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Good Words - August 1989, no. 199

Brethren in Christ Church in Africa

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August 1989

"UJehova wayesephendula ngAMAZWI AMAHLE" Zak. 1:13

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*Let not your heart be
troubled, you believe
in God believe also
in me. John 14:1*

*Inhliziyo yenu ma i
nga katazeki:
kolwani uTixo, ni
kolwe imi.*

John 14:1

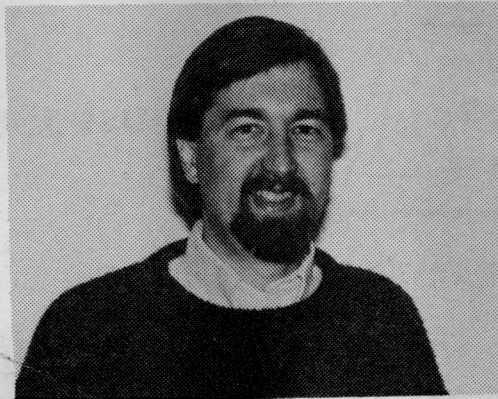
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NEWS RELEASE:

MENNONITE WORLD CONFERENCE MWC ANNOUNCES APPOINTMENT OF EXECUTIVE SECRETARY-ELECT



*Executive Secretary-elect of Mennonite
World Conference Larry Miller
of Strasbourg, France.*

ELSPEET, THE NETHERLANDS (MWC) " The executive Committee of Mennonite World Conference is pleased to announce the appointment of Larry Miller of Strasbourg, France, as executive secretary-elect" Reported Ross T. Bender, president of MWC.

The appointment of Miller by General Council mail vote was confirmed during the annual session of the executive Committee in Elspeet, The Netherland, July 3-7, 1989. Miller will begin his new assignment on August 1 of this year. Following assembly I2 in Winnipeg July 24-29, 1990 Miller will succeed Paul N. Kraybill as executive secretary when Kraybill retires from that position.

"We are grateful that God has led us to Larry Miller and that he is willing to accept this challenging assignment" said Bender. " We have again experienced the reality that the Lord is faithful in providing leaders in each new generation as there are leadership needs in the Kingdom."

Larry Miller brings with him to this new assignment experience in international Christian ministry as well as administrative experience. Miller a theologian, graduated from the associated Mennonite Biblical Seminaries in Elkhart, Indiana, and has studied in several theological faculties in London, Paris, and Strasbourg. He will be presenting his dissertation for the doctorate in New Testament studies to the faculty of the University of Strasbourg later this year. He currently as director

Amazwi Amahle

of the Europe Program for the Mennonite Board of Missions (Elkhart Indiana) Earlier he also served as the European representative of the Mennonite Central Committee peace Section (international) and as the director of peace and Interchurch Relations, Mennonite Central Committee (European Office) From 1975 to 1982 He was director of the Foyer Grebel in Paris, a center for international students, mainly students from Africa and South America.

Larry Miller is highly regarded as a brother in Christ, an administrator and a theologian by the leaders of the five Menninite Conferences in France, Germany, the Netherlands, and Switzerland who nominated him. Larry and his wife, Eleanor are fluent in both English and French. They are active members of the Eglise Evangelique Mennonite de Strasbourg.

Miller was born in Elkhart, Indiana (U.S.A) on July 1, 1949, on July 22, 1972, he married Eleanor Miller, who was born in Dhamtari, India the daughter of missionary parents. Larry and Eleanor have three children: Anne Marie, Elizabeth, and Alexander, ages 17-13. All three Children were born in Paris, France. The Millers have lived in France since 1975 and in Strasbourg since 1982, a city which has become their home.

In reflecting on his new assignment, Miller stated, " From European origins and a period of North American prominence, the Anabaptist-Mennonite family has become a global movement whose inspiration comes increasingly through the churches in Africa, Asia, and Latin America. In this situation, the challenge before us is to treasure one another and to strengthen that fragile web of relationships- relationships of solidarity and interdependence-- which can help us all, wherever we are, to follow Jesus Christ more closely in the world. Resources are limited, but if we join forces they will be sufficient."

The Mennonite World Conference Executive Committee expressed its appreciation to Paul N. Kraybill for his long and faithful service as the first full-time executive secretary. His term of office included the Assemblies at Wichita (1978), Strasbourg (1984), and Winnipeg (1990). His vision for Mennonite World Conference included the growing efforts in communication among the member churches, promotion of

the historic Mennonite peace witness, and theological conversations with other christian communions such as the world alliance of Reformed Churches and the Baptist World Alliance.

Following the Winnipeg Assembly, the Mennonite World Conference office will be located from Carol Stream, Illinois, to Strasbourg, France, with some services provided from North America. Consultations with a number of conference leaders in Europe have confirmed the openness of these conferences to such a move. The French Mennonite Conference (Association des Eglises Evangeliques Mennonite de France) in session on May 8, 1989, passed unanimous resolution welcoming the prospect of that appointment of Larry Miller and the relocation of the office to Strasbourg. In that resolution, the conference committed itself to surrounding the Millers with assistance, love and prayers.

According to Bender, "Strasbourg meets the requirements for our office location in that (a) it has historic significance for Anabaptist - Mennonite; (b) it is a city of international stature; (c) it enjoys economic and political stability; (d) is well known in the Mennonite World Conference constituency; and (e) it is the home of Larry and Eleanor Miller."

The Mennonite World Conference Executive Committee gave direction to the search process under guidelines adopted by the General Council in Philadelphia, Paraguay, as its triennial meeting in 1987. The General Council approved the Executive Committee's recommendation in a mail vote completed on June 30.

These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot, I would that thou wert cold or hot; So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment that mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten, be zealous therefore, and repent.

CHRISTIAN MATURITY

Book Review Richard C. Halverson
J. D. Moyo (Food For the Fed-Up)

"Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, will sup with him, and he with me."
Revelation 3:20

There is a phenomenon in twentieth century evangelical circles that is responsible to a large extent for much of the indifference on the part of secular men to the church. It is a condition suggested by the term "Fed-up"

Incredible as it sounds, there are those Christians who are fed up with Christianity. They have been brought up through the Sunday School and have enjoyed a steady diet of conferences and retreats at which they have made one decision after another. They have heard so many messages that they feel spiritually "stuffed" and have finally arrived at the point where everything is 'old and warmed over' to them. They have heard everything, and, if they were to admit their deepest feelings, are frankly bored with it all. Their Christian experience has worn thin, the spontaneity is gone, Jesus Christ Himself is unreal most of the time, the lift and thrust of a new life has vanished, and living faith has regenerated to professionalism

Often this fed-up-ness manifests itself in a continual search for a new voice that will tickle their ears and entertain sermonically and theologically. The Christian so infected becomes bored, critical and weary of listening. His response to a spiritual challenge is a wide yawn! He has undergone a hardening of the spiritual arteries. He still believes, in fact he may cling more tenaciously than ever to his dogma, but he has become impervious to appeals he is no longer able to be moved.

This is somewhat like a marriage that is failing. (For boredom in the christian life ought not to occur any more than that a husband and wife grow tired of each other.) The analogy is quite relevant, for the Church is the Bride of Christ and the rela-

tionship, therefore, is not unlike that of marriage. When marriage is right it is an increasingly wonderful experience. Love between husband and wife is deepened and enriched and fined. Who can deny the sheer beauty of a golden wedding anniversary? When a man and woman have stayed together through the years, sharing the burdens and sorrows and joys, they ultimately come to bear each other's image. They have grown so close, become so much a part of each other, that they think alike, talk alike, anticipate each other in little unimportant ways. Their lives have blended and fused into a unity that is indivisible. This is love maturing. It has an infinite capacity to grow, to deepen and heighten and broaden, to be purified and refined, to be strong and stable-able to outlast anything!

There is something radically wrong with the Christian's relationship to Jesus Christ if he grows weary and bored and fed-up with his faith. What has happened? What tragic thing has led to this unnatural estrangement between a Christian and his Lord? What is the cause of this fed-up condition among Christians? What produces this spiritual dyspepsia? What brings a person to the saturation point spiritually?

Surely the trouble is not with the Heavenly Bridegroom. It is inconceivable that one could be fed-up with Jesus Christ,

the most fascinating, irresistible Person Who ever lived. There are two possible sources of trouble. One is the ministry itself. It is rendered ineffective because the minister fails to grow. Becoming professional in his own spirit, he generates professionalism in congregation. Unable to resist the constant drag of a multitude of petty things he may yield to their enticements and

become encumbered and preoccupied with minutia and mechanics of the ministry. Being so busy "for" Christ, he has little time "with" Him. His devotional life is so crowded into the corner that it receives only token interest on marginal time, probably at the "fag end" of the day. His life dries up, hardens and settles into a vocational rut. Christian experience loses its lustre and freshness for him. Jesus Christ becomes unreal-- a doctrine instead of a living reality in his life. This can happen to any minister.!

He is unable to communicate life to his people because he does not have life flowing through himself. He is unable to generate devotion to Jesus Christ among his people because his own life lacks the devotion that inspires others. He has nothing to offer to his people because he has nothing in himself to give. For this he must not be too severely criticized. He must be held up in prayer. He needs understanding and prayer, not censure. He has been victimized by the mechanics of the ministry and it is quite possible that some of his worst critics have done most to enslave him with the machinery. This is the constant trap, the continual snare, that the Adversary baits for the faithful servants of Jesus Christ.

If the enemy of our souls can just keep the undershepherd away from his study, away from the Book, away from prayer-- if he can prevent him from meditating and soaking in the Presence of the Saviour, he knows the dreadful damage he can bring upon an entire congregation. It is only by his own everlasting vigilance and the faithful prayer and support of his people, that the dedicated pastor can resist being overcome by the greedy, unimportant demands upon his time and energy.

But there is another source of this trouble- the Christian himself. It is possible to sit under the finest preaching, the most profound Bible teaching and become a professional spiritually. In fact, professionalism is not at all uncommon among those who enjoy the ministry of the finest man. The Divine diagnosis of this condition can be found in the Bible in one of the letters addressed of the seven churches in the Book of Revelation.

GEMS

Our ability to stay with God in the prayer closet is the measure of our ability to stay with God when we are outside of it.

Our short prayers in public owe their point and efficiency to the long ones in private that have preceded them.

If God is not our first in our thoughts in the morning, He will be last in our thoughts all day.

To be little with God is to be little for God.

The prayer closet is the best School for christian workers.



INKONZO YOMNGCWABO KANAKA KHALEBI NDLOVU:

Unaka Khalebi Ndlovu usitshiye mhla zilitshumi lambili kuMabasa (April 12, 1989) Wangcwatshwa mhla zilitshumi lanhlano kuMabasa. (April 15, 1989. Wangcwatshwa eGwatemba epulazini lomntanakhe uJoash Ndlovu. Kwakulabantu abanengi ababevela koBulawayo, eGweru lakwezinye izindawo ezehlukenyayo.

Umphathi wenkonzo kwakungumfundisi M. Senda. Izingoma ezahlatshelwayo yilezi; u270, 238, lo 78. Umfundisi uSibanda waseWanezi Mission wafunda imibhalo le, Amahubo 71, 90. Umfundisi uP.M. Khumalo waletha intshumayelo. uBishop S.N. Ndlovu waphatha inkonzo yokubekwa kwe-sidumbu.

IMPILO KAGOGO UNAKAKHALEBI NDLOVU:

Inkulumo yaletshwa ngu Mnumzana uJ.T. Ndlovu elandisa ngempilo ka gogo, wathi wazalwa ngo 1897 umnyaka owandulela uufika kwabafundisi bebandla labazalwane kuKristu eMatopo Mission ngo 1898. Lokho kwenza ukuthi aqondane lokukholwa njalo lempucuko, njalo ikakhulu lemfundo. Ugogo wafunda eMtshabezi Mission. Ngo-1917 wabhabhathizwa ngumfundisi omkhulu u H.P. Steigerwald. Watshada loTenka Ndlovu ngoNhlangula (June, 1919) Ngemva koku tshada kwabo uTenka wayafunda eZansi (South Africa eMarrianhill)

Basebenza ezikolo ezinengi eWenlock eMaphane lakwezinye izikolo kweleGwanda. Ngo 1932 bayavula isikolo seMtshingwe. kwelikaMsindazi Dlodlo. Ngo 1937 bathuthela kweleGwatemba baqhubeka bengamalunga ebandla athembekileyo kwaze kwaba sekupheleni kwempilo yabo lapha emhlabeni.

Ngo 1968 undala uTenka wadlula waya ekhaya lasezulwini etshiya umkakhe

uNkwa Moyo ngemuva. Lababantu batshiya abantwana abahlanu abafana abane lenkazana eyodwa. Abazukulu bangu 26. Izizukulwane zesibili zingu 31, Mayibongwe iNkosi! Umnikelo wakhe wenyanga zonke ube ulokhu isiya eGwatemba noma yena ubesehlala koBulawayo.

UKUBONGWA KWABOMALUKAZANA BAKAMAMOYO:

Nanka amabizo amadodana kaMoyo ngokulandelayo kwawo: UKhalebi, uJoash, uMarko lo Jafethi. Laba omalukazana bayabongwa kakhulu ngokulondoloza uninazala ngendlela hle kakhulu. Bebemnika ukudla ngokunaselela okukhulu. Omalukazana laboninazala akujayelekanga ukuthi baphumelele kuwo lo umhloliso wokulondoloza uninazala. Bayabongwa kakhulu kungathi iNkosi ingaba busisa kakhulu. Ugogo udlule ehlanzekile kakhulu bekukhanya ukuthi uphethwe ngendlela efaneleyo. Nansi isibonelo esikhulu emhlabeni. Siyabahlonipha!

IBANDLA ELITSHA EMABONYANE:

Umbiki
Rev J. N. Dlodlo

Ngiithanda ukubikela ibandla ukuthi sesi-lebandla eliqalisayo eMabonyane eduze kwe Mapisa. Kulendawo khonapho yemisebenzi okuthiwa yiMabonyane Centre. Ibandla labazalwane seliqalisile kuleyondawo. Lelibandla laqalisa ngokufakaza kuka Mnu Elem Ndlovu. Yena uMnu Elem Ndlovu watholwa yiNkosi ePhumula Brethren In Christ Church. ko Bulawayo. Ungomunye oleBhizimusi (Business) eMabonyane. Ekufakazeni kwakhe wathola abalandeli abambalwa. Wasevula igaraji lakhe ukuthi lelokhulu likhonze ndawonye. amasonto ngamasonto. U 1987 esesiyaphela Wanginxusa njengombonisi wendawo ukuthi ngiyobona lelokhulu. Kusukela kuso lesosikhathi waqhubeka elondla. Ixuku lakhula emoyeni langenani.

Kwathi ngelinye ilanga ngikoBulawayo ngahlangana laye engidinga. Sesibingelene wathi, "Mfundisi hamba uye eMabonyane uyobhabhathiza abantu." Sasesimisa ilanga khonapho sisobabili. Ngempelaviki zimatshumi mathathu kuNhlangula (June 30) lamhlazimbili kuNtulikazi (July 2, 1989), sasiseMabonyane embhabhathizweni lesidlo seNkosi. Ekufikeni kwethu samangala sesisethulelwa umelusi. Lokho sasuka singazange sikucabange, njengoba ngangilomfundisi uBruce Khumalo. Kodwa umbuzo

wawukhona ukuthi njengoba sisiyabhabhathiza endaweni entsha , pho umalusi uzavela ngaphi?

Ubaba uLufu Ncube lenkosikazi yakhe umaNdlovu babengamalunga eunited 'Apostolic Faith' koBulawayo. Uthe ubaba uNcube esetshiya umsebenzi eRailway esesiyahlala ekhaya bafica ibandla lelo lingekho endaweni yabo. (Apostolic Faith Church) Basebekhetha ukukhonza lexuku lebandla labazalwane kuKristu. Ixuku lelo libona ukuthi Umnu Ncube lom akhe bayayithanda iNkosi bacela ukuba bakhokhelwe yibo emsebenzini weNkosi.

Kuyole indawo kwabhabhathizwa abantu abalishumi lanhlanu I5. Kwemkelwa ngesandla sokunene ababili. Labo kwaku ngumphathi uLufu Ncube leNkosikazi yakhe. Kuwo loubhabhathizo babekhona abanye ababeleminoya, kwamangalisa sibili sayi khupha imimoya ngegama likaJesu. Mayibongwe iNkosi! Bathandekayo kwakulobunzima obukhulu kakhulu ukubona abantu badutshwa yiyo le imimoya emibi. Nxa into yakhona isifikile ungananzelela umuntu wakhona ubalamandla kodwa uMoya oyiNgcwele wawukhona wasisiza kakhulu sezwa silesibindi esikhulu, satsho ngamardla sathi, "Ngegama likaJesu Kristu moya omubi phuma kulomuntu." Kuya sweleka sibili ukuthi ibandla libakhulekele lababantu. Manso ingqobe bandla!

He who begins the day without God makes a false start and stumbles at the very beginning.

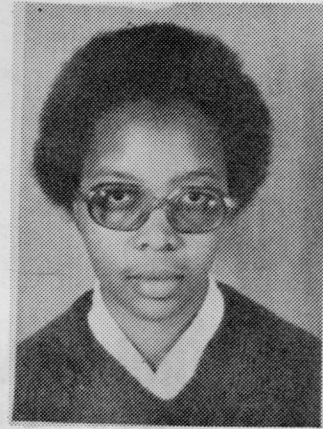
When God has shut our mouths in arguments about prayer, then He will open our mouths in amazement at answered prayer.

The people who pray in secret are ready to pray in public.

The doubtful petitioner does not offer God a steady hand in which to deposit His gift.

Satan may build a hedge about us and hinder our movements, but he can not roof us in and prevent our looking up.

To spend and be spent in what is called the Lord's work when the life is prayerless, is one of the devil's pet delusions.



CARING FOR HIS OWN

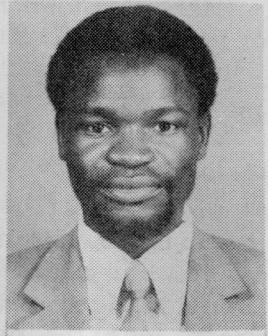
By Doris Dube

When we enjoy God's protection, abundant care and love we take all for granted, and feel we are lucky. Little do we think that there is no such thing as mere good luck. Rather it is God's continued blessings on us. When problems befall us and unhappiness dogs our every step we wonder why God has allowed all the bad to befall us. We wonder why He has stopped protecting us. We feel like he owes us an explanation for without any good reason He has let us down. Sometimes we even verbally challenge Him give us reasons for the way life turns out for us. That is how it is with the human race. always expecting to gain even where we have not sown.

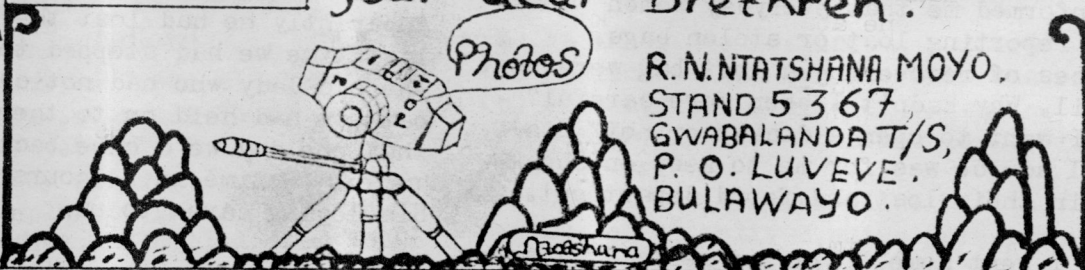
The June salary or pay day for teachers was on the 15th. On Friday 16th June, my sister and I went window shopping. While she went into T.M. Supermarket I waited for her outside the shop. While waiting I observed the contrast between those with means who came out pushing heavy laden trolleys or were hugging bulging parcels. In contrast were the poor rugged vendors who convert at every supermarket entrance-way and sell their wares which are slightly cheaper than those in the shops. Most sell either vegetables or plastic carrier bags. I also witnessed one of those terrible police swoops. O how I hate the exercise! The economic situation in our country is such that the streets are swarming with the unemployed who after failing to obtain lawful jobs have resorted to self emp-

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HAPPY DAYS, SPEAK NO EVIL, TELL NO LIES.

I Peter
3 ÷ 10

loyment Government regulation is that street vendors should have a license issued by City Council for a certain fee and to cover a specific period of operation. Most vendors hate these licenses because they restrict them to particular areas for trading purposes and so don't bother to apply for them. They also desire to get as much into the family coffers as possible.

It is therefore a common spectacle to witness a raid on vendors. Rather be caught, charged and be made to pay a fine, most vendors flee and leave their wares to be confiscated.

I felt sorry for the poor vendors. Life was so unfair. Hard hit people, instead of stealing were trying to earn an honest living but were being arrested. The pick pockets, and large scale thieves and cheats were always in the streets in freedom and could not be identified because they were always well turned out. My heart went out to two scruffy boys

who during the raid had fled but were now back salvaging some squashed tomatoes which the police had left after taking the best. That was life tough.

Later my sister and I went across to her office in the next street. There we met our mother who had just been to the doctor. She had a prescription and so I needed to go to the chemist to buy her medication, it was then that I realised that I no longer had my clutch bag I'd been carrying earlier. I only had the rig handbag and parcel of books. Frantically I turned out my bag on the table. No sign of the clutch-bag. I had either dropped it or someone had pinched it from me. I felt like howling like a mad-man.

There were many irreplaceable items in that bag. Apart from the National identity card there was some money in cash as well as a cheque for a substantial amount. My doctor who was too happy about health had sent me in for an intensive check up at the medical centre laboratories. Right there in the bag were all the reports he had asked

me to take over to the specialist. With this lose I'd need to be tested afresh. Above all I freted about that cheque. Would I be able to report it in time to prevent its being cashed.

In a daze I started the search. It was just a formality. Who could expect to find a lost bag on a busy Friday afternoon? Apart from the problems of nation wide poverty there were also many criminals. I doubted if I'd ever get the contents but I prayed that I could find the bag at least. At T.M. Supermarket the news was not encouraging. Many people had been robbed in that vicinity. The rate of crime was that high. At the police station the Officer on duty was very discouraging. He informed me that everyday women women were reporting lost or stolen bags. Chances of recovering a lost bag were next to nil. Why hadn't I been more careful? Did I want to open a docket or not? His final advice was for me to keep on checking in their lost and found department.

As I went home I started mentally lishing all that I had lost. This was my second big loss. The first time had been during the Easter Holiday of 1968. I was a student at St. James' Secondary School. I had lost my trunk with all my books, clothes and blankets. Countless visits to the lost and found department had been fruitless. I no desire to subject myself to that kind of a turmoil I'd hardly been home for 20 minutes when the telephone rang. A strange voice demanded to speak to me.

Mrs Dube, my name is Mrs Maseko. I picked your handbag about 2 hrs ago in town. I haven't even arrived at home yet. I am phoning from a neighbour who lives near the bus stop.....

I found your diary inside, that's how I got your number. I see there is a bunch of keys here. I thought you might need them to night.... Your money, notebooks, envelopes, papers, etc are in it. I'm sure everything is in as you lost it.

For the second time that day I wanted to jump and shout. This time it was with thanks giving. God had sent an angel to minister to me; of all people who could have picked my bag, God had sent an honest person along. Many had lost bags never to be found, but for me He had said No. Suddenly my heart was filled with awe and praise. God surely cares for His own.

The next day after a pleasant brief visit with the Maseko family we headed back home after collecting the bag with all its contents. My husband and I did not talk much It was a time of counting one's blessings. As it was a cold day we stopped at Makokoba township where we usually buy fire wood during the winter months. We had not been there since June 1988. After serving us the old lady who sells firewood thought my husband looked familiar. She asked him if he hadn't lost something. Looking blank, he mumbled something on the negative. Quickly she dashed into her shack and came back with his identity card and driver's license which had been lost the previous year. Apparently he had lost the two items the last time we had stopped to buy firewood. The old lady who had noticed our buying pattern had held on to them in the hope that one day we'd come back for the second time, in 24 hours God had shown His loving care to us.

The two incidents continue to speak to me many messages. In spite of all the bad around us as evidenced by the rate of crime reported in the media there is still the light of God bringing hope and direction to those who seek his face continually. As I meditate I am continually reminded that all I have is His to give or take as He wills. The money, time, gifts, talents, material possession, everything, everything belongs to Him I am just His steward.

GEMS

One can see God in everything, but we can see Him best with our eyes shut.

He who does not pray when the sun shines knows not how to pray when the clouds arise.

God's acquaintance is not made by brief visits He cannot bestow rich gifts upon hasty comers and goers.

Talking to men for God is a great thing, but talking to God for men is the first thing.

Prayer is a promoter of activity, but it puts one at the disposal of God.

When the outlook is bad try the uplook,

Jesus never has offices hours or imposes a secretary between Himself and the believer.



THE BRETHREN IN CHRIST CHURCH IN ZIMBABWE;

By P. N. Ndlovu

American missionaries who planted or founded Brethren In Christ Churches in this country, repeatedly tried to explain why they did so. The following are some of the explanations.

(a) They told us that God called them to Africa. (b) Some of them may say they were responding to what Jesus challenged His disciples to do before His ascension Acts 1: 8. What did they achieve or fail to achieve between 1898 and 1980. My main aim is to provoke a democratic debate.

THE FOLLOWING ARE SOME OF THEIR FAILURES: :

(a) They failed to realise that the Ndebele and Shona had always been religious people who appreciated and accepted the power of 'Nkulunkulu, or "Mwari". They therefore, tended to emphasize differences instead of emphasizing similarities (Missionaries)

(b) Since their condemnation of adultery fornication and drunkenness was based on the Bible only, it constituted religious training or doctrine. What was needed and is still needed religious or Christian education. The message that should have been driven home is that drunkenness, fornication, and adultery have undesirable effects for believers and non-believers. They should have made it clear, that even if there was no heaven and no hell, it would still be a sensible thing to be a Christian. Many people in the civilised world, do not worship God merely in order to avoid hell. " However their successes eclipse their failures.:

(a) They established and left behind infrastructure that has become a solid foundation upon which we are building or can build.

(b) They left behind asserts which formed and can still form the economic backbone of our church.

(c) These people undermined imperialism by exposing the Africans to the history of the Jews which encourages rejection of foreign rule or domination.

(d) Their schools, hospitals and Clinics provided and continue to provide essential, educational and health services. They left indelible footprints in our country.

WHAT DID OR SHOULD WE DO AT THE DEPARTURE OF AMERICAN MISSIONARIES: OR LEADERS?

(a) We inherited the infrastructure the Americans left behind. This was proper.

(b) We inherited church constitution these Americans left behind. Is it still good for us?

(c) Does the situation allow us to pursue the objectives which were pursued by the American leadership?

(d) Should we now shoulder less or more financial responsibility or burden?

(e) Are we ruining or improving what the Americans left behind?

WE HAVE GRAVE RESPONSIBILITIES: ORDINARY MEMBERS OR FOLLOWERS:

These people are very important provided they know, demand and get their rights and privileges. "Divine" kings and their supporters claimed that the voice of the king was the voice of God. Democrats and their supporters say the voice of the people is the voice of God. The following are some of their grave responsibilities. through their representatives or their committees.

(a) They hire and fire church employees.

(b) They elect church leaders

(c) These people control church asserts.

(d) They approve church budget.

(e) Members formulate and revise church objectives.

(f) They supervise Church programmes or operations.

(g) They are the legislative organ of the church.

These duties or functions or responsibilities are very serious. Normally those who approve programmes or budgets do so when they are willing and able to raise the necessary funds. Members who democratically draw up or approve programmes or operations and finally fail to support them, finally are irresponsible.

One of the greatest weaknesses is that we always make loose-ended or open-ended decisions. When we make an important decision we should also make sure that:

- (a) A committee, a chairman and a Secretary are elected or appointed.
- (b) Those who voluntarily accept responsibility, and through negligence, fail to perform their duties are disciplined accordingly.

THOSE WHO HOLD POSITIONS OF LEADERSHIP:

An organization can only be as good as its leaders, but some leaders can be more successful than the organizations they lead. A devoted leader who is unable or incapable can not lead his Church or organization to success. That is why Jeremiah and Isaiah were, initially, reluctant to accept positions of leadership. Leaders should therefore be committed and able.

Leaders have many pivotal functions. I will mention and try to explain the importance of some of them.

LEADERS ARE PLANNERS, ORGANIZERS, EVALUATORS AND EDUCATORS:

- (a) Planners formulate or select objectives or programmes and strategies which are likely to lead to the achievement of those objectives or programmes.
 - (b) As organisers, they mobilise available human and material resources so that objectives are achieved with minimum friction and maximum harmony.
 - (c) Their function as evaluators, or monitors of programmes, requires them to discover and deal with deviations and lack of commitment as soon as possible. A stitch in time saves nine.
 - (d) Leaders must be educators. Our Church may be doing enough and may have done enough in the areas of religious training religious instruction and preaching, but I do not think it has done enough in the area of Christian Education
- (a) Does every member understand and accept the programmes and objectives of his or her organisation?
 - (b) Do members understand and accept the annual plan of income and expenditure?
 - (c) Is their understanding of general offering and tithing adequate? is a

tithe 10% of a member's gross or net income? Can a member reduce his or her income tax by increasing his or her church offerings? Education is very important because human beings cannot make intelligent responsible and moral decisions without adequate knowledge or information

LEADERSHIP STYLES:

They range from exploitative autocracy to participative democracy. They include benevolent despotism, consultative authoritarianism and pseudo liberalism. It is important to remember that what a leader thinks his style of leadership is, may not be what other people think it is. The more democratic and exemplary leaders become the more involved and committed followers become. Democracy allows every member to be involved in the formulation of objectives and planning of future income and expenditure. The principle of collective responsibility is a product of a truly democratic decision making process.

THE 1989 ANNUAL GENERAL CONFERENCE.

It should give the Executive Board an opportunity to do many things. The following are some of the opportunities it offers the Board.

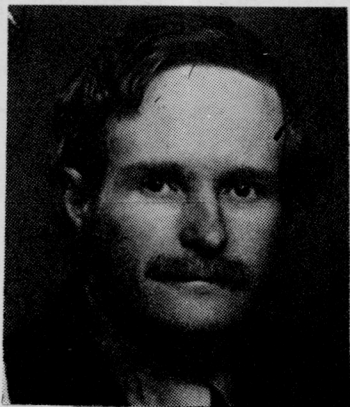
- (a) The Board is offered an opportunity to demonstrate its commitment and ability by making sure that its progress report is presented timeously and sufficiently detailed. The Report must set the tone of the Conference.
- (b) It needs to show its ability to prioritise by giving more time to issues which deserve more time. Should speeches and sermons be given more time, more time or as much time as the business sessions of the Conference?
- (c) The leaders need to assure delegates that there will be no persecutions/prosecutions or threats of persecutions/prosecutions after the Conference. If there is need for disciplinary action no one should be allowed to become judge in his own trial.
- (d) Our leaders should demonstrate their ability and preparedness to guide the Conference in such away that it does not make loose-ended or open ended decisions.
- (e) After the Conference they will be offered an opportunity to make Copies of the minutes available to those who deserve them as soon as possible.

Young and old delegates will have many opportunities to seize and many dangers to guard against. The following are some of them:

- (a) They should not vote for or against resolutions they do not understand.
- (b) These people should not allow themselves to be misled by selfish position seekers who clandestinely seek for support.
- (c) They need to realise that once they have freely approved programmes they have a duty to finance or fund them.

We all need to realise that our followers and leaders have come and gone and they will continue to come and go but our church must continue to grow. It is important because among other things it enables us to:

- (a) Collectively win souls for Christ
- (b) Improve our children and ourselves educationally and occupationally.
- (c) Assist each other when disaster or misfortune descends upon us.



T.C. 2 REPORT: BULAWAYO THEOLOGICAL COLLEGE

Rev M. Burgess (Acting Principal)

Greetings in Christ. It gives me great pleasure to give a brief report on T.C.2 as you know, we are dedicated to training potential ministers and other full time Christian workers. We are interdenominational in both lecturers and students wishing to be of service to a broad constituency.

You may be aware that in the near past we were engaged in consultations with a group in Harare with respect to joining up with them. That has now fallen through, and we are continuing as is, while at the same time we wish the Harare group the best and do pray for them.

August/1989

Student wise, we have twenty seven, four of whom are women. Our degree-level constituency is slowly increasing in number, and the general academic calibre of the student body as a whole is increasing. You will remember, of course, that we have both a diploma and degree programme, with 'O' and 'N' level entrance requirements respectively. Last December we graduated nine students.

T C 2 has the goal of producing as relevant a curriculum as possible, that is to say a curriculum which is contextually applicable to Zimbabwe. We are aware that we have to take cognizance of world scholarship, the claims of political theologies and African theology, and, of course, African traditional religion and African independent churches. Presently we are seeking accreditation from the Accrediting Council for Theological Education in Africa.

Our staffing (teachers) position is as follows:- Myself, Jenny Smith, Daryl Climenhaga and part time help from Rev Jinn Lo. Obviously we need more staff in both administration and lecturing. The Morleys (Frank was Principal) have now resigned and are back in America. Please pray for us in this regard.

T C 2, then wishes to be viable ongoing training institution. We need the continued support of the T C 2 community in the public relations, staffing, and financial areas. Thank you all for your prayers.

GEMS

The more you pray, the more the Holy Spirit will push you out into service.

A child of God can see more on his knees than a philosopher on his tiptoes.

Prayer is not conquering God's reluctance but laying hold of His willingness.

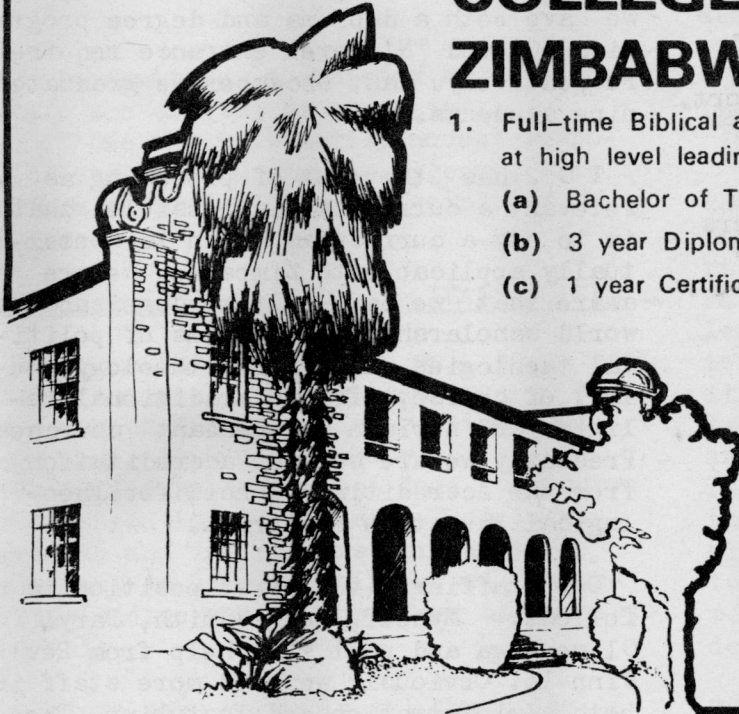
Praying without watching is like sowing a field with precious seed, then leaving the gate open for the swine to come in and root it up.

God always will have to do in secret with the soul which he intends to use in public.

Satan trembles when he sees the weakest saint upon his knees.

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