituted. Far less so, when they have seceded.

I have stressed the hierarchical structure of the SDA, and there is clear evidence of this in legal documents put before us. This fact distinguishes the present case from one on which Mr. *Fitches* sought to rely, namely *NGK in Afrika (OVS) v Verenigende Geref. Kerk in Suider-Africa* 1999 (2) SA 156.

In that matter the problem was almost the opposite of the present one. The individual churches were autonomous bodies, bound together by common articles of faith. The mother church purported to alter those articles, and to merge with another church. The regional synod in Orange Free State (now Free State) objected. It lost at first instance and then won the appeal. The Supreme Court of Appeal held that the general synod of the church had no power to alter the articles of faith and impose that change on the individual churches or regions. The issue therefore was quite different from that in the present case, as was the structure of the church.

In my view the appeal fails and must be dismissed with costs.

EBRAHIM JA: I agree

MUCHECHETERE JA: I agree

Manase & Manase, appellant's legal practitioners

Sawyer & Mkushi, respondent's legal practitioners

APPENDIX B
COURT CASE 2

ZAMBEZI CONFERENCE OF SEVENTH DAY ADVENTIST CHURCH
Versus
SEVENTH DAY ADVENTIST ASSOCIATION OF SOUTHERN AFRICA

And
GENERAL CONFERENCE OF SEVENTH DAY ADVENTISTS
And
ZAMBEZI UNION OF SEVENTH DAY ADVENTISTS
Versus
ZAMBEZI CONFERENCE OF SEVENTH DAY ADVENTISTS

HARARE, 25,26,27,29 January, 1999

Adv E Matinenga and *Adv E Mushore* for plaintiff in case No HC 5475/93 and defendant in case No HC 3370/94

Adv J C Andersen SC, for defendant in case No 5475/93 and plaintiff case No HC 3370/94.

Smith J: Each of the parties hereto have instituted an action against the other, the Zambezi Conference of Seventh Day Adventists Church (hereinafter referred to as "the Zimbabwe Conference") broke away from the General Conference of Seventh Day Adventists (hereinafter to as "the Zambezi Union"), when I will refer to collectively as being part of the "mother church". the Zimbabwe Conference is claiming from the Seventh Day Adventists Association of Southern Africa, a component body of the mother church, the transfer of certain property, whereas the General Conference and the Zambezi Union are seeking an order that the Zimbabwe Conference cease to use the name "Seventh Day Adventists Church" or any similar name which is likely to cause confusion and that the Zimbabwe Conference return to them certain properties. At the pre-trial conference it was agreed that the onus lay on the Zimbabwe Conference to establish its right to ownership of the properties it was claiming and to use the name Seventh Day Adventist Church (hereinafter referred to as "SDA") and therefore it would be lead off. After the Zimbabwe Conference had lead evidence and closed its case, Mr.

Andersen applied for the case to be dismissed as it had not established a *prima facie* case.

Mr. *Matinenga* argued that the Zimbabwe Conference had made its case. After hearing counsel I granted the order set out at the end of this judgment, giving my reasons therefore, the reasons were as follows.

I will deal with the two issues separately, first the name SDA and then ownership of the various properties.

Name

Mr. *Matinenga* submitted that the name SDA was not a trade mark and could be used by any body or institution as long as that body, or the doctrines it upheld, subscribed to the tenets and beliefs of the Mother church. He did not quote any authority for his submissions. In my view they are not tenable. The Mother Church is a long established and well known religious body with branches world-wide. It is entitled in my opinion, to protection of the law insofar as the use of its name is concerned. I think of no legal principle that could found argument that
Qualification to show that it is no the same entity as, or affiliated to, the Mother Church.
In *Old apostolic Church of Africa v Non-white Old Apostolic Church of Africa* 1975 (2) SA 684 (C) at the court had to deal with the case where a church objected to the use of a name similar to its own by a number of former members who had broken away and formed their own church. At p 686-687 WATERMEYER J said:

"The first question for decision is whether the principles connected with passing-off actions have any application outside the field of trade, I was referred to only one decided case in our Courts where such an order has been made, namely, *society of incorporated Accounts and Auditors v Powell*, 1929 CPD 453, in that case an order was granted at the Of a society

formed to provide a central organization for accountants and auditors to watch over the interests of its members and to protect the profession, restraining the respondent, who was not a member of the society, from describing himself as a 'Incorporated Accountant (South Africa)' or 'Incorporation Accountant' (S.A.). SUTTON, J, held that the respondent's conduct in so doing was calculated to deceive and lead persons into the belief that he was a member of the applicant society and that he was not entitled to use the reputation of the society for his own private benefit. The learned Judge referred to several similar cases in England and Scotland where like orders had been made.

The question of the unauthorized use of the name of a non-trader is discussed at some length in Kerly, *Law of trade marks and Trade Names*, 10th ed, pp. 365, and also in Chowles & Wedster, *South Africa Law of Trade Marks*, 2nd ed, pp. 308. I was referred by counsel for the applicant to two English cases which appear to me to be in point, namely, *British legion v British Legion club (Street) Ltd.*, (1931) 48 R.P.C 555, and *British Medical Association v Marsh*, (1931) 48 R.P.C 565. In both these cases injunctions were granted at the instance of non-trading organizations. The British Legion was a well known organization which collected funds from individuals and the general public, which it applied for the benefit and welfare of ex-service men and women, their children and dependants. The court granted an injunction restraining the defendant company, which was formed for the purpose of a political social club, from using the 'British Legion' as part of its name on the ground that the ordinary person, unless well instructed to the contrary, would from the use of those words think that the defendant company was connected in some way with the plaintiff, either as a branch of it, or in some way amalgamated with it, or under its supervision, or that the plaintiff had in some way made itself responsible for defendant. It was further held that damage plaintiff was likely to result from such confusion.

In the *British Medical Association* case the plaintiff association had a large number of members and was a body that represented the medical profession as a whole. It succeeded in obtaining an injunction against the defendant, Marsh, who was carrying on the business of selling drugs and using the letters 'B.M.A' in connection therewith. No actual damage to the plaintiff was proved but, after reviewing the authorities, MAUGHAM, J., said at p 576:

'In the present case I find, as an inference of fact, that the acts of the defendant tend to injure the plaintiff's in their business both by tending to cause existing members of the association to leave the Association and to cause qualified medical men not yet members of the Association to abstain from joining. The plaintiffs as a corporation have, in my opinion, a business: they subsist on subscriptions, and mainly on subscriptions of persons who become members. They are a purely voluntary body and anybody may leave the Association or join it as they will. I am satisfied that people who may see these shops may come to the conclusion, and ordinary members of the public will come to the conclusion, that the British Medical Association is in some way connected with these shops. I have given my reasons for coming to that conclusion. Accordingly, my opinion is that the acts of the defendant tend to injure and to cause damage to the plaintiff's in their business and that as a matter of law that is sufficient ground for granting an injunction in the present case. From the foregoing it will be seen that there is ample authority for applying the principles of a passing-off action to the case of a non-trader and, in principle, I can see no reason why that should not be so. Like the British Medical Association a church requires money to carry out its functions and this money is provided by way of voluntary contributions or donations, mostly from its members, and anyone may join it or leave it at will. Although it does not trade it has something akin to business and if this business is likely to be adversely affected by unlawful activities of another I can see no reason why the Court should not grant an order restraining those activities'.

From the evidence led in this case, it is clear that the various Mother Church rely on contributions and tithes paid by the members to enable them to function. I am of

the opinion that the Zimbabwe Conference has not discharged the onus of proving that it is entitled to call itself the Zambezi Conference of Seventh Day Adventists Church. The use of that name is bound to cause confusion and to lead people to believe that it is part of the Mother Church. It is not necessary, in my opinion, to hear any evidence from the Mother Church on this issue. The fact that the name used by the Zimbabwe Conference is identical to that of the Mother Church is sufficient in itself. Therefore the Zimbabwe Conference must change its name, in selecting a new name it must not choose one that is liable to cause confusion.

Properties

After the Zimbabwe Conference broke away from the Mother Church it took possession of certain property, both movable and immovable, including some shares and monies, which the Mother Church claims belongs to it. The issue in regard to the ownership of the properties is not as clear-cut as that of the use of the same.

The Seventh Day Adventists church was established in the United States of America in the last century and has spread world-wide. At the head of the church there is the General Conference. The administration of the church is divided into 11 Divisions world-wide, each of which has jurisdiction over the area assigned to it. Zimbabwe falls under the Eastern Africa Division, the offices of which are situated in Harare. The administration of the church within each Division is conducted by Union Missions, in consultation with Conferences and /or Fields within its area of jurisdiction. The various churches in each area are united under local conference organization, like the Zambezi

Conference or Union. The appoint to the local conference session delegates who are duly authorized to represent the churches in the councils of the conference.

Natural persons are members of the congregation of any church. The churches are joined together under a conference. The conference is financially self-supporting. Previously in this country there was the Rhodesian Conference which was exclusive to members of the white community, and the Zambezi General Field which and black communities. In 1977 they amalgamated to form the Zambezi Conference, which catered for all races. In June 1991 the Eastern Africa Division wrote to the Zambezi Union telling it to dissolve the Zambezi Conference. Then in April 1992 the General Conference voted to assist the Eastern Africa Division to disband the Zambezi Conference.

Some members of the Zambezi Conference were not prepared to accept the dictation of the General Council. Accordingly, acting in terms of its constitution a special session of the Zambezi Conference was convened in December 1992. On 20 December it was decided by the delegates at the session that the Zambezi Conference should secede from the Mother Church. Accordingly, from 20 December 1992, a new body (the Zimbabwe Conference) emerged. It is claiming ownership of its properties of its predecessor.

The evidence which has been establishes the following. If any congregation wishes to build a church, it requires the approval of a higher body in the organization of the Mother Church. Only when that approval has been given will the members then be able to buy the land and erect the building. Occasionally, a congregation may be fortunate enough to get financial assistance from the Mother Church but that does not often

happen. Usually the members of the congregation have to raise the entire cost of the project themselves. If any assistance is given by the Mother Church it is not a significant proportion. However, when the land is purchased, it is not registered in the name of the church or even the governing conference. It is registered in the name of a company called the Seventh Day Adventists Association of Southern Africa (hereinafter referred to as "the SDAA"). That body is the registered owner of the land. It is non-profit company which cannot pay dividends. Its income and property are to be applied solely towards the promotion of the objects of the association. The witnesses said that the churches are held in trust for members of the relevant congregation. That is not specified in the memorandum of association. There can be no doubt; however, that is not factual position. Evidence was given by one member of the church in Gweru that the land was purchased by one or more members of that church and the members of the church raised money to erect the building. There was no such evidence however in respect of the other churches.

Has the Zimbabwe Conference established that it has a claim, as of right, to the ownership of the property previously held by its predecessors? I do not think that it has done so. It may be that the members of the individual congregations, as a group, may have some sort of claim to the use of the property. I do not say they do. However that is not the case that has been presented. It is the Zimbabwe Conference that is asserting the right, in its own name, to the ownership of the properties in question.

Mr. *Matinenga* submitted that the Zimbabwe Conference is a *universitas*; it was a *universitas* before 20 December 1992 and, after the session on the date when certain sections of its constitution were amended to reflect changes which it wanted to show the outside world, it remained a *universitas*. There was no change in its status. The

Zimbabwe Conference was empowered, in terms of its constitution, to amend that constitution and in fact, the constitution had been amended from time to time to meet the exigencies of the day. The evidence led by the Zimbabwe Conference clearly showed by whom, and for whose benefit the various churches were built. It would be inequitable for the parishioners who built the churches to be told that the sacrifices and contributions they made, and the tithes they had paid, belonged to a body based in Washington in the United States of America. He conceded that the properties were registered in the name of the SDAA but submitted that the SDAA merely held the properties. Registration in the name of the SDAA did not carry much weight and was only relevant for the requirements of the Deeds Office.

I cannot agree with the submissions of Mr. *Matinenga*. His arguments would be valid if the Mother Church was being dissolved and its assets were being dissolved amongst the various components which made up the Mother Church. In such a situation, clearly the local Conferences or Fields or church parishioners or congregations would be such properties as lay within their areas of jurisdiction. However that is not the case here. The Mother Church is not breaking up. There are still members of the Mother Church in Zimbabwe who recognize the sovereign of the Zambezi Union and the General Conference. The Mother Church still continues to hold services and evangelize in Zimbabwe and to encourage persons to join the church. The Zimbabwe Conference has seceded from the Mother Church. It has made its own unilateral declaration of independence.

In *Ethiopian Church Trustees v Sonjica* 1926 EDL 107 the court was faced with a situation very similar to that in this case. The applicant in that case applied for an

order that the respondent, as minister in charge of a "circuit" of the church and as being in possession of church property, both movable and immovable, deliver up possession of the property. It was common cause that the respondent and most of his congregation had seceded from the church. When the respondent was called upon to give up the properties, he refused to do so on the grounds that they had been paid for by himself and his congregation. However it was shown that they were obtained for, and in the name of the church. In that case the respondent said that in 1975 the members of the local congregation approached the Ethiopian Church for funds to enable them to purchase a church building, but were told that they must buy such building by themselves, which they did. In its replying affidavit the applicant admitted that the conference of the church did not assist the Korsten congregation to purchase the church building, saying that it was unusual for the conference so to assist local congregations. At p 115-116 PITTMAN said-

"On the evidence, despite the form in which it comes before me, I am satisfied that not only were the properties both at Korsten and Uitenhage acquired for the applicant's church, the Ethiopian Church of South Africa, the former in 1915 and the latter in 1921, but that since such acquisition until at least quite recently the work carried on in connection therewith has purported to be conducted under the auspices of that foundation. The precise points of disagreement between respondent and his former church are not clearly set out, but that he and his adherents constitute the seceding party is expressly admitted, and, whatever such admission implies, there is enough before me to show that he is breaking away from the original purposes of the church, not merely complaining, that, while he adheres thereto, the latter has conceived others inconsistent there with. If this conclusion be well-founded, then on the authority of the *Free Church* decision reported in ([1904] A.C. 515), I think that applicants are entitled to be placed in the possession, which they claim. I think that this would be so even had respondent carried with him into secession the whole of his local congregations, but it is necessary here to decide that point for I am satisfied on the evidence that both at Korsten and at Uitenhage there are members of the Ethiopian Church, who formerly worshipped in the buildings in question, and have not joined respondent in his secession. The situation, as I understand it, appears in its essential features to reproduce that which gave rise to the application of *Stewart and Others v Mzimba and Others*, reported in ([1899] 9 C.T.R. p 96), and which is described by DE VILLERS, C.J., in these terms, viz"

It seems that Mzimba, after having been for several years a minister of this Free Church, ministering to congregations belonging to the Free Church, came to the conclusion that it was advisable to secede from that church and to form what he calls the Presbyterian Church of Africa, and in this secession he seems to have carried with him several office-bearers of the church. But the very fact that very fact that they admitted that they seceded from the Free Church

shows that at one time they must have belonged to the Free Church, and if the property did belong to the Free Church, the fact that there has been no transfer and no title deeds in the Free Church, ought not to affect the present case. The respondent, however, claims that inasmuch as he is in possession of these different churches and as the other secedes with him had been in actual possession and as the applicant can show no title, the applicant is not dispossess them from these churches. But if once it is admitted that the possession by Mzimba and the other seceders was possession on behalf of the Free Church of Scotland, the fact that the applicant has no title does not really affect the present case, and I think that the relief there granted would not rightly be withheld from present applicants".

I accept the submissions by Mr. *Andersen* that when members of a particular congregation before December, 1992, gave their tithes and offering to a church falling under the jurisdiction of the predecessor of the Zimbabwe Conference, they were giving that money to the church as part of the Mother Church. When bequests were made a church, they were in light of the recipient being part of the Mother Church. Where the delegates at the session in December 1992 decided that they would break away from the Mother Church, they established a new entity, separate from the Mother Church. On what basis can that new entity claim to be the successor of its predecessor and therefore heir to the assets of its Predecessor?

Therefore I can see no basis on which the Zimbabwe Conference can claim ownership of the land and buildings. At most, the individual church congregations might have some sort of claim, but the Zimbabwe Conference has id that it is the lawful successor to the movable property and to the monies held in the bank and building society accounts. Having given this aspect very careful consideration, I feel that the weight of authority does not support the Zimbabwe Conference. The funds which were used to buy the movable property or to be deposited in the various accounts were collected from or through members of the various congregations who gave their tithes and offerings on the basis that they were being made to entities within the mother church. That being the case, when the Zimbabwe Conference broke away from the Mother Church it lost claims to the movable property and monies held by its predecessor. Most of the property in question was acquired long before December 1992 which is

when the Zimbabwe Conference came into existence. It therefore could not have purchased any of the property or paid money to service any of the loans raised to purchase the property.

It is hereby ordered as follow:-

(In this order, the Zimbabwe Conference is referred to the plaintiff, and the other parties are referred to as the defendants)

1. The plaintiff shall refrain from continuing to use the name "Zimbabwe Conference of Seventh Day Adventists" or any name similar thereto that might cause confusion.
- 2.1 the plaintiff shall deliver to the defendants in accordance with paragraphs 2.2 and 2.1 hereof, the immovable properties specified in Annexure A hereto and the movable property, consisting of furniture, fittings and other items for the purposes of worship or the administration of the churches, halls or offices on the said immovable properties which were so situated on 20 December 1992.
- 2.2 Delivery of the immovable properties specified in part I of Annexure A hereto, and the movable properties situated therein, shall be given with effect from no later than 8 days (not court days) from the date of this order, excluding today's date.
- 2.3 Deliver of the immovable properties specified in part II of Annexure A hereto, and the movable properties situated therein, shall give with effect from no later than 28 February 1999.
- 2.4 The defendants shall have the right –
 - (a) to immediate access to the properties specified in Annexure A hereto make an inventory of the movable property therein and the state of the

HH 261-99
HC 5475/93
HC 3370/94

buildings, subject to reasonable notice of any intended visit being to any

representative or employee of the plaintiff;

(b) to convene meetings at any of the immovable properties specified in Part

I of Annexure A hereto, of which due notice has been given on 6

February 1999 or any Sunday thereafter;

3 The plaintiff shall pay to the defendants the monies, if any, held in the following accounts at 20 December 1992-

- (a) CABS paid-up Permanent Shares account No. 5050134801;
- (b) CABS Savings account No. 9050393 3337;
- (c) Beverly Building Society Savings account No. 36-02-158;
- (d) Standard Chartered Bank of Zimbabwe Limited account No. 0976393; with interest thereon at 25% per annum from 20 December 1992 to date of payment.

4 the money held by the plaintiff on fixed deposit in an account with the Standard Chartered bank of Zimbabwe Limited as at 29 January 1999, together with any interest accruing thereon after that date, shall not be withdrawn from the said account until the final determination of this matter:

Provided that the plaintiff may, within 30 days of the date of its order, withdraw \$400 000, 00 from the said account.

5 The plaintiff shall pay the costs of its action.

HH 261-99
HC 5475/93
HC 3370/94

Manase & Manase, applicant's legal practitioners

Sawyer & Mkushi, 1st & 2nd respondents' legal practitioners.

APPENDIX

SEVENTH-DAY
ADVENTIST
CHURCH
ZIMBABWE UNION CONFERENCE

NATIONAL
HEADQUARTERS

July 2, 2008

Institution of Review Board
Andrews University
Berrien Springs
MI 49104-0335

Secretariat

41 Lawley Road, Suburbs
P.O. Box 573, Bulawayo,
Zimbabwe
TEL: 253 9 250581/82/91
FAX: 253 9 250559
E-Mail: zuc@adventist.co.zw

TO WHOM IT MAY CONCERN

The Zimbabwe Union Conference welcomes the opportunity to co-operate with Pastor Jonathan Nzuma and Andrews University in his D. Min. Project Dissertation entitled "*The Response of Minority Groups Within the Seventh-day Adventist Church to Integration after Zimbabwe Independence: An Evaluation for the Human Relations Process.*" He has permission to conduct surveys and interviews in churches and among members of our Conference.

Yours faithfully

Richard Sithole
Executive Secretary

SECRETARIAT
ZIMBABWE UNION CONFERENCE
OF SEVENTH-DAY ADVENTISTS
41 LAWLEY ROAD, SUBURBS
P.O. BOX 573, BULAWAYO
TEL: 250681/250691

Andrews University

February 19, 2007

Pastor Jonathan Nzuma
#116 Bayswater Avenue Highlands
Harare, ZIMBABWE

Dear Pastor Nzuma:

I am pleased to tell you that at a recent meeting of the Doctor of Ministry Committee, your application for acceptance into the Doctor of Ministry program was approved. You are accepted as a participant for the Leadership concentration, for which a new cohort is to begin in the summer semester of 2007.

Your acceptance is on a provisional basis because you did not provide a research paper with your application. You may provide the DMin office with a copy of the research paper you will write for your first DMin course module. When this requirement has been met, your admission status in the DMin program will be upgraded to "regular" and you may then proceed to the second year's course registration.

You may contact the DMin administrative assistant, Rita Pusey, or me, the program director and concentration coordinator, to discuss any questions you may have concerning your program. We will be happy to help you. The DMin website, www.doctorofministry.com, will also be a useful source of information; in particular, you will want to be familiar with the contents of the Program Handbook, which is published on the web pages.

We congratulate you and extend our best wishes as you enter this course of study. I trust you will find it both challenging and rewarding. May the Lord bless you as you continue to serve Him.

Sincerely,

Dr. Skip Bell, Director
Doctor of Ministry Program

:rjp

Doctor of Ministry Program

Berrien Springs, Michigan 49104-1560 Tel 269.471.3544 Fax 269.471.6202 dmin@andrews.edu www.doctorofministry.com

SEVENTH-DAY
ADVENTIST
CHURCH
ZIMBABWE UNION CONFERENCE

NATIONAL
HEADQUARTERS

REF : RDM/sm

6th July 2007

The Program Director
Doctor of Ministry
Helderberg College
South Africa

Dear Sir/Madam,

RE : JONATHAN NZUMA

41 Lawley Road, Suburbs
P.O. Box 573, Bulawayo,
Zimbabwe
TEL: 263 9 250681/82/91
FAX: 263 9 256059
E-Mail: zucsd@telconet.co.zw

This letter serves to inform you that the above named student will be sponsored by the Zimbabwe Union Conference for the D. Min Program.

May you please grant him all the assistance he needs and send the charge to us through the Southern Africa-Indian Ocean Division.

Faithfully yours,

R. D. Mazibisa
EDUCATION DIRECTOR

3 July 2008

Pastor B Hall
Zimbabwe Union Conference
Box 573
BULAWAYO

Dear Pastor Hall

Greetings from East Zimbabwe Conference

The Zimbabwe Union Conference welcomes the opportunity to co-operate with Pastor J Nzuma and Andrews University in his Doctor of Ministry Project Dissertation entitled, "The Response of Minority Groups Within the Seventh-day Adventist Church to Integration after Zimbabwe Independence: An Evaluation for the Human Relations Process." He has permission to conduct surveys and interviews in churches and among members of our Conference.

Yours faithfully

Richard Sithole
EXECUTIVE SECRETARY

RS/fn

*Ides A. Hall
Shushine Bus Services
Bulawayo.*

3 July 2008

Pastor E Muvuti *President*
Zimbabwe Union Conference
Box 573
BULAWAYO

Dear Pastor Muvuti

Greetings from East Zimbabwe Conference

The Zimbabwe Union Conference welcomes the opportunity to co-operate with Pastor J Nzuma and Andrews University in his Doctor of Ministry Project Dissertation entitled, "The Response of Minority Groups Within the Seventh-day Adventist Church to Integration after Zimbabwe Independence: An Evaluation for the Human Relations Process." He has permission to conduct surveys and interviews in churches and among members of our Conference.

Yours faithfully

Richard Sithole
EXECUTIVE SECRETARY

RS/fn

APPENDIX D :
QUESTIONNAIRE AND INTERVIEWS

Questionnaire

Question 1

What really happened between 1985 and 1990? (In terms of worship, education, leadership, residence and remuneration).

Question 2

Why did ZW want to align its territory and why should they want to dissolve a conference already in existence?

Question 3

In 1993 the fields were organized into conferences, how were the four conferences going to operate in your opinion?

Question 4

I am reliably told that the issue had to be settled in court. Is it a good idea for Christian to take each other to court?

Question 5

Who took who to court?

Question 6

What was the atmosphere between 1992 and 1994?

Question 7

What was the real issue taken to court?

Question 8

What was the outcome of the court's hearing?

Question 9

How did ZC and ZU receive the judgment?

Question 10

Now that the court case was over, what really happened afterward?

Interview 1

Question 1

May I know who you are and what you were doing in the years 1990 -94 as far as the Seventh-day Adventist Church is concerned?

Question 2

Is it true that there was racism during the colonial era?

Question 3

Was it the same in the church?

Question 4

Who was the first Zimbabwean colored to lead the church among the coloreds?

Question 5

In your opinion what was the issue?

Question 6

Who took who to court in 1993?

Question 7

What was the outcome of the court case?

Interview 2

Question 1

Pastor, I am told you once left with SKA. What made you return and become a Pastor in a church you were against?

Question 2

Since the ZC was constituted by whites and coloreds, where did the whites go?

Question 3

Who took who to court?

Question 4

In your work are you being successful in persuading your kinsmen to return?

Question 5

What do you think could have been done to avert the situation of 1991-4?

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VITA

Curriculum Vitae for Jonathan Tapera Nzuma

Contact details:

Jonathannzuma@yahoo.com
Cell +263-912 773 538
+263-913 996 769

PERSONAL DETAILS

Born	01 January 1947
Sex	Male
Marital Status	Married
Nationality	Zimbabwean
National ID No	63-067259S38
Languages	English, Shona and Ndebele

EMPLOYMENT HISTORY

2009 to date	District Pastor
2002-2008	President EZC
1999-2002	Executive Director, EZC
1996-1998	District Pastor
1988-1995	Union Publishing Director
1985-1988	Solusi University
1981-1985	Field Publishing Director
1976-1980	Ass Publishing director
1974-1976	Solusi College
1970-1973	Literature Ministry

ACADEMIC PROFILE

Tertiary Education

Andrews University – United States of America
Masters in Pastor Ministry
Bachelor of Theology
Goromonzi High School
'O' Level

HOBBIES

Reading