

8-1-2005

Good Words - August 2005, vol. 7, no. 2

Brethren in Christ Church in Africa

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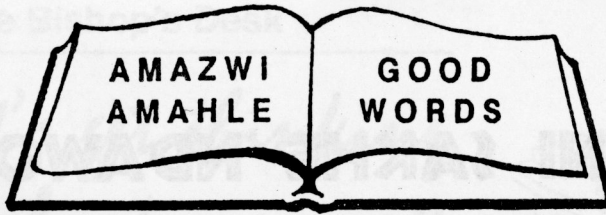
Recommended Citation

Brethren in Christ Church in Africa, "Good Words - August 2005, vol. 7, no. 2" (2005). *Good Words / Amazwi Amahle*. 212.

<https://mosaic.messiah.edu/goodwords/212>

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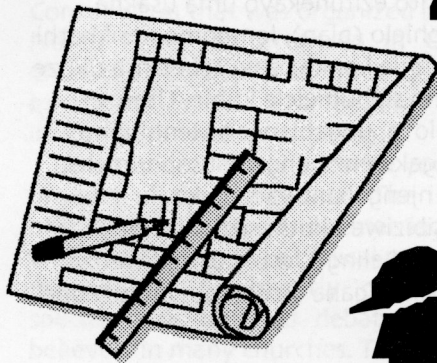


"UJehova wayesephendula ngaAMAZWI AMAHLE" Zak. 1:13

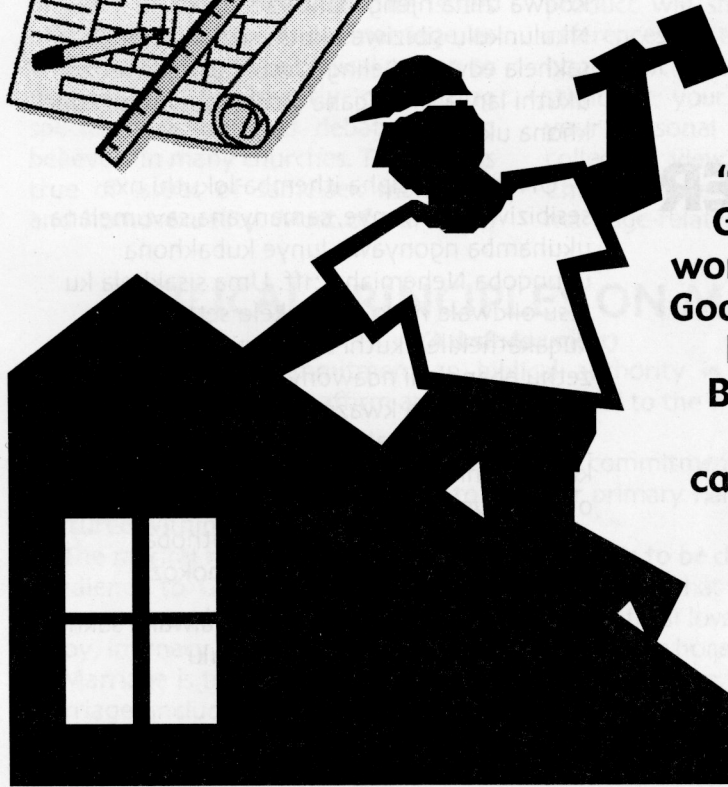
Registered at the G.P.O. as a newspaper

Volume 7 No. 2 August 2005

\$10 000



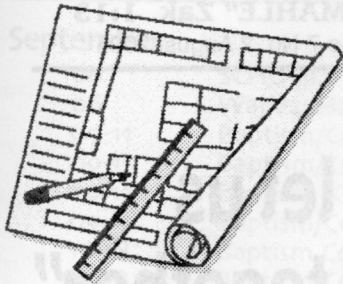
**"Come, let us
build together"**



**"For we are
God's fellow
workers; you are
God's field, God's
building....
But each one
should be
careful how he
builds."**

1 Cor. 3:9-10

WOZANI SAKHE NDAWONYE



**“COME,
LET US
BUILD
TOGETHER”**

Nanti ithuba esilalo njengamaKristu ukuza ndawonye sakhe ithemba lethu, ukukholwa kwethu, omakhelwana bethu, izimuli zethu njalo lothando lwethu ku Jesu Kristu.

Zinengi izinto ezifunekayo uma usakha. Kumele ubelohlelo (plan), lomgomo, lesikhathi njalo uqoqe kuhle konke ozakusebenzisa ukuze isakhiwo sakho siphumelele kuhle. Useenza amalungiselelo la, ungahlangana lenhlupho ezinengi ezingakwenza ungabe usaphumelela. Kodwa thina njengabantwana baka Nkulunkulu sibiziwe ukuthi size ndawonye, sakhela edwaleni elingu Jesu. Lokhu kwenza ukuthi lanxa sihlanguana lezivunguvungu, kube khona ukuphepha.

UNehemia usipha ithemba lokuthi nxa sesibiziwe ndawonye, samanyana, savumelana ukuhamba ngonyawo lunye kubakhona ukunqoba Nehemiah 4:1ff. Uma sisakhela ku Jesu olidwala njalo oyisisekelo sethu kuqakathekile ukuthi sisebenzise iziphiwo zethu ebandleni ndawonye njalo ngokwehlukana kwazo AbaseKorinte yokuqala 3:9,10,14. Kakungabikhona ukwahlukana kumbe umhawu. Kungabikho okhangelela omunye umzawlane phansi. Wozani sakhe ndawonye ngothando langokuzithoba. Sikhonze ngokujabula langokuthokoza.

Isikhathi sesiphelile, woza mzawlane sakhe ndawonye umbuso ka Nkulunkulu ongaguqukiyo.

Sibusisiwe Ndlovu

Let's get thinking about marriage



One of the primary reasons for my visit to the States from early- to mid-June was to attend a Marriage Consultation that was organized by the North American Brethren in Christ Church leadership. The three days of meetings were challenging and insightful, as well as inspiring.

It is my desire to share with you the product of these meetings. The issues of marriage, divorce and remarriage, as well as singleness as a biblical option to marriage, are currently generating special attention and debate among believers in many churches. The same is true of issues of same-sex marriages and homosexuality. Most of our time,

however, was spent discussing marriage, divorce and remarriage. It was our objective to come up with biblical and pastoral principles on marriage. Two draft documents were produced, and are printed below.

As draft documents, it must be understood that they will still undergo some editorial changes. The finished product will show supportive biblical references to the principles. It is my hope that these two documents will stimulate your thinking in terms of your personal views as well as our collective view as Brethren in Christ Church here in Zimbabwe about marriage-related issues.

BIBLICAL PRINCIPLES ON MARRIAGE

(A draft document)

We affirm our commitment to biblical authority in our understanding of marriage. Like Jesus, we affirm and are committed to the creation account as God's paradigm for marriage.

Marriage is meant to be an exclusive lifelong commitment between one man and one woman. It is designed by God to be their primary human relationship and is nurtured within the community of faith.

The marital relationship is a gift from God and is to be characterized by humble obedience to God and mutual submission and care that respects each person's uniqueness and dignity. Marriage lived out in sacrificial love is life-giving, resulting in joy, intimacy, healthy sexuality, and a safe place for honesty and openness.

Marriage is to be a witness to the world of Christ's love. Significant purposes of marriage include companionship, partnership, and procreation which provide children a nurturing environment for their mental, emotional, social, and spiritual development.

continued on next page...

The Bible concedes that patterns of unhealthy and unloving attitudes and behaviors, if left unchecked, could lead to marital breakdown. Due to the high value God places on marriage, divorce and the pain that results grieve God's heart. God responds with grace, healing, and new life, and calls the community of faith to partner with him in this process.

God's people will commit their resources to proclaim, celebrate, and nurture the marriage relationship. The church is called to redeem strained relationships by encouraging repentance, forgiveness, healing, and by seeking to effect restoration.

PASTORAL PRINCIPLES FOR DEALING WITH MARRIAGE ISSUES

(A draft document)

We affirm the church's call to reveal the gospel by lovingly speaking the truth through ministries and language relevant to our time and culture. We also affirm God's power to transform broken, unhealthy marriages and individuals as they seek to allow the Holy Spirit to do a new thing.

Prevention

Our community of faith will be compassionate and proactive in the pursuit of people and healthy marriages through:

Teaching values, skills and biblical principles for all ages with emphasis on life applications

Counseling (e.g., pre-engagement, premarital, marriage)

Encourage vulnerability that models and illustrates that the church is a safe place for openness, beginning with congregational leaders.

Sensitivity—being aware of and responsive to signals of marital distress in order to intervene

Mentoring and Modeling (e.g., intergenerational, one-to-one, gender-specific, small groups, family-to-family, couple-to-couple)

Encourage the nurturing of vibrant spirituality by loving God with all one's heart

Intervention/Healing

As people of God in the midst of crises and pain:

Intentional efforts need to be made by pastoral and lay leaders to model, equip and mobilize the congregation in being a healing community, characterized by authenticity, humility, respect and vulnerability.

We as healing agents must be non-judgmental, skilled in listening and willing to be present with people in the depth of their pain.

The church needs to be a safe place where people can have an honest assessment of themselves, are free to confess, grieve, pursue forgiveness, seek reconciliation and grow.

Proclamation and compassion must form a creative partnership that balances the ministry of God's truth in a relationally authentic and compassionate manner.

The church needs to provide space for "grief work" for those who find themselves in broken relationships by death or divorce.

Restoration/Rebuilding

The church must address marital distress and breakdown by providing space for separation for purposes of healing and ultimately possible restoration. The church as stewards of God's grace must extend it:

By walking with people through grief

By helping people to honestly assess and take responsibility for their attitudes and behaviors and, when necessary, to repent

By affirming their identity in Christ

The process to restoration may open the way to chaste single life or to remarriage.

The grace that is offered might not be received; there may be hardness of heart. The church, having clearly opened the way to restoration, may in the spirit of Matthew 18 find it necessary to address resistance to grace with a disciplinary process – ever prayerful and hopeful for a return to faithfulness. In the spirit of community, congregations are encouraged to respect the disciplinary process of a sister congregation. ■

UMUSA WANSUKU ZONKE

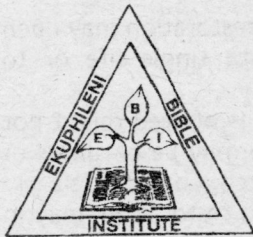
Umusa Wansuku Zonke lugwalo olulungiselelwayo ngabeRadiant, olulezifundo ezimfitshane ezikhuthaza abantu ngelizwi leNkosi uNkulunkulu izinsuku zonke. Abadala bathi, inala kayihambi, kuhamba indlala. Abantu abaphuthi ukubala amaphephandaba izinsuku zonke, loba esedula kangakanani. Izindaba zakhona ezinye ngezesabekayo ezibatshiya benkemile. Yebo kambe, ngibala ngizwe okwenzakala emhlabeni wonke. Ngibe sengisenzani ngakho? Kungisize ngani? Kambe kungaba njani nxa wena lami singabala iBhayibhili izinsuku zonke?

Ukubala ilizwi leNkosi uNkulunkulu izinsuku zonke kuqakathekile ngoba:

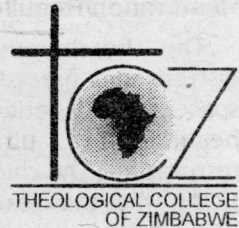
- Impilo yisipho sikaNkulunkulu. Ngakho-ke kufanele sazise umusa wakhe wansuku zonke, lokuthembeka kwakhe kithi (IZililo 3:21 - 24).
- Liletha insindiso esiyiswelayo sonke (UJohane 3:16)
- Kuhle ukuqinisa ubuhlobo bethu loNkulunkulu uMdali wethu (Genesis 1:27).
- Liyikudla komphefumulo okwansuku zonke (Joshuwa 1:8; AmaHubo 19:7 - 10).
- Liyasisiza ukuba singoni (AmaHubo 119:11).
- Liyasifundisa, liyasikhalimela, liyasiqondisa (2 UTimothi 3:16).
- Liyasikhulisa kokwakomoya (KwabaseGalathiya 5:22 - 23).
- Lisipha impendulo zezinhlupho esibindana lazo (Kwabase-Efesu 6:10 - 18).
- Lisikhomba lapho esiya khona (UJohane 14:1 - 6).
- Uzakhokheleka, ukhuthazeke ukubala iBhayibhili lonke, ngomnyaka.

Kunengi okungabaliswa ilizwi leNkosi uNkulunkulu elisisiza ngakho. Khangela ulindele ngoNcwabakazi, ugwalo lwakuqala oluhlwini oluthi, Umusa Wansuku Zonke. Lusemasekweni. Lungiselela ukuzuza olwakho ukuze usingathwe ngumusa weNkosi insuku zonke.

nguBarbara Nkala



Building the Church Through Leadership Training



Before beginning the construction of a building, one makes certain that he has adequate resources. He begins with a blueprint or plan of the intended structure. He then looks for the needed materials. Finally, he looks for skilled and trained builders who can build the structure according to the plans. To a large extent the beauty of the final structure is determined by the skills of the builders.

The church must have a plan for growth and development. The implementation and success of that plan is very largely determined by church leaders. Therefore, it is absolutely essential that the church identify those who are called of the Lord and whose skills can be developed through an adequate training programme. It is those people who can implement the plans of the church and build it into a beautiful and functional structure.

At present the church is using mainly two institutions to train and equip its leaders. These two institutions are Ekuphileni Bible Institute (EBI) and the Theological College of Zimbabwe (TCZ). They are not in competition with each other but rather complement each other. EBI trains on a certificate and diploma level, while TCZ offers an advanced diploma and degree level. The objective of both institutions is to train and develop leaders who can give

strong servant leadership to the church in today's world.

The governing bodies of both institutions must keep their various programmes under regular review to keep them up to date and effective. The Theological College Administrative Committee (TCAC) has recently undertaken an evaluation exercise of EBI. The recommendations have been considered carefully and many of them are being implemented. The practical skills training programme is designed to give students the ability to use certain skills such as building, carpentry, metal work, etc., which they can use to generate some self-support while pastoring a church. Both TCZ and EBI are in the process of evaluating their curriculum to make certain that students receive training in the Word and can react biblically to current affairs. Missions should be seen as a high priority.

It is the responsibility of the church to identify, train, equip, provide the plan, and use those who are trained to build the body of Christ. Part of this responsibility includes giving financial support to those institutions that are training our personnel. At present most of the Brethren in Christ funding comes from Brethren in Christ World Missions in the form of student scholarships. After more than 100

years of existence, it is high time that the church in Zimbabwe, through its congregations and individuals, accepts the full financial responsibility for its training programmes, including the operational costs of EBI and our fair share of the support of TCZ.

Those who feel called to ministry

should come forward and present themselves. After receiving training, they should be completely committed to working toward the implementation of the churches' plans to construct a beautiful, growing body of Christ.

by J. R. Shenk, Chairman, TCAC

Building the Church Through Christian Education

by Mthokozisi Ncube

When I tell people that I teach Christian education they usually ask, "what is Christian education?" Let me begin by saying what Christian education is not. Christian education is not a pre-service sermon, it is not a time for baby-sitting while adults are learning, it is not a time where students are told about those parables and good Bible stories which have nothing to do with our present-day Zimbabwe. It is not a time where the teacher just transfers ideas from his or her notes to the students' notes.

Before I go far, it is important for me to suggest that I don't feel comfortable with the term "Sunday School," because it limits what is meant to be an on-going, every day education of the Church to one day: Sunday morning. I prefer to call it Christian Education. From now onwards in this article, I will be referring to this education as Christian Education or CE. Also it is

important for me to say that this is not education for just the little children. I strongly believe that it is education for all age groups, namely the pre-school children, the primary school children, the teenagers, the young adults, the middle adults, and the senior adults. These age groups must be treated differently because the people in these age groups have different needs.

Let us get to the basics: The fundamental purpose of the church is to preach the good news to those people who have not received Jesus Christ as Savior and Lord. For those people who accept Jesus as Lord of their lives, they must be established or grounded in their new faith. Just like a tree that has been planted which needs to be watered, cultivated and pruned for it to grow to maturity, so is with Christians.

Before Jesus went to heaven He claimed all authority in heaven and on earth. On the basis of that authority He instructed His disciples to make disciples and to teach those disciples to obey all that Jesus had taught (Matthew 28:16-20). So Christian Education is the process of establishing Christians in faith and teaching them to obey all that Jesus taught in our different stages of life.

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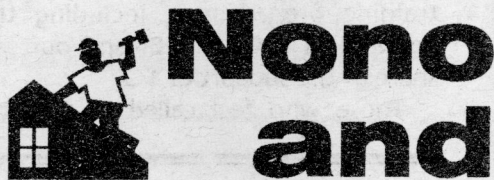
The establishing of Christians in faith is not something to be done overnight. No single person can grow to maturity overnight or will ever outgrow this phase. It is a life-long process. After the basics of Christianity have been taught — which are: the Christian's certainty, the person of Jesus Christ, prayer, Bible reading, Holy Spirit controlled life, walking in obedience, fellowship with other Christians, baptism, just to name but a few — the passing on of other Christian knowledge, values, attitudes and skills must continue. The life-long process of teaching people to obey all that Christ has taught must continue. As a church, there some values, attitudes, skills and knowledge that we want to deliberately pass on to the present and next generation of believers.

As a church, it is then important to identify that knowledge, those attitudes, those values, and those skills we regard as important and then teach them to our different age groups. As people grow they meet different challenges in life and they must be taught how to deal with them in a Christian way.

In case your church wants to train Christian Educators on teaching methods, teaching for life change, develop a Christian Education program or curriculum, or teach on Christian Education, the writer of this article can plan on helping you. Please let us know; we will come and help you.

Mthokozisi Ncube is a member of the faculty of the Theological College of Zimbabwe (TCZ), and may be contacted at the College: phone 287032, or by email at >mthot@netconnect.co.zw<.

Come, Let Us Build Together...



The church grows in many ways. We have a church planting team that goes into new areas and preaches the gospel, and when they leave, a new congregation is started. We have the faithful pastors who preach each Sunday and visit their church members and the church is built up. New converts are baptized and taken into church membership each year.

The church also grows in physical ways. For a long time there was talk of building a new mission station at Nono. In 2002 work began on the mission. The first structure to be built was a house for the overseer. Local people gathered rocks for the building, as these are plentiful in this area. A work team from the USA came and put the roof on the house. At times it seemed the work was slow, but last year the overseer and his family were able to move into the house, even though it was not finished.

Because the government had embarked on a programme for rural electrification, money was raised and an electric line put into the mission. A study of water in the area was done and a good supply of water was found not far from the mission

Mission Primary School

house. Drillers came and pipes and an electric pump were installed. A very large water tank has been constructed on top of the hill beside the overseer's house. Now water is available at the mission site, pumped with an electric engine. By the time you read this story, the water pipes should be connected to the house, making it a very comfortable dwelling place.

If you were to go to Nono Mission, you would see that the work of building is not complete. As you drive up the hill toward the mission house you see where people have collected large piles of rocks for building a clinic. Further up you see more rock piles. These are intended for a church building.

But not only is building happening at the mission site. A little over a year ago the local authorities asked if the Brethren in Christ Church would become the responsible authority for Nono Primary School. This means that we, as a church, are responsible for the buildings and the running of the primary school at this place. The buildings there are very old and some of them in a very bad condition.

At present there are plans for constructing a two-room block with

two offices. The slab has been poured and most of the materials for building have been purchased. When completed, this will greatly enhance the looks of the school and provide better facilities for teaching.

While the most important task of the church is bringing people to a saving knowledge of Christ, it is also important that we meet the other needs in their lives as well. In building Nono Mission we are bringing the Good News of Jesus to that area. But we are also ministering to the need for schooling and, hopefully in the near future, to the need for good health care as well.

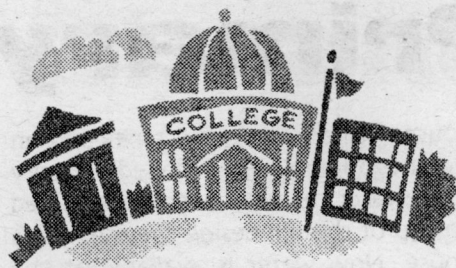
Does the work at Nono have anything to do with your life? You are part of the Brethren in Christ Church in Zimbabwe. You are part of the body of Christ. One part of the body helps to take care of the other part.

Ask God what part he would have you to do in helping to build in Nono. Money is needed for building the various structures, teachers are always needed at the schools, and when the clinic is finished there will be the need for nurses and workers. Come, let us build Nono Mission together!

IYUNIVESITHI YEMATOPO (UMT)

Ibandla lakithi eleBrethren In Christ Church liqakathekisa imfundo njengenxenye yezindlela zokusondeza abantu kuKhristu ngendlela ehambelana lokuphumelela kwabo empilweni ngoba kuKhristu ukhona kuzo zonke izimo zempilo – kubagoli benhlanzi lakubathelisi lakuzifundiswa ezinjengoPauwuli umpostoli. Njengebandla siphila phakathi komhlaba othuthukayo kwezemphilakahle lakwezamabizimusi lakwezokulima lakwezemfundo lakwezinye izingxenye zempilo. Imfundo yiyo evula amasango. Konke kuza ngemfundo: ubudokothela lokulima okuphumulelayo lobufundisi obuzwayo lobuncitshi bezakhiwo ini lani. Imfundomfundo izuzwa emayunivesithi kodwa imfundo epheleleyo sikholwa ukuthi yiyo esekelwa yibukhristu obuthintha inhliziyo ukuze umniniyo akwazi ukuyiphatha njengesikhali semphumelelo. Ibandla lakithi lingaze lasalela emuva kulo umkhankaso wemfundo. Lilomlandu wokukhulisa abatsha balo ngokwengqondo, ngokwezandla langokomoya.

Umcabango weyunivesithi kawusiyonto entsha, uvelela kude. Emuva le eminyakeni yama-1960 abanye babevele sebeio khubehlokoza kancinyane ukuthi pho njengoba imfundo yesekhondari ivele isigxilile ezikolo zakithi abantwabethu basuka lapho baphelele ngaphi? Kulamanje nje



umbuzo ulokhu umi. Kakulula ukuthola izindawo emayunivesithi loba ekhanya kungathi asemanengi. Umkhono lo welizwe wona ukhanya usalela emuva. Ibandla lilomlandu wokukhulisa amalunga alo, owokuncedisa ukuphakamisa lesi isigaba lokusekela intuthuko yelizwe lonke jikelele. Ngakho-ke kuyimfanelo njalo kungumlandu ukuthi iBandla laBazalwane kuKhristu livule iyunivesithi.

Ngemva kokuhlolisisa okunengi iBandla lavumelana ukuthi iyunivesithi yakhiwe eMatopo Mission. IMatopo Mission nguye unina wezimishini zonke lapho okwaqalisa khona ivangeli leBandla lakithi njalo kulapho okwaqalisa khona imfundo ngoba kwahle kwaqalaiswa khona abafana ukubala o – a bhe ce de kanye lezinombolo 1 – 1 2 3 4: abanye balabobafana bengoMawogelana Khumalo, uMlobeki Moyo, uMantshi Moyo, uMahlenhle Khumalo labanye. Kulapho njalo eMatopo Mission okwaqaliswa khona ukufundiswa

amatitshala, kwaqaliswa khona lemfundo yesekhondari ingakayi kwezinye izimishini zakithi. Phezu kwalokho iMatopo yona ngokwayo ngaphandle kwemishini yindawo eyaziwayo, enhle elodumo esifakiwe ezindaweni zodumo okuthiwa ziyilifa lomhlaba. Phezu kwalokho iseduze kwedolobho ukuze kubelula kubafundi ukufinyelela izindawo ezinengi ezokusekela izifundo zabo. Ngalokho iyunivesithi ifanele ukuba seMatopo Mission.

Izakwakhelwa ngaphi? Edwaleni phezulu. Liphi? Elingenyakatho etsheku lomuzi wamantombazana. Ngani edwaleni? (1) Kusembonisweni, kuhle, ubona kude le: "Umuzi owakhiwe entabeni kawusitheki." (2). Kulula ukwakha edwaleni kulemhlabathini – kakusweleki isisekelo esidulayo ngoba idwala livele liqinile. (3) Amatshe okwakha manengi, kuzaphungula izitina, njalo kuzakubalula ukuvumelanisa izakhiwo lemvelo ngokusebenzisa amatshe endawo. Asazi-ke ukuthi kuzabukeka kuthini ukubona umuzi othe chonco phezu lkwentaba usunkanyazela ngogesi kusihlwa. Kudela abazafunda khona. Izingoxo lamakhilikithi kanye lamaginxoginxo kuzakwendlaleka ngemfanelo.

Kuzekube lamhla lokhu iyunivesithi ilokhu ingumnakano, iyisifiso esingakafezeki. Kungani kungaphangiswa yakhiwe, kufundwe-kumbambeni? Nanka amanyathela okuthi kube leyunivesithi: kumele iyunivesithi ibhaliswe isivunywe ngabeKhansili yeMfundo Epezulu. Bayivuma sebebene iSisekelo senhlanganiso engumnini, babone

itshatha yakhona, kutshengisa ukuthi izingatsha zayo ziyini, zizahlelwa njani, kuzafundiswani, njalonzalo. Kumele basuthiseke ukuthi izakhiwo ezifaneleyo, ezaneleyo zizakuba khona. Umbuzo omkhulu ngothi imali eyaneleyo eyokuqhuba umsebenzi isikhona na? Kutshiwo imali mali, hatshi umyinga nje. Kutshiwo amabhiliyoni lamabhiliyoni! Yiyo inkinga esikuyo okwamanje. Sesiqoqe okungamamiliyoni okungeqiyi ematshumini amahlanu. Kabakukhangeli lokhu. Yiwo umkhankaso esiphakathi kwawo, owokuqoqa izimali. Njani?

Umsebenzi weYunivesithi umikanje: Umhlangano Omkhulu yiwo ongumnini walo umzamo. Ngaphansi kwawo kuleMatopo Universtiy Trust eyiyo eyetheswa umlandu wokuthi yenze konke okufaneleyo ukuthi iyunivesithi ibekhona. Ilamalunga angedluliyo 1 – 15 awebandla loba asekelo ibandla. Ukuze umsebenzi umemetheke lula ufike ngaphi langaphi iTrust seyabumba amaxhiba ezindawo abawathi ngamatshaputha. Amaxhiba la yiwo akhankasa emimangweni yawo egola amalunga. Amaxhiba emimango lawo kweyawo imimango akha amaxhitshana ezigaba ayiwo avuthisa indawo yakibo. Imilandu yamaxhiba lamaxhitshana yikwandisa ulwazi ngeyunivesithi, ukwandisa amalunga azaselela umsebenzi lokuqoqa izimali. Amanye amaxhiba aphetsheya kwezilwandle lapho iBandla lethu lilomsebenzi khona. Akhona amaxhiba e-United Kingdom (U.K) leMelika (USA) kugoqela LeKhanada. Ixhiba le-U.K. selakhekile lilindele ukutshengiswa

indlela. Lapha ekhaya zonke izinqinti zababonisi – Wanezi, Mtshabezi, Matopo, Phumula, Gwayi, Bulawayo, Harare – sezilawo amaxhiba, kodwa asezimeni ezitshiyeneyo ngoba amanye kuyikhona kusazanywa ukuthi abumbeke. Ixhiba lakoBulawayo yilo eselimi okupheleleyo njalo selilezithelo ngobunengi bamalunga langokuqoqa izimali. Inqobe ikwamanye amaxhiba.

Okuswela ukwenziwa masinya nanku anduba iyuvivesithi iqalise: (1) Ukubuyela njalo kwabeKhansili yeMfundo Ephezulu ukuyacela ukuthi iyunivesithi le ivunyelwe ukuthi ivulwe ngokwamukela itshata yayo. (2) Ukuqoqa izimali ezifunekayo ngokukhuthala ngoba yizo eziyingwegwe yokubhalisa. (3) Ukwakha lokuqinisa amaxhiba. (4) Ukwandisa amalunga ezindaweni zonke ezileBandla lakithi. (5) Ukuqinisa ubudlelwa ekhaya laphetsheya kubo bonke abalothando lwemfundo yesiKhristu.

Unzima ukuwuphendula umbuzo othi iyunivesithi izaqalisa nini pho? Masinyane ingavele ivunyelwe yiKhansili yeMfundo Ephezulu. Umlandu ukuthi thina Bandla, thina amalunga ngamunye. Ulilunga leBandla. Usuphe kangakanani? Usulilunga na le-UMT (University of Matopo Trust)? Cela kubakhokheli bakini amafomu okuba lilunga. Cela amafomu okuthembisa ukuthi uzimisele ukupha malini kanye-kumbe isikhathi ngesikhathi. Ixuku le Trasti lilayo ihofisi elomuntu ngezikhathi zonke zomsebenzi phakathi kweMatopo Book Centre, Main Street. Ungaya khona ngakho konke ofisa ukukwazi.

By I. N. Mpfu

KONKE OKUKIMI

Umuhle uyesabeka dwala lethu lensindiso akekho ongafaniswa lawe. Ebunzimeni endlalbeni ekuthukweni ekunyeyweni lasekufeni uyiNkosi yamakhosi.

Zinengi izinto bazalwane bami uNkulukulu azenzileyo empilweni zethu, esingazithandabuziyo ukuthi kuyikwenza kukaJehova. Uyaphila ulibhekile ibandla lakhe. Ngifisa ke – ukuphakamisa izinto ezithile uJehova angenzela zona ngisemsebenzini wakhe wokuhlanyela amabandla. Bekulobunzima kakhulu kxa sikhangelane lezokubuswa kwelizwe kwezinye izindawo besifika umumo ungemuhle besengizibuza kanti kungani iNkosi isilethe kuleyondawo. Phezu kwakho konke uNkulunkulu agcizelele ukuthi ulamacebo amahle ngathi njalo ukwenza kwakhe kwehlukile kulokomuntu. Ngikhumbula kwenye indawo iziphathamandla zesigaba zasamukela kuhle kodwa kwathi umphathisikolo waleyondawo engthandi ukukhonza wathi “ngingaphendulela mina ngithi lingabozombuso welizwe nxa lingaqhubeka lisibalenkonzo kulendawo.” Kwaba yingqobe enkulu kimi leyo ukuthi sehlulwe yisitha sibhekile. Sabopha amabhanti sathatha ithuba lokuthandaza egangeni ngikhumbula lesihlahla engathandazela kuso loba nje ibizo laso ngingalazi.

KUYAMBONGA UJEHOVA (AmaHubo 84:2)

Ngiyaziqhenya ngoJehova engimkhonzayo lezwi elithi ufunyanwelusizo ngesikhathi sokuhlupheka. Yabhodla kwaba kanye ingonyama kaJuda abantu batshiseka ukuzomkhonza uJehova abanye babesiza njengoNikodima. Konke lokhu ngabona amadla kaJehova ngambonga ngalokhu. Ngike ngathola ithuba ngabuyela kuleli bandla abantu bayamkhonza uJehova njalo batshengisa ukuthi bayazi lapho abayakhona. Laphakathi kwebanla uzivezile enguNkulunkulu onakekelayo. Ngikhumbula ngisidla ilambazi lomlaza ngangikuqala lokhu ngisidal amakhowa abomvu ngigni-wazi njalo kithi eKezi kuthiwa ayabulala kodwa ngawadla ngaphila. Kwenye indawo isitshebo sihluphile abantu betsheba ngumhluzi womkhemeswane.

Sahamba umango ongaba yi 35 km ngenyawo ngapha sithwele izikhwama konke kwakungenxa yevangeli. Kukho konke ngaqhubeka ngimbonga uJehova ngoba ngisazi ukuthi uyangithand njalo ulohlelo uluhle ngempilo yami. Ngikhumbula ngilele ebhasini ngembethe ubhayana lwami kuqanda kodwa iNkosi yaqhubeka ithoba impilo yami.

Nansi into emqoka engisizileyo ngikulo umsebenzi. Ababonisi beziqinti bangitshengisile impilo yokuba zincedu hatshi iNkosi. Ngiyabonga ithuba elilichithe lingifundisa ngobukhokheli

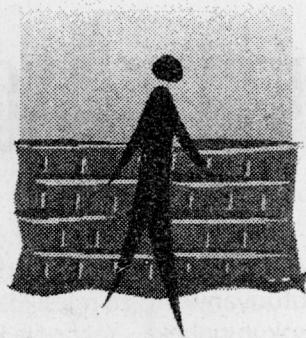
ikakhulu uMfundisi E. Ziduli, Rev. O. Manzini loRev. N. Dewa. Besengibonga loMfundisi Ornkhulu uNdlovu owenze umbono wethu wokuhlanyela amabandla waphumelela usisizile ezintweni ezinerigi iNkosi ikubusise. Besengibonga ikhomithi ekhangele ngezokuhlanyela langokukhula kwebandla bangithintile bangikhomba indlela eyiyo. Phezu kwakho konke udumo kalubuyele kuNkulunkulu nguye yedwa afanele izibongo lodumo.

Okwenza ngiqhubeka ngimbonga yikuthi ungifundisile ukwehla ukulalela lokuthanda. Mina bengingumuntu ozigqajayo kakhulu nxa ungaletsa ukudla kungathi akukhangeleki ngangihle ngingonyuluke ukhangele kodwa khathesi ngitsho lokulonwele ngidla ngicheelesile kakhulu. INkosi ingifundisile ukuthi emsebenzini wakhe ufuna abantu abalenziliziyo yobuncuku hatshi ukuba ngababusi.

Nxa simethemba uyaziveza ethembekile lakithi. Ngempelo ulidwala lesiphephelo sethu. Ngiyabonga uJesu umuhle izikhathi zonke qhubeka ukhuluma kithi usikhombe indlela enguqiniso. Konke okukimi kuyakubonga iNkosi. Asimbongeni bazalwane bami ebunzimeni ekuthukweni ekunyeyeni lasekufeni uyiNkosi yamakhosi.

Sipho Mhizha is a TCZ student and the former Church Growth Team Coordinator.

Orphans in the church



In our article in the May 2005 issue, we discussed the response of the church to HIV/AIDS and the increasing number of orphans in Zimbabwe. It is through this cause that the Bible says,

The Spirit of the Sovereign Lord is on me,

because the Lord has anointed me to preach good news to the poor.

He has sent me to bind up the broken hearted,

to proclaim freedom for the captives and release from darkness for the prisoners,

to proclaim the year of the Lord's favor

and the day of vengeance of our God, to comfort all who mourn

and provide for those who grieve in Zion—

to bestow on them a crown of beauty instead of ashes,

the oil of gladness

instead of mourning,

and a garment of praise

instead of a spirit of despair.

They will be called oaks of righteousness,

a planting of the Lord

for the display of his splendor.

(Isaiah 61:1-3).

The above scriptures have moved the church to come up with detailed information on how we can understand what orphans experience and help them to cope with their situation. The following is a lesson on how we can help children under difficult circumstances cope and manage their stress.

This might be also of great help to each one of us when experiencing stress.

Stress Management

In our daily lives we experience stress. In a way, a little stress helps us to be better at the things that we must do, such as meeting new people or going to see your boss at work when you have a problem. On the other hand, too much stress can prevent us from doing our daily activities.

Definition of stress

Stress is a feeling from inside that occurs when a person is faced with a situation or problem that the person has no means or resources to solve. This usually follows events that require change or create emotional conflict or possess a threat.

In the case of orphans, the event is usually the chronic illness that leads into the death of a parent or a guardian. The change is what follows after the funeral. This could be moving children from their usual homes, changing schools, or change in standard of living.

Emotional Conflicts

Emotional conflicts are feelings that the child experiences, and these range

from anger, guilt, fear and uncertainty about the future. The feeling makes the child lose his or her self-esteem, they feel that they cannot trust anybody, and they may feel that somebody may harm them.

Signs and symptoms of stress can be categorised into emotional, physical and behavioural. Here are three categories of stress and their signs. There can be more, but I have chosen to highlight these three.

Emotional Stress

- Sadness
- Helplessness
- Guilt
- Loneliness
- Anger
- Betrayal
- Uncertainty

Physical Stress

- Headache
- Fatigue
- Problems with digestion
- Lack of concentration
- Sleep disturbances
- Sweating palms when shaking hands
- Palpitation, which is increased heartbeat and anxiety.

Behavioural Stress

- Irritability (feeling everybody is disturbing you or irritating you)
- Overeating or loss of appetite
- Fighting with other children
- Bullying others or harsh treatment of others or aggressive reactions
- Use of abusive language
- Isolation or withdrawal and not playing with others

Difficulty in communication and excessive thumb sucking

Restlessness of which the child depending on the age can not sit in one place for a long time

Frequent nightmare and day dreaming

Increased whining and crying in which the child will be behaving in a spoiled manner

Regression to early behaviour patterns, such as grinding of teeth, bed wetting, or a tendency to cry easily

These signs and symptoms of stress differ depending on the age of the child and the environment that the child has moved to.

There are two different levels of stress. Primary and Secondary.

Primary Stress – This is the initial disturbing experience event, such as the death of a beloved one, or in cases of an orphan, the death of a parent or being sexually abused.

Secondary Stress – This one is experienced as a result of the primary stress. Dropping out of school after the death of a parent is a good example of a secondary stress. The guilt and stigma that follows after being sexually abused or raped is what we can refer as secondary stress.

On page 16 is a table that depicts primary stress and what results from it.

Helping Children Cope With Stress

How then should we help children under difficult circumstances?

Coping with stress is the ability to deal with a problem, task or difficult situations successfully. So we have to give these children life skills so that

they can make informed decisions that will reduce the amount of stress. They should be in a position to understand themselves and manage their stress. Failure to cope or manage stress will result in the following changes in children: loss of self-control and self-confidence, and a feeling of helplessness. Some of it may even reflect as stress-induced illness, which can affect the developmental stages of a child.

Prevention

Most children or even older people respond to stress after it has happened. This is a very big problem, even in our secular and Christian leadership. Our leadership is rather reactive. We have to be pro-active than reactive in everything we do in life. Whether it be at work or management of our own families, we have to plan so that we avoid running like headless chickens. There is a lot that is affected negatively.

PRIMARY STRESS	SECONDARY STRESS
Death of a parent	<ul style="list-style-type: none"> - Dropping out of school - Lack of basic commodities - Moving from a better house to a poor relative's house - Heading the household and assuming adult roles
Being Sexually Abused or Raped	<ul style="list-style-type: none"> - Stigma - STIs / HIV/AIDS - Harassment by police - Shame - Loss of virginity through rape - Fear - Depression

There is loss of time, loss of money and many other valuable resources. It is when we try to solve our mistakes that stress affect us. We have to agree that stress can cost one's life. Then also, time we spend in trying to mend the damage can be used profitably for the benefit of those we lead. This is just an observation.

How can children be prepared to cope with stress?

It is the responsibility of the carer to think of relevant ways to deal with stress that affects these children in difficult circumstances. Here are some of the ways one can apply.

Exposing them to guided stressful situations in order to equip them with coping skills. For example, put them in a stressful but manageable situation and leave them to work their own way and then discuss with them afterwards.

Equipping them with life skills such as decision making, problem-solving and daily care activities such as cooking and laundry.

Having enough sleep will also avoid stress. Finally, children must be allowed to play.

Having presented the above, we will appreciate views and comments. Feel free to write to us at the following address:

BICC AIDS PROJECT
 P. Bag 5844, Gwanda
 Tel (084) 23163
 Email:
 biccaindproject@yahoo.com

by Rev Obert Page Ndlovu, Care and Support Programme Manager.

Sin and

by Joel D. Ndlovu

Redemption

In discussing the doctrines of sin and redemption, the subject of man becomes the starting point. The Genesis account of creation accords man a supreme place in the cosmos. He is the crown of creation. He was made to rule over all other creatures (Gen. 1:27 – 2:31). Although man is made out of dust, thus making him part of nature, he is made in the image of God. Man uniquely reflects God at the level of creation in that he alone is patterned after his maker. He was to be concerned about God, to be responsible to God, and to have a closer relationship with God than other creatures in that he could approach and address God (Gen. 2:7). Man was made right, and upright — i.e., straight with the will and law of God. He directly pointed towards God as his chief end. Man was created perfect (Eccl. 9:27) and without sin. What he is now is his own making.

Through disobedience, man's original righteousness and fellowship with God were lost and the image of God was corrupted. Genesis 3 gives us an account of how sin entered mankind. When Adam ate the forbidden tree and transgressed God's holy law, "all sinned" (Rom. 5:12-21). In general, sin is the sinful state or condition which all humans are born — a hereditary corruption and depravity of man's

nature that extends to all parts of the soul, which makes him the subject of God's wrath, and then produces in him "works of flesh." We say so because it is derived from the original root of mankind, it is present in each individual from the time of his birth, and it is the inward root of all actual sins that defile the life of man. The fall of man has had an abiding effect upon all who descended from Adam and Eve. There is racial solidarity in sin and evil. Man in his present state continues to transgress God's law, fails to conform to God's standards, and perennially commits wrongful acts toward God and man because there is nothing good in him by his nature.

Sin brought man into the state of blameworthiness and under the penalty of death. It led to the loss of holiness, innocence, and righteousness wherein man was first created (Rom. 3:23; Gen. 3:10; Eph. 4:23-24). Because of sin, man is under the curse and is being exposed to all temporal miseries leading to and procuring death (Gen. 2:17; Gal. 3:10). He is alienated from God and is under the control of Satan and his own lust. Being spiritually dead, he has an utter disability to do good and labor for mercy. He is under eternal condemnation of body and soul in hell (Eph. 2:1; Rom. 3:11-12; John 3:36). Totally

Being Man Enough

In penning this, reminiscence is melting my bones in thinking of the four days that seem to have been crushed into one day. The days filled

with an electric atmosphere of the Holy Ghost's move, praise and worship, the pleasantness of brethren being together in fellowship, and not forgetting the life-changing and reshaping experiences which made up the young man's workshop which I am going to explore and delve into deeply in this article. You may already be wondering what I am talking about. It is the National Youth Camp that was hosted at Wanezi Mission (15-18 April 2005).

As young men, we were encouraged, challenged and taught with the aid of

Sin and Redemption

continued from page 17

sold to sin, he is a slave to sin, unable to save and deliver himself (Rom. 7:4; 9:16). And thus man needs redemption.

The Bible speaks of redemption as included in the eternal plan of God (Eph. 1:14). God in his mercy purposed beforehand to redeem back to himself man from the dominion of sin. To accomplish this he gave his only Son as ransom — a price for freeing a slave from bondage — for many (Mk. 10:45). Redemption means deliverance from evil by paying a price. Sin enslaves. And it leads to death. Because of sin, man had to die to satisfy God's justice. Christ did not only pay a price, he became that price through his sacrificial blood. He also became sin, a curse for our deliverance. The Scriptures also attest to him buying us with a price (Eph. 1:7; 1 Cor. 6:19; John 8:34; Gal. 5:1).

Linked with the doctrine of redemption is the doctrine of atonement, which implies the offering of a sacrifice for the appeasement of

God (Lev. 4:35). Christ became a sacrifice for us through his blood shed at Calvary. As a sacrifice he atoned for our sins and thus God's wrath over our sins was set aside. And we were forgiven our sins. His sacrificial death was substitutionary, in that he died for us as per the demand of our sins, on our behalf and in our place. Our sins were laid upon him. He bore our sins and was made sin for us (Isa. 53; Mt. 20; 28). Christ's atoning death demonstrates God's love for us and his righteousness in that the death penalty hanging over man's head has to be executed. It shows God's great concern for man and should serve as an incentive to make man respond in faith and repentance to the offer of grace. Christ's atoning death at Calvary and his redeeming blood shed at the cross signified triumph over sin and death (Rom. 8:1, 31-34; 1 Cor. 15:55-57; John 4:10). And thus we are admonished to stand fast in the liberty that Christ bought for us (Gal. 5:1). ■

practical examples of some people who have made it in life. We were taught how to tackle life issues in our day-to-day encounters as individuals, as a family man and, moreover, as Christians. Our teacher was Mr. Glen Ncube. As a personal confession, the lesson was a green light for me to make checks and balances in my life.

In the prelude statement given by another man, we were taught that as men we have responsibility as much as Adam the first man did (Genesis 2:15). He also confronted us with the point in 1 Timothy 4:12 that says: "Let no man despise thy youth; but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

We were challenged to take our stand in view of the fact that men constitute the body of Christ. Failure to do that means there is a missing link in the chain. Today the church is spiritually weak because men are themselves spiritually weak. This means that they should know and stand in their positions in Christ (1 Cor. 12:1-31).

The cause of the gospel is betrayed by the way men live. This teaching was based on 1 Chronicles 12:16-18. The big question is: What kind of life are you living? What are your fruits? Are they palatable or sour? What are your works? (Revelations 3:15-16). Hot or cold? Are you for the gospel or against the gospel? What betrays the gospel is what is contrary to God's will. This, therefore, calls for men whose lives are hidden in Christ and who fear God (Ecclesiastes 12:3a). Men who live a holy life irrespective of what

circumstances bring (Romans 12:1-2). Men who obey God's teachings, instructions and statutes (Ecclesiastes 12:13b, 2 Timothy 3:16-17) and who are active in service. This is all cemented together in Deuteronomy 10:12-13 when Moses taught the Israelites. In the New Testament Jesus says: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven" (Matthew 5:8).

How does the Spirit of God operate today?

How do people get to fear and revere God?

It is through us Christians, because God uses His people to accomplish His purposes and plans. We are His ambassadors (2 Corinthians 5:20). God raises men in every generation and even today He wants men who will say "Lord, we are here." We must allow the Holy Spirit to operate through us. God raised and continues to raise more men through difficult odds to do exploits for him. To mention but a few, think of Moses, Joshua, and Jeremiah of the Old Testament. In the New Testament there is Paul, Timothy, James and John the Revelator. After Biblical times we see John Wesley, Martin Luther King, Billy Graham, Reinhard Bonke, and the list goes on and on. Even today gospel giants are needed to be a shining light to the nations. Are you READY to roll?

To put a lid onto the workshop, Mr. Glen Ncube stressed the point that we are connected to the endless source of life - a limitless life (Psalms 1:3; Jeremiah 17:7-8). God is looking for men today who know what it means to be with the Master and Maker of the

Universe. People who know how they are going to change this generation. If the Brethren in Christ Church remains in the state you found it until you die, you will have been a useless person. Are you able to digest this? The last but not

least point to ponder: ARE YOU MAN ENOUGH to be a responsible father and above all to stand for the gospel and to be a life changer?

Reported by Jonah Nyoni

Amagugu Evangeli

The Radio Voice of the Brethren in Christ Church

Broadcast Times: 0500-0530 hrs
1800-1830 hrs
Broadcast Outlet: Trans-World
Radio
Broadcast Wave/Frequency:
90 Meter Band,
Short Wave 1

Izikhathi zokusakaza 0500-0530 hrs
1800-1830 hrs
Sisakaza ngaphi Trans-World
Radio
Kuzinga luphi 90 Meter Band
ku Short Wave 1

"Therefore Go And..." Matt. 28:19

If you wish to talk to us, you can contact us on:

Telephone: 263 (09) 72565
Fax: 263 (09) 60337
Write to: Amagugu Evangeli
P.O. Box 223
Bulawayo, Zimbabwe

The Radio Ministry "Amagugu Evangeli" was established in 1976 with its main purpose of spreading the gospel of Jesus Christ through the airwaves. This was going to enable the church to reach out to millions of listeners all over Southern Africa. The programme "Amagugu Evangeli" comes to you every weekday, i.e. Monday-Friday, on Short Wave One (SW1) through Trans-World Radio.

Most of our programmes are done in Ndebele and English.

Office Hours: Monday to Friday - 8:00 a.m. up to 5:00 p.m. (We are closed for lunch.) Saturday and Sunday are not treated as working days.

"Ngalokho hambani nenze..."
Mathewu 28:19

Nxa ulestftso sokuzwa okunengi ngalo umsakazo sithinte kulezi inombolo:

Ucingo 263 (09) 72565
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Umsakazo (uhlelo) we Amagugu Evangeli wasungulwa ngomnyaka ka 1976. Injongo yaloluhlelo yikuvangela ilizwi likaJesu kunkulungwane zabantu abangaba kumkhono wezansi Africa (Southern Africa). Uhlelo lolu (Amagugu Evangeli) lusakazwa nsukuzonke zeviki. NgoMvulo kusiya ngoLwesihlanu kusinga lwe SHORT WAVE ONE (SW1) kumsakazo we TRANS-WORLD RADIO. Sisakaza ngolimi lwe Sindebele langesilungu.

IZIKHATHI ZOMSEBENZI Mvulo kusiyafika ngo Lwesihlanu 8:00 am-5:00 pm. (Sivalile ngehola 10kuqatshelwa emini). Umgqibelo leSonto akubalwa njengamalanga omsebenzi.

UKWAKHA IMITSHADO

Ujesu ekhuluma kuLuke 14 v. 28 – 30 uthi umuntu ofuna ukwakha kumele ahlale phansi, alungiselele yonke into efunekayo funa akhe isisekelo kuphela ehluleke ukuqeda abantu besebemhleka. Zinengi izinto umuntu ongazisebenzisa ukwakha indlu, ayilolonge iphelele. Ibukeke emehlweni akhe lasibi lase muntwini odlulayo. Imkhange laloba eyibonela kude. Injalo imitshado kumbe imizi eyakhelwa kumbe eyakhiwa nguJehova. Iyakhanga futhi iyabukeka.

Banengi zalwane abehlulekayo emtshadweni yabo ngoba bengazange bananzelele ukuthi owakha konke nguJehova. Ngalokho kasingadeleli ilitshe lengosi elaliwa ngabakhi kodwa lona liyilo insika yendlu. Phela isisekelo somtshado uThixo asiphe sona luthando hatshi zonke izinto esizibonayo lezibambekayo. Imizi eyakhelwe phezu kothando iyama. Isisekelo somtshado kungaba ngezinye zinto ngaphandle kothando, (e.g. imali, inhlalakahle, izigaba eziphezulu empilweni) kube ngokunye okubaliswe phezulu, kungahamba kuphele lomtshado lawo uyaphela. Kodwa uthando lona alupheli ngoba umnikazi wothando uThixo yena kapheli.

Isikhuthazo kubobaba labomama ikhakulu abasanda ukutshada kuyikuthi ukwakhiwa kwemitshado yabo kusezandleni zabo. Kulula ukwakha lapho ubaba lomama bethatha amathuba bobabili bebona izwi njalo bekhuleka ndawonye. Lokhu kuletha imiqondo lokubona kwabathetheneyo

ndawonye. Njengaba nsundu silenkolo ezinengi ngomtshado, kodwa okungumuthi emtshadweni yikukhulumisana lokuvulelana izifuba zethu ngakho konke lokhu kuyasweleka ikhakulu esikhathini esiphila kuzo lapho inkangelelo zethu ngomtshado zingaphumi njengokufisa kwethu. Ukungeneli kokwehla kwamandla edola kusilethela ubumzima lokungenzwani. Asiqhubekeni sikhulumisana ngesihle njalo sizwisise umumo wethu.

Njengoba umtshado uyisikolo sempilo yonke esingaqedwayo kuphela ekufeni, asikhuthaleni sifune okunengi ngawo umtshado. Izwi likhuluma ngokukholwa kuvela ekuzweni izwi. Lokuqina kwemitshado kuzavela ekuzweni izwi lenkosi ngale imitshado. Ngakho abatshadileyo bayakhuthazwa ukuza ezinkozweni ezila mazwi lezifundo ezibafaneleyo ukuze imizi yabo iqine. Lesi sikhuthazo siya kakhulu kubobaba labomama abale minyaka engu o kusiya ku 15. Lebandla nxa lingakhuthala ekulungiseni inkonzo zabo bonke abatshadileyo bendawonye ukuze kusizakale lathi esibancane kungasiza kakhulu.

Asikhuthaleni bazalwane sizenini ezinkozweni ezisifaneleyo. Kulenkamba yama young couples eMasiye camp mhlaka 28 –30 October 2005. Okunengi lizakuthola kulabo abalimelayo emabandleni enu. Inkosi ilibusise emizini yenu emihle.

By Mrs. Buhle Phiri

Children's Corner by M. Jubane

Come, Let Us Build Together

Hi, boys and girls! Here is another opportunity we have to strive together in our wonderful lesson. Our topic says, "Come, Let Us Build Together." Please read and repeat this topic. Say it aloud, three times. Okay – that's it.

I will first tell you a story. There was a Sunday School teacher like me. She was an old lady but loved to teach boys and girls of your age. One Sunday, she said to these boys and girls, "Come let us build together in love. Make teams of three." One young boy told his Sunday School teacher that he cannot because he has been teamed with boys that he does not love. The boy then decided to leave his team and sat somewhere far.

This boy was called Dumi. So his teacher went to him and told the boy to go back and join the group and love them.

"How can I love somebody I hate?" It was a hard question Dumi asked his Sunday School teacher.

"Really, Dumi, you cannot," the teacher replied, "but there is someone who can. The Lord Jesus who lives in you can do it. Tell him you would like to have him love that person through you – using your mind and your heart He will."

Dumi left to join the group. He did not really enjoy the activity done in the group. Soon it was over and they parted ways. But the words of this old lady continued to be repeated in Dumi's heart. He then decided to try the plan given to him by his teacher.

"It worked! It worked!" Dumi called excitedly to his teacher the next Sunday. "One of those boys was really nasty, but I said to the Lord Jesus. 'Okay, Lord Jesus, you can live in me. You love him through me.' And all of a sudden, I didn't hate him anymore. And I feel so much better now."

Jesus can love others through you today. Trust him to do it. And then, we can together build in love, kindness, gentleness, peace, happiness, goodness, meekness, in mercy and God's grace, like the bricks in the drawing below. So why don't you come and build with us. Build on Christ our foundation.

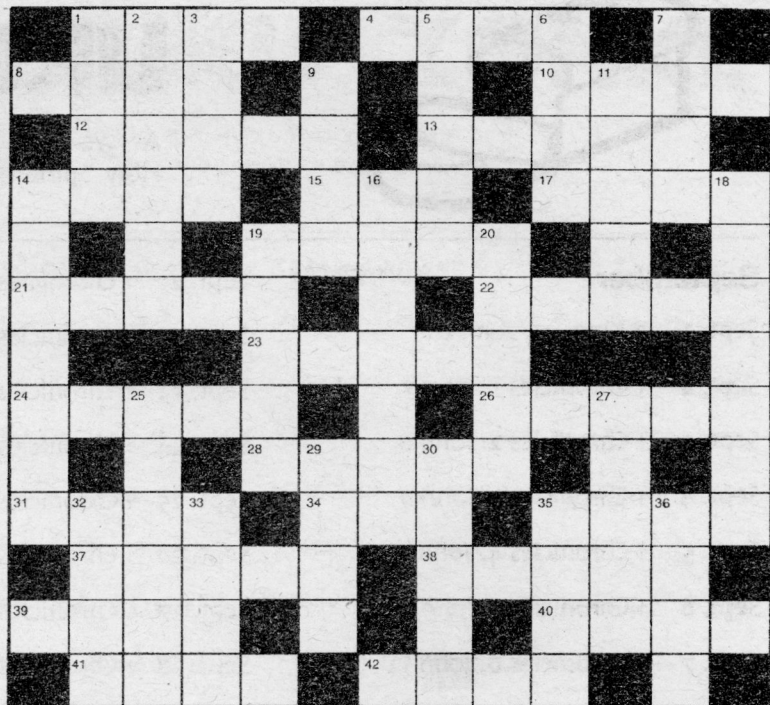
Fill in the names of the rest of the bricks, building on the foundation which is Jesus.

Joy		Gentleness	God's Grace
Goodness		MERCY	Happiness

Jesus Christ Is The Foundation

Cross- word Puzzle

by Busani Nkomo



Across

1. BICC Matopo District Overseer (4 letters)
4. An object of effort (4)
8. Bad (4)
10. Dash (4)
12. Proverb (5)
13. Consumed (5)
14. Valley (4)
15. Worry (3)
17. Tale (4)
19. Book of maps (5)
21. Hebrew month (5)
22. Prefix (5)

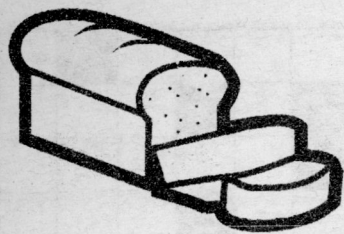
23. Salute (5)
24. Semblance (5)
26. Plant disease (5)
28. Water lily (5)
31. Jesus cried, saying "___" (4)
34. Donkey (3)
35. Merriment (4)
37. Duck (5)
38. Biblical king (5)
39. Horse hair (4)
40. Bare (4)
41. Celestial body (4)
42. Prepare liquor (4)

Down

1. Ring (4)
2. Mature members of the church (6)
3. Stop breast-feeding (4)
5. Greek letter (5)
6. Allows (4)
7. Slam (4)
9. Canvas shelter (4)
11. Smallest (5)
14. Non-Jew (7)
16. Watch chains (7)

18. Jesus-follower (7)
19. Divine messenger (5)
20. Locations (5)
25. Honour with olive oil (6)
27. Dance (5)
29. Rows (4)
30. Doorkeeper (5)
32. Pieces of meadow (4)
33. Clue (4)
35. Increase (4)
36. Biblical garden (4)

Answer key is on page 26.



LIKUDLA

As we read God's Word, the Holy Spirit opens our eyes to

September

Sept. 1 2 Kings 25, John 6

Sept. 2 1 Chronicles 1, John 7

Sept. 3 1 Chronicles 2, John 8

Sept. 4 1 Chronicles 3, John 9

Sept. 5 1 Chronicles 4, John 10

Sept. 6 1 Chronicles 5, John 11

Sept. 7 1 Chronicles 6, John 12

Sept. 8 1 Chronicles 7, John 13

Sept. 9 1 Chronicles 8, John 14

Sept. 10 1 Chronicles 9, John 15

Sept. 11 1 Chronicles 10, John 16

Sept. 12 1 Chronicles 11, John 17

Sept. 13 1 Chronicles 12, John 18

Sept. 14 1 Chronicles 13, John 19

Sept. 15 1 Chronicles 14, John 20

Sept. 16 1 Chronicles 15, John 21

Sept. 17 1 Chronicles 16, Acts 1

Sept. 18 1 Chronicles 17, Acts 2

Sept. 19 1 Chronicles 18, Acts 3

Sept. 20 1 Chronicles 19, Acts 4

Sept. 21 1 Chronicles 20, Acts 5

Sept. 22 1 Chronicles 21, Acts 6

Sept. 23 1 Chronicles 22, Acts 7

Sept. 24 1 Chronicles 23, Acts 8

Sept. 25 1 Chronicles 24, Acts 9

Sept. 26 1 Chronicles 25, Acts 10

Sept. 27 1 Chronicles 26, Acts 11

Sept. 28 1 Chronicles 27, Acts 12

Sept. 29 1 Chronicles 28, Acts 13

Sept. 30 1 Chronicles 29, Acts 14

October

Oct. 1 2 Chronicles 1, Acts 15

Oct. 2 2 Chronicles 2, Acts 16

Oct. 3 2 Chronicles 3, Acts 17

Oct. 4 2 Chronicles 4, Acts 18

Oct. 5 2 Chronicles 5, Acts 19

Oct. 6 2 Chronicles 6, Acts 20

Oct. 7 2 Chronicles 7, Acts 21

Oct. 8 2 Chronicles 8, Acts 22

Oct. 9 2 Chronicles 9, Acts 23

Oct. 10 2 Chronicles 10, Acts 24

KWANSUKU ZONKE

learn more about Him. Here is a plan to help you listen and learn from God as you read from the Scripture each day.

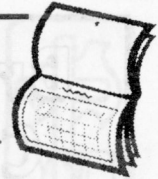
Oct. 11 2 Chronicles 11, Acts 25
Oct. 12 2 Chronicles 12, Acts 26
Oct. 13 2 Chronicles 13, Acts 27
Oct. 14 2 Chronicles 14, Acts 28
Oct. 15 2 Chronicles 15, Romans 1
Oct. 16 2 Chronicles 16, Romans 2
Oct. 17 2 Chronicles 17, Romans 3
Oct. 18 2 Chronicles 18, Romans 4
Oct. 19 2 Chronicles 19, Romans 5
Oct. 20 2 Chronicles 20, Romans 6
Oct. 21 2 Chronicles 21, Romans 7
Oct. 22 2 Chronicles 22, Romans 8
Oct. 23 2 Chronicles 23, Romans 9
Oct. 24 2 Chronicles 24, Romans 10
Oct. 25 2 Chronicles 25, Romans 11
Oct. 26 2 Chronicles 26, Romans 12
Oct. 27 2 Chronicles 27, Romans 13
Oct. 28 2 Chronicles 28, Romans 14
Oct. 29 2 Chronicles 29, Romans 15
Oct. 30 2 Chronicles 30, Romans 16
Oct. 31 2 Chronicles 31, 1 Corinthians 1

November

Nov. 1 2 Chronicles 32, 1 Corinthians 2
Nov. 2 2 Chronicles 33, 1 Corinthians 3
Nov. 3 2 Chronicles 34, 1 Corinthians 4
Nov. 4 2 Chronicles 35, 1 Corinthians 5
Nov. 5 2 Chronicles 36, 1 Corinthians 6
Nov. 6 Ezra 1, 1 Corinthians 7
Nov. 7 Ezra 2, 1 Corinthians 8
Nov. 8 Ezra 3, 1 Corinthians 9
Nov. 9 Ezra 4, 1 Corinthians 10
Nov. 10 Ezra 5, 1 Corinthians 11
Nov. 11 Ezra 6, 1 Corinthians 12
Nov. 12 Ezra 7, 1 Corinthians 13
Nov. 13 Ezra 8, 1 Corinthians 14
Nov. 14 Ezra 9, 1 Corinthians 15
Nov. 15 Ezra 10, 1 Corinthians 16
Nov. 16 Nehemiah 1, 2 Corinthians 1
Nov. 17 Nehemiah 2, 2 Corinthians 2
Nov. 18 Nehemiah 3, 2 Corinthians 3
Nov. 19 Nehemiah 4, 2 Corinthians 4
Nov. 20 Nehemiah 5, 2 Corinthians 5

Brethren in Christ Church Calendar

September-December 2005 *continued from Back Cover*



- 14-16 Baptism /Communion, Nkulumane (Urban)
- 14-16 Baptism/Communion, Nguboyenja (Urban)
- 14-16 Baptism/Communion, Antrim (Phumula)
- 14-16 Baptism /Communion, Zvishavane (Wanezi)
- 14-16 Baptism /Communion, Colleen Bawn (Mtshabezi)
- 14-16 Baptism /Communion, Lwendulo (Gwayi)
- 15 Matopo High School Speech and Prize Giving Day
- 20 FINANCE BOARD
- 21-23 Women's Christmas Service, Phumula Mission (Phumula)
- 22 EXECUTIVE BOARD
- 28-30 Women's Christmas Service, Gokwe Centre (Gwayi)
- 29-30 Men's Christmas Service, Antrim (Phumula)

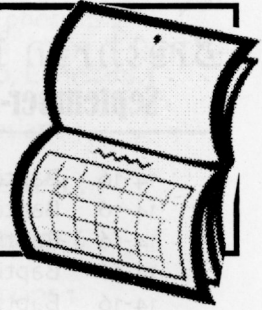
November

- 04-05 Pastors/Deacons/District Comm, Sibomvu (Matopo)
- 04-06 Baptism/Communion, Glen Norah (Urban)
- 04-06 Baptism/Communion, Lobengula (Urban)
- 04-06 Women's Christmas Service, Nkankezi (Wanezi)
- 04-06 Women's Christmas Service, Nono (Gwayi)
- 04-06 Women's Christmas Service, Ratanyana (Mtshabezi)
- 07 UMT MEETING
- 11-13 Baptism/Communion, Pumula (Urban)
- 11-13 Baptism/Communion, Victoria Falls (Gwayi)
- 11-13 Baptism/Communion, Mpopoma (Urban)
- 11-13 Baptism/Communion, Plumtree (Urban)
- 17 FINANCE BOARD
- 19 Women's Christmas Party, (Urban)
- 25-27 Men's Christmas Service, Lwendulo (Gwayi)
- 20 PASTOR'S DAY (Urban)
- 23-25 Ordained/licenced ministers/Full time pastors/spouses Retreat – EBI
- 25-27 Home Coming and Graduation – EBI

December

- 01 SCHOOLS CLOSE
- 05 UMT MEETING
- 09-11 Youth Christmas Service, Khumbula (Phumula)
- 09-11 Youth Christmas service, Mtshabezi
- 15 FINANCE BOARD
- 22 UNITY DAY
- 25 CHRISTMAS DAY
- 26 BOXING DAY

Brethren in Christ Church Calendar September-December 2005



September

- 06 SCHOOLS OPEN
06 Wanezi High School Speech and Prize Giving Day
09-11 Baptism/Communion, Mbizingwe (Matopo)
09-11 Baptism/Communion, Nguboyenja (Urban)
09-11 Baptism /Communion, Tshoboyi (Mtshabezi)
09-11 Baptism/Communion, Mtoko (Urban)
16-18 Baptism Communion, Wanezi Mission (Wanezi)
16-18 Baptism/Communion, Esigodini (Matopo)
16-18 Baptism/Communion, Mzalikwa II (Gwayi)
16-18 Baptism/Communion, Matokonye (Mtshabezi)
16-18 Baptism/Communion, .Entumbane Byo (Urban)
17 Khumbula High School Speech and Prize Giving Day
18 Prayer For Rains (Phumula)
23-25 Baptism/Communion, Gweru (Urban)
23-25 Baptism/Communion, Zamanana (Gwayi)
23-25 Baptism/Communion, Matopo Mission (Matopo)
24 FINANCE BOARD
30-02 Oct Baptism/Communion, Mtshabezi Mission (Mtshabezi)
30-02 Oct Baptism/Communion, Nyumbane (Matopo)
30-02 Oct Baptism/Communion, Byo Central (Urban)

October

- 01 Mtshabezi High School Speech and Prize Giving Day
03 UMT MEETING
07-09 Women Xmas Service, Jabulisa (Gwayi)
07-09 Baptism/Communion, Sibombo (Gwayi)
07-09 Baptism/Communion, Dewe (Matopo)
07-09 Baptism/Communion, Byo Central (Urban)
07-09 Baptism/Communion, CowdrayPark (Urban)
07-09 Baptism/Communion, Maphisa (Mtshabezi)
07-09 Baptism /Communion, Fulunye (Wanezi)

Continued on Inside Back Cover

**Published by the Literature Committee of the Brethren in Christ Church
P.O. Box 711, Bulawayo, Zimbabwe**

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Mthokozisi Ncube, Sibusisiwe Ndlovu, Nancy Shenk, Glen Pierce

Printed by Baptist Publishing House. Tel: Bulawayo 64209