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Brethren in Christ Church in Africa

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"UJehova wayesephendula ngaAMAZWI AMAHLE" Zak. 1:13

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Jesus said to Martha,

"I am the
resurrection and
the life. He who
believes in me
will live, even
though he dies..."

John 11:25, New International Version

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From the Bishop's Desk

**Our
reason**

Going through the year is like putting together pieces of a puzzle. For some it is like wishing to accomplish a feat! To others it is life as usual and there is nothing unfamiliar to write home about. Generally, the beginning of the year and the year-end cannot pass unnoticed. These serve as markers — the start and end of an era — and create anticipation for a beginning and at times of an uncertain future. In the midst of excitement, celebration and other feelings that might accompany these events, the church should always remember not to lean on its own understanding but rather on the Lord who is able to direct our paths.

As the Brethren in Christ Church, we had many plans for this past year of 2006. We have a reason to celebrate the many accomplishments that have been rewarded to us by God. As the song goes, we can count our blessings and name them one by one. We have a reason to celebrate. For instance,

to celebrate



reporting on the baptism and communion services held at Sinkukwe on August 4-6, 2006, where a total sixty five people (twenty six males and thirty nine females) were baptized, Rev. Mkhululi Mtunzi, the Mtshabezi District Overseer, comments that twelve of the males were between the ages of fifty and sixty-eight years and mostly from BICC Lumene. They were the fruit of a deliberate and conscious effort of men reaching out with the gospel to other men. We find comfort (but not an excuse for being complacent) in that there is rejoicing in heaven over one sinner who repents. Consider the excitement of the overseer of the new Harare District, Rev. Sindah Ngulube, when he sent me this message, "We had a great baptism and communion service over the weekend (November 3-5)...31 baptized.... This was my first large number" (of people he baptized). It is not long since Ngulube was credentialed as a licensed

minister. As a church we therefore have a reason to celebrate what God is doing in our lives and also the many souls who have come to the saving knowledge of our Lord Jesus Christ and have become part of the church.

A bit over a year ago we experienced the government-sponsored "Operation Clean-up" which left hundreds of people homeless. The Brethren in Christ Church (among many other churches in Bulawayo) opened the doors of their sanctuaries to the homeless and offered them shelter and refuge. The dehumanized were given dignity. The church was Christ to the community. That is what it should always be. The relevance of the church blooms and shines as it identifies with the poor, the oppressed, the voiceless and the disadvantaged of our society. As the Brethren in Christ Church, we have been a part in following up of these people and in small but significant

ways trying to assist these people rebuild their lives. As a result there is now a church plant at Insango, not very far from Bulawayo. Let us celebrate that with humility and with a sense of call and duty to be always Christ-like to the defenseless.

It is amazing to imagine how we have managed to go through 2006 in these harsh economic conditions. Think of the many factories that have either cut down on their employees or completely closed. The effects of these downsizings and closures have had negative effects to our church inasmuch as some of our members were victims of these circumstances. The church, however, can celebrate that its giving has continued to grow in spite of the unfriendly economic conditions. For the most part, the Brethren in Christ Church has been able to meet its financial obligations. God has been very faithful to us. The church has not only given generously to meet its recurrent expenditures, but also to the many other projects on its plate.

Sit back and reflect on the construction projects that are going on in the entire conference. Recently the church has secured a stand, to construct the first secondary school in the city at Emganwini. The BIC Newton West congregation has secured a stand and is getting ready to start building. The BIC Community Church, which conducts its services in English, has also acquired a stand at a very strategic place next to the

Theological College of Zimbabwe (TCZ) and across the road from the National University of Science and Technology (NUST). A new church building meant to accommodate the increasing population of Wanezi Mission is ready to be roofed. At Nono Mission, were it not for the challenges associated with construction in the area, the church building would be roofed by now. A house, which we desire to serve as the initial clinic at the Nono Mission, is currently under construction. The classroom block at Nono Primary School is now complete. At Khumbula High School, a classroom block that had remained unroofed for a couple of years has been roofed and painted. The church is appreciative of the Speaker of Parliament, Honorable John Nkomo, for donating the roofing material and paint for the Khumbula classroom block. He recently officiated in the opening of the classroom block. At the same school a dormitory is now complete. We recognize efforts already done and in progress to purchase and mould bricks for the construction of the University of Matopo. The list would go on and on if we enumerated all the church buildings, parsonages and other construction projects that are going on throughout the conference. Suffice to say we have a reason to celebrate God's faithfulness in this area in the life of our church.

Schools play a pivotal role in the ministry of our church. It is not an

**Mtshabezi High School
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to the school.**

understatement to say pupils who come to our schools come from all corners of the country. By reaching these kids with the Good News, we are able to reach the nation. Good, committed and exemplary leadership is therefore a must in our schools. Children need role models who will not only be interested in their intellectual development but also their spirituality. However, as look back at the close of 2006, we celebrate as a church the good performance our schools have achieved. All our schools, especially high schools, have come up tops and have received several provincial awards. On October 26, 2006, Mtshabezi High School was graced by the presence of the Permanent Secretary of Education, Dr. S. Mahere, who presented the Secretary's Bell Award (the highest award any school can receive)

to the school in honor of its excellence in various aspects of the school's life. The school was cited as having been consistent in producing good results in the last few years, demonstrating good leadership and administration, and for having commendable working relations between the administration and all stakeholders (which includes both academic and auxiliary staff, parents, pupils, community, the Ministry, and the Responsible Authority, which is the church). The school was also recognized for its management and successful income generating projects among other things. Dr. Mahere repeatedly expressed the unquestionable interest and commitment of the Brethren in Christ Church to quality education as evidenced through the infrastructural development at Mtshabezi. As a church we have a reason to celebrate with Mtshabezi High School and all our schools for the congratulatory work done.

We came to the end of 2006 with a sense of fulfillment and thanksgiving in our hearts. I am aware that there is so much that I wish was done in 2006 but was undone. That which has not been done should never steal away our opportunity to celebrate what God has managed to do with and through us this past year. And we can continue through the remainder of 2007 with the following truth: "We may make our plans, but God has the last word" (Proverbs 16:1). ■

Hope in the resurrection

by Langton Moyo

The word "hope" means the "expectation of good." It means to be convinced and being optimistic of the expectation. In many cases, if things do not go well or according to the expectations, people tend to lose hope. They tend to stop hoping anymore.

In this world, we have encountered many life challenges that lead us into doubt and away from hope. Many people have given up faith because they have lost hope in the coming of Christ. It is said and preached that Jesus is coming again, not for the sinners but for those who are and would be prepared for the kingdom of God. Only those who would never lose hope would be taken with him into God's kingdom.

The story of Thomas serves as a climax to the theme of hope. Thomas struggled with doubt and unbelief and insisted on proofs. After Jesus was resurrected, he appeared to his disciples at a time when Thomas was not there. And when other disciples told Thomas that they had seen the Lord, he said, "Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it" (John 20:25). In other words, Thomas did not believe what Jesus had said to the disciples earlier, that he would be

crucified, and after dying and being buried, he would be raised from the dead in three days. Christ is the source of all the believer's expectations; he is the God of hope (Romans 15:18).

Brothers and sisters, believing is a matter of will. There are many situations in which we have lost hope today. We have given up our faith and declare there is no hope at all. I believe that just like Thomas, there are some who need evidences or proofs about some restored situation, whilst some still say, *sizakholwa ngokubona njengo Thomas*. There is nothing else you can do in life if you lose hope. Remember, "hope does not kill."

If the disciples of Jesus did not have hope in the resurrection of Jesus, they could have gone back to their homes and returned to what they were doing before they became disciples.

As children of God, let's regain confidence in God through Jesus Christ and his powers by a simple process of mind conditioning. A psychiatrist, Dr. Karl Menninger, said, "Attitudes are more important than facts." I think this is worth repeating until we get its meaning. Any fact facing our lives, no matter how difficult — even if it seems hopeless — is not all that important compared to our attitude toward that fact. The way

you think about something may defeat you even before you can begin doing anything about it. The hopeless and the victim with an inferiority complex look at all facts through discoloured attitudes.

The fountainhead of our hope is the death, burial, and resurrection of our Lord Jesus Christ. Christ in you should be the hope of Glory. No matter how difficult things are in life and in our country, let us hope and pray for the very best tomorrow. People (our

relatives) are dying day and night, but let me assure you that if they die in Christ, there is hope to see them in the eternal life. Remember, hope is also marked by an eschatological significance, the expectation giving joy to the Christians in the promise of the glorification.

Hope! Hope in the Resurrection!

Langton Moyo is pastor of the BIC Pumula South congregation in Bulawayo and is a student at TCZ.

Poetry Corner

Wawubhekile Somandla

by M. Jubane

Kwenzeka zibanengi izinto
Azizange zavimbelwa lutho
Ngadideka kukhulu ngalokho
Kanti wena wawubhekile Somandla.

Mhlazana ngiqhotshwa edale
Kuyimi ithambo laleyoviki
Ngiphahlwe ngabafithizeli
labasetshenziswa
Kanti wena wawubhekile Somandla.

Lapho ngidonselwa ngasese
Ngithi mhlawumbe ngilunywa
indelebe
Kanti ngitshaywa umlomo
Kakhona wawubhekile Somandla.

Lapho ngithi kengivuse ikhanda
Ngilalamela intuthuko lempumela
Ngagxotshelwa phansi ngeyiswa
Wena ubhekile njalo Somandla.

Lapho ngivivinywa ngisezinhlungwini
Lapho isidutshuzo sameva
Ngaze ngakhahleliswa ezincijini
Wena wawubhekile Somandla.

Ngizila ukudla ngikhetha emadolweni
Ngizindla ngawe lamazwi akho
Ngimemeza njengodingayo
Ulokhe ubhekile Somandla.

Lapho ngisiba yinhlekisa
Omakhelwana becelana isawudo
ngami
Akuzange kwathi thika kimi
Ukuthi wawubhekile Somandla.

Namhlanje lami ngingumuntu
ebantwini
Ngikhulume angani asilo
elalingelempofu
Kukhona kusithi dlwe kimi
Ukuthi wawubhekile Somandla.

**Remembering the
beginning of the
Mashonaland Church**

Lest They Forget

By Amon D. Nyamambi

Dan Nyamazana Dube had distanced himself from congregated worship preferring to go it alone in his own way – a man of God born of parents who dedicated themselves to bringing the Word of God to the people and winning souls to Christ.

So was Agritty Alfred Gumede who, although he was for the congregants, he had not found one particularly suitable since moving to the East where the language had been problematic.

Jorody Marobhane Moyo had Christianity in all his conversations

but was non-committal, and yet to this day he is what he was before he answered the call to serve the Lord and then resumed his conversations.

With the three anchorman elected at House Number 4039 Jabavu Drive, Highfield of the then Salisbury, now Harare, capital of independent Zimbabwe, I was assured of concurrence on the steps to take leading to the establishment of a congregation, possibly God willing a mission, these hundreds of kilometers into the eastern region. Granted, Masvingo (Fort Victoria) had been attempted, but to this day we still talk about doing something about the mission. Our Church history records that my house in Highfield, stand 4039 Jabavu Drive, was the cradle and birthplace of the Brethren in Christ Church deeper into Mashonaland: "Hambani ezweni litshumayele" (Matthew 28:19).

When a child is born, of necessity a midwife must be found. What a blessing, what joy and what relief when God pointed out a devout and God fearing couple in the person of Brother (Mr.) Canaan Moyo and his wife, anchor woman sister (Mrs.) Lister Moyo

(uMaNdlovu). Indeed they nurtured the young church and the first pastor, Themba Nyathi, father of Omega (Honoured), who in turn took over the reins after his father had retired back home in Matebeleland from his small ornamental crafted creations undertaking. The Moyos in an unassuming fashion still grace and nurture the now grown up child, and I am happy to say as well as the grandchildren. Mutoko (Mtoko) being the first child seems to be still the furthest frontier position in the crusade.

The election of the steering committee and the launching of the first formal preaching point: first at stand 4039 Jabavu Drive, Highfield, and then the Highfield Methodist Church on the advice of MaMpofu (Mrs. Gwanzura) who suggested we seek the pastor's permission to hold our services there. We found a very accommodating brother in Christ. The foregoing could not have been in place without God's blessings and his provision of the various brothers and sisters who were always willing to carry Christ's yoke. We can count the likes of sister Ester Senda, Brother Dube (an airways accounts man), and Sister Ruth Dube, who did so much ground work bringing to the top of the

table those candles which had been put under the table, some still shedding some light, others extinguished. Ruth Dube came from Gwanda (could have been Gwakwe), but the last time I saw her she had stationed herself at Malawi's Blantyre and went by the title Mama Mavutho. I did not enquire why it was so. I believe youngsters of the day included Robert Mthombeni – now Senior Deacon of what is now the Harare Districts – standing tall and young but equal to the senior Districts of Matopo, Mtshabezi and Wanezi with some fairly seasoned Pumula and Bulawayo (formerly) the Urban District. Pumula now split into Pumula and Gwayi Districts. May the good Lord Almighty Father be glorified for this gift. My wife and co-worker in Christ, Mrs Benigna Evah Nyamambi (uMaSithole), and I are humbled at realizing how the Lord used us for his glory.

It is worth noting that evangelical outreach and church planting services rendered by sister Maria Tshuma was akin to moving mountains when it came to our applying for a stand on which to build our place of worship. The local authority had made it known that they were aware there could be some tribal connotations. Did we have a

balanced picture? Yes we had. Sister Maria Tshuma, who had done her homework. At one time the then superintendent of the suburb confronted Mr Canaan Moyo and me, asking us to produce a membership register stretching years back. We persuaded him to appreciate that we had only spread our wings eastwards in recent years and indeed we proceeded to produce the facts and figures.

Earlier I had formed a football team – with the blessing of Highlanders Board of whom I had been a member before moving to Harare on transfer – called by the mother name Highlanders but of Harare. I had persuaded the youngsters to start at church every Sunday morning before soccer so that we could ask for God’s guidance in a more conducive surrounding. This helped boost our intertribal church register for the local authority and superintendent. Further it provided scope for serving not only the Ndebele and Shona brothers and sisters but other tribes as well. In my team I had youngsters whose origins were either Zambian, Malawian or Mozambican. We were granted Glen Norah.

In the opening remarks I mentioned three brothers for various reasons, one of which was to show the reader that it was not a one

The beginning of the Mashonaland Church... “was not a one man’s act, but God’s guidance — one man’s vision, through many.”

man’s act but Gods guidance – one man’s vision, through many. Dan (uDanyeli) Dube was the chairman (although for only a brief period because of ill health) and he had retired to his Mtshabezi home where he later died. Agritty Alfred Gumede (Amalwa Ecatsha) was secretary and he did not last because he was involved in a fatal road accident as he was preparing to move to the Bulawayo Radio Mthwakazi Station. Jorody Marobhane Moyo was the treasurer and as had already been stated, he “resumed his conversations.”

It had seemed as though this was going to be an Amon. D. Nyamambi church movement, hence my declining the three top posts but was forced to accept the

vice-chairperson post. It was comforting to know that I was fulfilling a need when I was called upon to fill the vacant chairperson's seat with everybody focusing on the need and not the glory of being the founder. I must say this is why I have kept this low profile in the history of the founding of the church in Mashonaland. Some minor reasons included the fact that I was prone to frequently being transferred at short notice.

I had felt challenged, seriously, when my mother took up the pastorate of our rural home church at a time when the pastor was caught on the wrong side of the law. When he was sent to lounge at the states' "somewhat free hotel," he had threatened anyone who dared assume his post. My mother heeded the call to serve and shepherded God's people and she took the challenge. However, on release from the states "free hotel" which he called "graduate school," it was all brother and sister in Christ, with my mother and the pastor sharing the pulpit to serve God's people.

Starting as a standard six teacher I had been itinerant, moving from Tshalimbe in the Matopo Hills to the Gwatemba plains at Mwele, then Gweru's Salvation Army school and finally throwing

in my so called chalk towel at St Mary's Anglican School, Chitungwiza. I moved into the then Salisbury as a Town Pass clerk at Market Square.

After doing quite a number of talk shows and taking part in radio plays, someone noticed my talent and I was invited to join the then Central Africa Broadcasting Service (CABS) with Southern Rhodesian programmes recorded in Harare and some in Bulawayo and flown to Lusaka, Northern Rhodesia, for transmission to Northern and Southern Rhodesian and the then Nyasaland listeners.

As can be seen from the itinerant nature of my stay, I had drifted too far away from the sphere of the Brethren in Christ Church influence. I longed and thirsted for my mother church. I had attended services at the Roman Catholic, the Salvation Army, the Baptists, Methodists, and the Churches of Christ, but I always longed and thirsted for my Ibandla Labazalwane. It was then that I took up the challenge to seek out God's people who would eventually want to re-establish the way I was taught to worship and love my God, this time at Glen Norah in the distant northeastern part of the country, Mashonaland. ■

Umhlangano oMkhulu weBandla laBazalwane eNkosini

UProsper Dube olilunga leBandla laBazalwane eNkosini, ekhonza esebandleni lePumula koBulawayo, usilandisela ngomhlangano omkhulu walo iBandla obe ukhona lonyaka uphethwe yisiqinti seWanezi kusukela mhla zingamatshumi amabili lantathu kusiya kumatshumi amabili lasikhombisa kuNcwabakazi khonale esikolo semfundo yaphezulu eWanezi. Bakwethu loba-nje ukutshelwa kuyikuncitshwa akesimgebele okaDube ayethule indaba.

Umhlangano omkhulu ube ulenkonzong ezitshiyeneyo kanye lezifundo ebeziqonde ingatsha ezithile zebandla. Kubekhona intshumayelo zakusihlwa, ezikamvangeli phela kanye lentshumayelo kamfundisi omkhulu okuyiyo intshumayelo yomhlangano omkhulu. Zonke intshumayelo lezifundo bezeyame kunjongo yomhlangano ebe isithi "Hambani ngokufanele ubizo lwenu."

Umvangeli woMhlangano oMkhulu bekungumfundisi uNdabanengi Sibanda ophethe ibandla laseMtshabezi. OkaSibanda wakhe intshumayelo zakhe esebenzisa izitho zomzimba. Khona ngolweSithathu

wahle wayibetha indaba ethi "Amandla olimi." Wayebonisa ukuthi ngolimi ungakha kumbe utilize. Wagcizelela ethi ngeke lokhu ukwenze kokubili ngasikhathi sinye etsho egcwalisela ngokuloba kuka Matewu kusahluko samatshumi amabili lasithupha kundima yamatshumi amabili lantathu. Isiqu sendaba yakhe sasivelela ku Jakobe isahluko sesithathu esukela kundima yakuqala esiyakuma kweyetshumi lambili.

Intshumayelo yesibili yayeyame kusihloko esithi "Amandla engqondo." Lapha-ke okaSibanda wafanisa ingqondo lomgcinisihlalo wekhomithi, ebonisa ukuthi umgcinisihlalo kumele abelomqondo ohluzekileyo. Wathi yena ingqondo ephilileyo yenza umzimba wonke ubelempilo. Uba umqondo womuntu ungahluzekanga wenza ukuthi umuntu amelane leqiniso. Imibhalo yavelela kuThimothi wesibili isahluko sesithathu kusukela kundima yesikhombisa kusiya kweyesitshiyangalonye langokuloba kukaMatewu kusahluko samatshumi amabili lambili kundima yamatshumi amabili lantathu.

Sisathi yebo sizwile, ngosuku

lwesithathu umvangeli wethula enye indlikizane yendaba. Lapha-ke wahle wathi, "Amandla endlebe." Indlebe-ke wahle wayifanisa lonobhala walo ikhomithi lapho ethi yona phela izwa konke okukhulunywayo. Umhlangano wakhuthazwa ukuthi umuntu wonke kumele aphantise ukuzwa izwi leNkosi. Imibhalo yavelela ku Lukha isahluko setshumi kusukela kundima yamatshumi amathathu lasificaminwe mibili kusiya kundima yamatshumi amane lambili lakuSambulo isahluko sesibili nkundima yesikhombisa. Egcizelela-ke lapha wathi indlebe akumelanga ikhethe efuna ukukuzwa kodwa kumele ilalelise konke.

Ngosuku lwesine wahaqaza ngembabazane lapho esithi, "Amandla enhliziyu." Inhliziyu ingama ukusebenza konke kuyama impilo layo iyaphela. Umvangeli wathi uNkulunkulu kakhangele isimo somuntu kodwa inhliziyu. Unkulunkulu ukhonzwa ngcono ngenhliziyu hatshi ngemilomo kuphela. Inhliziyu kuyenzeka ibuthe konke okungcolileyo kodwa uNkulunkulu nguye ongayihlanza. Imibhalo yavelela ku Jeremiya isahluko setshumi lasikhombisa kusukela kundima yesificaminwe muniye kusiya kweyetshumi. Eminye imibhalo yavelela ku Imisebenzi isahluko sesificaminwe mibili kundima yetshumi lesificaminwe mibili kusiya kundima yamatshumi amabili lane kantike lakuSamuyeli wokuqala isahluko setshumi lasithupha.

Intshumayelo yoMhlangano oMkhulu yethulwa ngumfundisi omkhulu weBandla laBazalwane eZimbabwe uDanisa Ndlovu. Umfundisi omkhulu wananabula yona

injongo ethi, "Hambani ngokufanele ubizo lwenu." OkaNdlovu waphakamisa injongo yoMhlangano esebenzisa imibhalo eyavelela kwabase Efesu. Kusahluko sakuqala wasebenzisa indima yesithathu, eyesine, eyetshumi kanye leyetshumi lasikhombisa. Kusahluko sesibili wasebenzisa indima yakuqala, eyesithathu, eyetshumi leyetshumi lanye. Kusahluko sesine wabala esukela kundima yakuqala kusiya kweyesithupha. Umfundisi omkhulu waphakamisa ukuthi njengoba sazalwa ngokozalo olungasilo olwasemhlabeni kumele sifuze uBaba osezulwini. Kumele sibe ngabakoMoya ngoba uBaba wethu enguMoya. Ukuhamba ngokufanele ubizo lwethu kubonakala lapho uJesu Khristu esengenile empilweni zethu. Uma sihamba ngokufanele ubizo lwethu sibonakala ngokuthembeka langokudedelana kukho konke esikwenzayo.

Ladekwa itafula phambi kwesitha kwehla ukudla kwendlebe kanye lomphfumulo. Kwabakhona ukuhlabelela kanye lezifundo ezehlukeneyo. Ezinye zezifundo kwaba yilezi ezilandiswa kokulandelayo. Zona-ke zabanengi amalunga asizakala impela.

Kulesifundo esiqakathekileyo esiqondana lokupha esavelela kumnumzana Pharoah Dube lapho esithi "Hambani ngokufanele ubizo lwenu ngokupha." Lonyaka izikhulumi kwakungathi zonke zicijisiwe zingakayi emhlanganweni omkhulu. Isifundo sikamnumzana Dube sethulwa ngendlela elobuciko impela lapho esethulwa sengathi ngumdlalo-nje. Amalunga oMhlangano kwathiwa

kakube yilowo lalowo abobothekele oseeduze laye. Abanye bahleka bazebaqamelana, abanye baveza isilakalaka besifa zinsini, kukanti abanye bajinga bakhangelana-nje lokunye okutshiyeneyo. Lokhu, okaDube, wathi kuveza khona kanye ukwehlukana kwendlela esipha ngayo. Abanye bayapha kakhulu abanye bagogose abanye bahle bagodle. Umbhalo wahletshulwa ku Imisebenzi isahluko samatshumi amabili kundima yamatshumi amabili.

OkaDube wagcizelela ukuthi ibandla kumele likhuthazwe ukuthi lenze kuhle ekupheni. Wathi lapho esephetha wathi ibandla liyatshayelwa kodwa kalitshaywa. Le yaba yingqobe enkulu eyatshiywa kubo bonke ubukhokheli bebandla.

Esinye isifundo esihle savelela kumfundisi u Albert Ndlovu, uGegane phela. UGegane yena-ke wacijisa iBandla ngokuthi, "Hambani ngokufanele ubizo lwenu ngokufeza ubunceku obupheleleyo." Wabala kuMatewu isahluko samatshumi amabili lantathu indima yetshumi lanye kusiya kundima yetshumi lambili wabuye wabala ku Thithosi isahluko sakuqala esukela kundima yakuqala esiyaphambili.

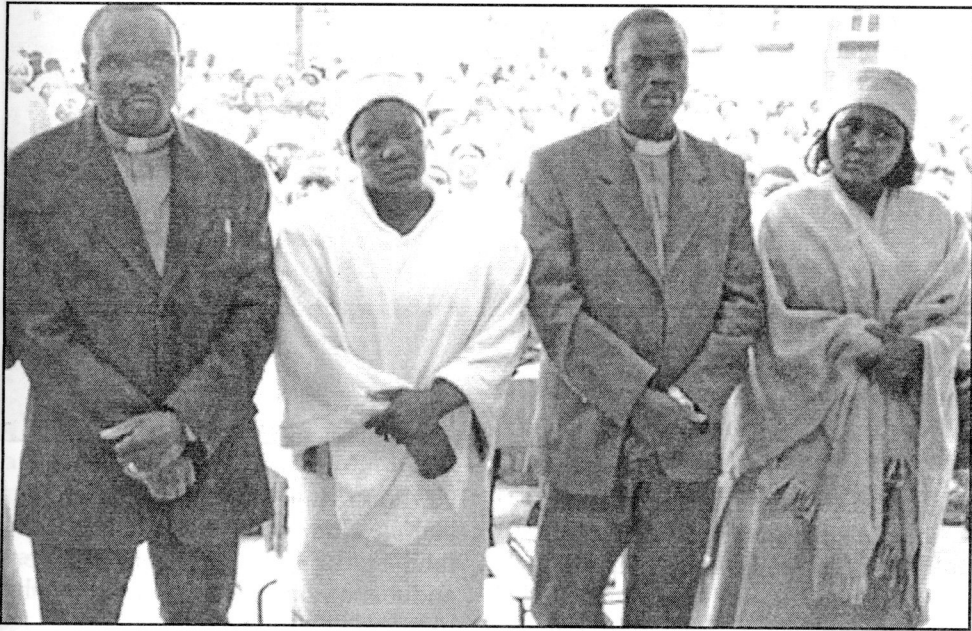
UGegane yena-ke wathi kumele siveze ubunceku bethu kuNkulunkulu kanye lasebantwini. Wathi lokhu kungenzeka uma umuntu esindisiwe. Intando kaNkulunkulu kumele ilandelwe njalo kube lokuzehlisa omunye komunye. Wafanekisa lokhukuzehlisa ngomkhuba weBandla laBazalwane owokugezisana inyawo. Wathi yena kungcono ukufuna uNkulunkulu kulokufuna izikhundla.

Kulesisifundo kwabalokuhlabelela ingoma evelela kuAmagama okuhlabelela eyamakhulu amathathu lanye, ethi "Ngiyamuzwa uMsindisi."

UNKosikazi Nellie Mlotshwa wethula isifundo esithi, "Hamabani ngokufanele ubizo lwenu njengabafundi bakaKhristu abaqotho." UNKosikazi Mlotshwa wathi ukuze umuntu enelise ukuba ngumfundi oqotho kumele aqale enelise ukuphatha imuli yakhe kuhle. Incwadi yomthetho kaKhristu akumelanga isuke ezandleni zomfundi oqotho. Ingqobe kwabayikuthi kumele siphile ubungcwele ukuze singathukisi ivangeli. Imibhalo yakhe yaba yile; kuLukha isahluko setshumi lane kusukela kundima yamatshumi amabili lesithupha kusiya kundima yamatshumi amathathu lantathu, uMatewu isahluko setshumi lanye kundima yamatshumi amabili lasificaminwemibili kanye laku Joshua isahluko sakuqala kusukela kundima yesithupha kusiya kweyesificamunwe munye.

Isifundo esavelela kumfundisi uCornelious Ngwenya sasilesihloko esithi, "Hambani ngokufanele ubizo lwenu kubudlelwano benu." Umbhalo wavelela kuJohane wakuqala isahluko sesine kusukela kundima yetshumi lanye kusiya kweyetshumi lesithupha. UNgwenya wathi uma simazi uNkulunkulu kumele sithandane sibuye njalo sibelobudlelwano obupheleleyo. Sithandana-nje ngoba uNkulunkulu eluthando. Ukuthandana yikho okwakhulisa ibandla lase Jerusalema.

Kulo uMhlangano kwabakhona lenkonzo yokugcotshwa kwabafundisi abathi, uMandlenkosi Moyo (uMkhize) ophethe ibandla lasePumula koBulawayo, uAndrea Sibindi ophethe



Busani Sibanda and his wife Simangaliso; Mandlenkosi Moyo and his wife Ngqabuko



Andrea Sibindi and his wife Siwinile; Siphetho Dube and his wife Sikhanyisiwe.

Mrs. Moyo and Mrs. Phiri (twins) celebrate their birthday at a surprise party at Conference organized by their husbands.



ibandla lase Entumbane, uSiphetho Dube ophethe elaseNkulumane 12, futhi yena engumbonisi wesiqinti sakoBulawayo kanye loBusani Sibanda yena ophethe elaseCowdray Park. Umfundisi u Jacob Shenk nguye owapha izwi lokuyala lababafundisi. Wafunda kugwalo lukaThimothi wakuqala isahluko sesine kundima ezithi eyesithupha, eyetshumi lanye kanye leyetshumi lane wabuye wafunda kusahluko sesithupha indima

yetshumi lanye esiya kweyetshumi lambili. Umfundisi lo waphakamisa ukuba umuntu kumele aqale afunde andubana ezafundisa. Waqinisa wathi ukufunda akupheli. Laba-ke ababegcotshwa wabethesa umlandu wokuthi baqhubeke befunda kokunengi okufanele ukukhokhela ukuze benelise ukuhamba ngokufanele ubizo lwabo.

Inkonzo yesithebe yaphathwa ngumfundisi waphetsheya, uHoffman

Warren. Wachaza kabanzi ngokuthi abazalwane balobudlelwano ekuhluphekeni loKhristu. Yena-ke uWarren imibhalo



Meal time. Mrs. Sithokizile Mtunzi and children.

wayihlephula kwabaseFiliphu isahluko sakuqala esukela endimeni yesithathu esiyakuma kweyesithupha andubana adobhe lakwabaseRoma isahluko sesithupha indima yesine kanye lakwabaseGalathiya isahluko sakuqala kundima yamatshumi amabili lane, kanti wabuye wafunda njalo kusahluko sesibili esukela kundima yamatshumi amabili lanhlanu esiya kumatshumi amathathu ogwalo olufanayo.

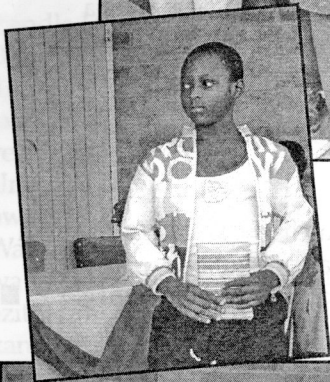
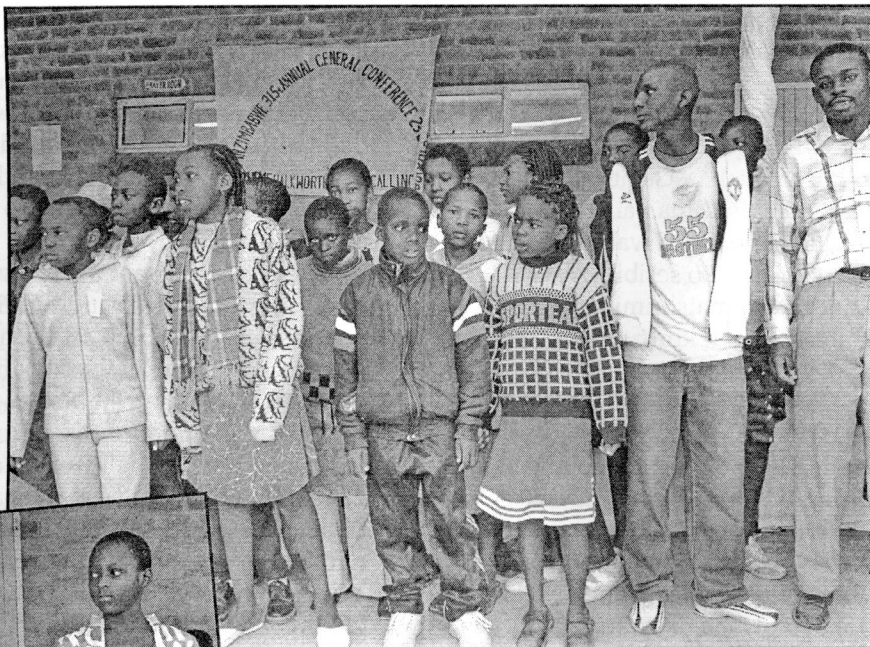
UMnumzana Owen Sibanda wabayisikhulumi kunkonzo yokupha lapha aletha khona ingqobe yokuthi umuntu wonke kumele azibuze ukuthi kuyini ukupha. Yena echasisa ukupha watsho wathi kuyikukhonza. Ukupha yikho okuhambisa ivangeli futhi ophayo utshengisa ukuzinikela yena uqobo. Wakhuthaza ukuthi siphe iminikelo emihle kanti njalo wabonisa ukuthi uNkulunkulu uyabona imizamo yalowo lalowo ophayo. OkaSibanda uthi umuntu kumele asuse konke okubi empilweni yakhe ukuze aphe umnikelo owamkelekayo kuNkulunkulu. Edazulula le indaba okaSibanda wayesikha emthonjeni walezi ingwalo, uSamuyeli

wakuqala isahluko samatshumi amabili lanye kundima yesihlanu, abeHluleli isahluko sakuqala indima yamatshumi amabili lanye, uJoshuwa isahluko setshumi lanhlanu indima yamatshumi ayisithupha lantathu lakuSamuyeli wesibili isahluko sesihlanu indima yesithupha.

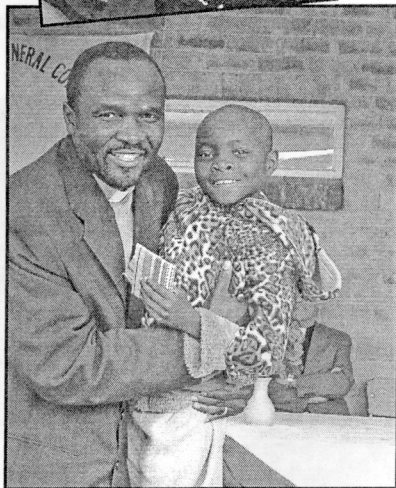
UMhlangano usaqhubeka kwaba lenkonzo yokuvalelisa umfundisi (obe engumbonisi wesiqinti seMtshabezi), uElliot Ziduli. Imbali yakhe enhle enconywa libandla yethulelwa uMhlangano ngumfundisi uBruce Khumalo, umkhokheli wenhlelo zamAgugu Evangeli. Amalunga oMhlangano apha uZiduli izipho ngokuzizwela kwabakuhle kwanjeya. Yena-ke umfundisi uZiduli wabonga kakhulu ibandla kukho konke elamenzela khona kusukela kudala eqala umsebenzi kuze kubese kuvaleliseni kwakhe. Waqinisa ukuthi yena uzaqhubeka esebenzela iNkosi ikakhulu kwezokuvangela. ■



When Conference omes to an end, brethren Dube and Ncube cycle back home.



Thabo Mlotshwa, granddaughter of Nellie Mlotshwa, receives a prize at Conference.



Busani Sibanda's son smiles after receiving a prize.



Ntombizakhe Moyo, one of the teachers, receives a prize from Bishop and Mrs. Ndlovu.

General Conference 2006 Report On Children's Programme

The theme of the 2006 conference was "Walk Worthy of Your Calling. This year's conference was a conference with a difference as evidenced by the high turnout of children. We would like to thank parents/guardians for their maximum support.

Activities

Our activities were divided into three sessions. In the first morning session children were given lessons based on the conference theme by their respective teachers. For the second morning session the children and their teachers embarked on practicals which involved drawing and colouring pictures based on the lessons given whilst some groups

dramatized and others did quiz. The third session was play through games, which also promoted honesty, sense of appreciation, alertness, competition. Quite a lot of ethical skills were learnt and observed by the children. Whilst the children were playing, there were some teachers who had been appointed judges. They gave marks to the outstanding children, in which behaviour was considered as well as good listening skills.

Home and Family Lessons

There was a slight change in this year's children's programme in that the Convener liaised with Mrs. V. Mlotshwa to take all the classes for the Home and Family lessons, taking into consideration her experience as teacher and being a grandmother. The lessons were quite fruitful and it is our hope that we will continue having them in all our coming conferences if God permits us.

All the verses and lessons given were in line with the conference theme and the children were well informed. The following verses were taught during these lessons: Prov. 1:17, Prov. 13:3-4, Prov. 14:30, Prov.

The children were divided into the following categories.

Grades	Number of Teachers	Number of Children
0-2	3	37
3	3	31
4-5	3	42
5-6	3	67
Total children:		177

15:2, Prov. 22:6, Prov. 23:22, Prov. 24:1, Prov. 25:17, Prov. 29:17, and Prov. 30:5.

Presentations

The activities we carried out on Thursday and Friday were presented to the conference on Saturday. The unfortunate part of it was the limiting time as we were only allocated 30 minutes with a lot of activities and we had to cut down some of the activities and we hope to be given one hour in the coming conferences. The activities were really challenging and quite educative, and we believe even those who left their children at home will bring them next time.

Prizes

This year Mrs. T. Machila and some children from Pennsylvania donated colorful presents to the children's programme. In addition to a number of prizes being given, all the children also received each a packet of sweets

and a packet of face soap and camping Colgate tubelets.

The following children received prizes: Sindile Vusumuzi Dumani (Grade 1-2), Geinakele Sibanda (Grade 2-3), Nkosiyeza Sibindi (Grade 4-5), Nathan Dewa (Grade 6-7), and Nomqhele Dube (Overall best in Theory, Practicals, and Behaviour).

Awards for Teachers

The convener had also prizes for the teachers, which were presented by the Bishop's wife as well as the Bishop. These teachers were Thandazani Dube, Thamsanqa Ncube, Ntombizakhe Moyo, Nomathamsanqa Mlilo, Ndaba Khoza, Butholenkosi Moyo, Nebizo Dube, Fihlwephi Ncube, Mrs. Cynthia Ncube, Mrs. Lizwelihle Dube, Mrs. J.T. Mpofo, and Mrs. V. Mlotshwa.

The Bishop pledged an Ndebele Bible for the Convener.

Conclusion

We would like to thank the Bishop and the conference planners, and the entire congregation, for having given us support both spiritually and materially. May the Lord continue blessing you in your endeavours. Had it not been for your support, we would not have achieved what we did.

ANNOUNCEMENT

Wendy Elizabeth Urban-Mead of Pennsylvania wrote a thesis for her Ph.D., which is titled "Religion, Women, and Gender in the Brethren in Christ Church, Matabeleland, Zimbabwe, 1898-1978."

A copy has been deposited at the Bishop's office in Bulawayo. The thesis makes very interesting reading, and you will find it a rich source of information about our Church and cultural heritage. Go and read it from there and be enlightened!

Compiled by Mrs. Nokuthula Ndiweni, Children's Programme Convener.



General Conference Youth Report

It is our desire, God helping us, that we build the lives of the youth politically, economically, and spiritually. This time around we decided to conduct some workshops during the General Conference business session. The general feeling was, "it won't work," because the youth are used to having services. Change is not always easy. Thank God the workshops went well.

The workshops were done according to age groups: the teenagers (13-17) and the youth (18-25). This was meant to avoid "the below or above" standard presentation mistake. Basically, we feel young people should be equipped with life skills. We believed this could be done through workshops.

At General Conference this year, we looked at such subjects as "Entrepreneurship" with Bukhoši Sibanda from Harare as our facilitator. The main objective of this workshop was to motivate young people to realise their business potential and maybe venture into business. For this topic, our target group was the 18-25 age group.

We also had a workshop on "The

Fruit and the Gift of the Spirit." Sinda hNgulube, Harare District Overseer, was our facilitator. The aim of this discussion was to highlight the relationship between the two, including a discussion of which comes first and which comes later.

We also had Bulawayo Urban Overseer, Rev. Siphetho Dube, leading the workshop on the topic "Our Relevance to the Community." This was meant to assist the youth in blending their spiritual life with their social and economic responsibilities in their societies.

We had Mrs. Easter Siziba and Pastor Milson Ndlovu talking on Marriage and Relationships. There was an HIV/AIDS awareness workshop conducted by the BICC AIDS Project personnel. Lastly, we had Pastor Milson Ndlovu talking to the teens on prayer.

We would like to thank all who were our facilitators. May the grace of God be with you.

Conference recommendations: it was recommended that:

- all youth activities should be done through the youth office.
- the office should be given a slot in all the District programmes.

(Prepared by BICC Youth Office)

LESSONS FROM OUR AFRICAN CULTURE

by M. T. Ncube

Many thanks to those people who read my article "The Missing Element In Our Discipleship Process" in the August 2006 issue and have come to me to say, "We did not like your article because it put down or looks down at our African culture." "It was an article that suggests that there is nothing positive that the African culture can bring to the Christian faith," they said.

I want to say I sincerely thank my critics for not ignoring my point of view. I like it when people disagree with me instead of ignoring me.

It was not my purpose in that first article to write about the positive things that we learn from the African culture. The subject of discussion in that article was the "missing element" in our process of discipling new believers. My

theme then was that unless we as Christian disciples understand, critique, and challenge the concept of African morality, we are still far from making Christ-like disciples. Now, in this article, I want to discuss a few of the good things that we can learn from the African culture, which I contend should never be ignored in our endeavour to make disciples.

Just to make sure I am understood, let me say it again: not everything in African culture is good (as I illustrated in the August 2006 issue), and not everything is bad (as I will illustrate in the remainder of this article).

Let me put it in black and white – there is a lot that is good that we can learn from the African culture. Furthermore, failure to appreciate the African culture means that we will fail to produce strong African

Christians. We must learn and understand the African culture so as to develop strong African disciples. We must help our African sisters and brothers to listen to and understand God as he speaks to them within the African culture. It is the context from which our students come.

Many thanks to God for the fact that you don't have to teach the Africans about belief in God or the fact that there is God. There are no atheists among the typical African people. So the soil in their hearts is conducive enough to plant the Word of God.

In spite of the hardships we find ourselves in – drought, food shortages, diseases, abuse, poverty, etc. – we point at ourselves to say we have erred and we look up to God to forgive us. Please note that this perception is contrary to the humanistic worldview, which sees man as good and not in need of God. Also the soil is fertile enough to teach the biblical fact that “man is a sinner and needs God.”

In spite of the strong influence on an individualistic approach to life, the African man or woman thinks “community”. He or she still holds to the notion that it is the community that builds on individuals. Africans still believe

that life is better lived in a community than in isolation. The well-being of the community is the African's concern. The soil of the African's heart is fertile to learn that the Christian life is not meant to be lived in isolation, but in a community. Believe me, for you reader to be developed to a mature Christian, you need people around you.

In spite of our poverty, we are still hospitable. The African soil is home to people from all walks of life. Some have come and looted our resources and sold them at work markets without us determining prices of those commodities. Some have called us names, yet we still live with them. Some have abused us and still we accept them as people and as one of us. Poor though we are, still we welcome strangers, we smile to those who visit us, and we share in our poverty the little that we have. This value of hospitality we can share to the rest of the world.

We love the elderly and the orphans, despite the influence to put them in the old people's homes or in orphanages. There is a lot of wisdom we learn from the elderly. We are still passionate about the extended family. Christian growth and maturity can happen in a family life and in a normal

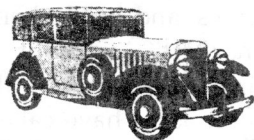
community, hence we do not believe in "homes" for the elderly or for orphans.

Our forefathers have handed down to us a rich culture, which makes us who we are and will continue to influence our lives. Let us learn from it and let us draw values from it as we build the church.

Yes, I am convinced there are good lessons from the African

culture that can inform our discipleship programs, for the benefit of the church. Lest we forget, the African culture is the background from where most of our students come from.

Mthokozisi Ncube is a member of the faculty at the Theological College of Zimbabwe, where he lectures in Christian Education.



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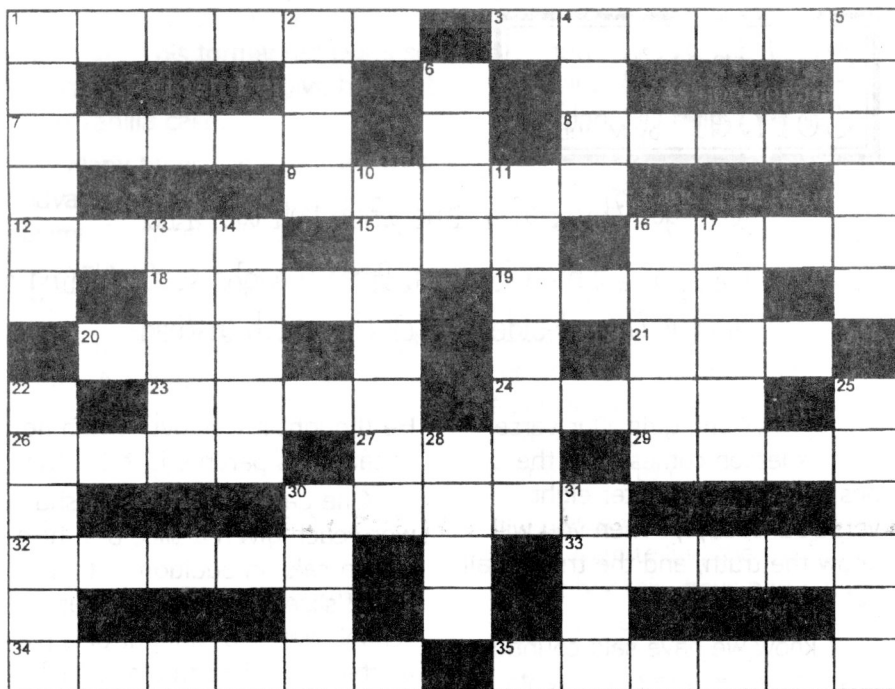
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Across

- 1 Anniversary of the resurrection of Christ (6)
- 3 One of the twelve disciples of Jesus (6)
- 7 Angry (5)
- 8 Rebecca's brother (5)
- 9 In great want (5)
- 12 Son of Omri who was king of Israel (4)
- 15 Zimbabwe National Army (3)
- 16 Festive occasion (4)
- 18 Valley (4)
- 19 Standard (4)
- 20 Battle of armed forces (3)

- 21 Devour (3)
- 23 Zulu war (4)
- 24 Organs of sight (4)
- 26 Evils (4)
- 27 Organ of hearing (3)
- 29 Russian emperor (4)
- 30 Great joy (5)
- 32 Hard-twisted cotton fabric (5)
- 33 Courage (5)
- 34 Gives medical care (6)
- 35 Soul (6)

Down

- 1 Prophet from Tishbe in Gilead (6)
- 2 Garden of delight (4)
- 4 Without blame (4)

- 5 First day of the week (6)
- 6 May it be so (4)
- 10 He prophesied "Dry bones" (7)
- 11 Hazards (7)
- 13 To present (5)
- 14 Types of yeast (5)
- 16 Salute (5)
- 17 Collect (5)
- 22 Grain crop (6)
- 25 Minister of religion (6)
- 28 Targets (4)
- 30 Most excellent (4)
- 31 Break with sharp crack (4)

(Answer key is on page 27.)

Children's Corner by M. Jubane

Can you think of a time when you told a lie?

Can you think of a time when you first thought about telling a lie, but then decided to tell the truth instead?

Hi, boys and girls. Our verse for this lesson comes from the gospel of John, chapter eight, verse 32. It says, "Then you will know the truth, and the truth shall set you free."

I know we have said countless false statements to our parents, to teachers, to our siblings, and to other elders as the means of keeping away from punishment that will come to us after we do wrong things.

This reminds me of one boy who kicked a ball and, by accident, he broke a window. His cousin's sister, Natasha, saw what happened, but this boy, whose name was Dumi, decided to tell his parents a false statement. He said it was a bird that crushed against the window pane and broke it. So Dumi thought he escaped the punishment of being spanked for breaking the window.

He thought it was over when he cheated his parents just like that.

One day Dumi and Natasha were each given a slice of a nice vanilla cake in addition to their bread slices for break time at school. Natasha thought of a plan to cheat Dumi so that she could have Dumi's slice of cake as well as her own. Natasha demanded Dumi give her his slice, but Dumi didn't want to part with it. Do you know what Natasha said to Dumi? She said, "If you do not give me your piece of cake, I will tell your

**Jesus said "You will
know the truth
and the truth shall
set you free."**

dad the truth about that broken window." This tormented Dumi so much that he had to give her that nice vanilla cake.

Many times Natasha took that advantage to claim things from Dumi. Dumi felt pains more than he would have felt if his dad had spanked him.

Finally, one day Dumi thought about Natasha always taking advantage of him. "I have to bring this torment to an end. I just have to tell my parents the truth. Even if they spank me, I think I will get my freedom back."

When Dumi came home from school that day, he had tears on his face. His mom called him and asked him what was troubling him. "I'm troubled because I did not make a confession several weeks ago," he said, still sobbing. Dumi told his mama the truth

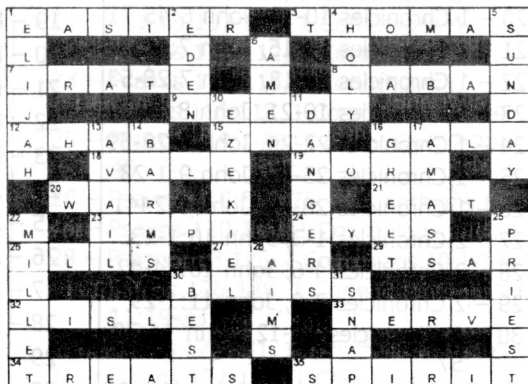
about the broken window pane, and how much it had cost him for not telling the truth from the very beginning. His mama felt sorry for him. "Your sin is forgiven, my son," she said, hugging him.

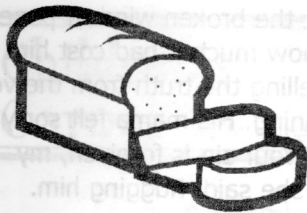
After that, Dumi felt a great change. His soul felt light. He indeed imagined Jesus taking all the heavy load away. Dumi regained his freedom, and Natasha no longer could threaten him, making him do things he didn't want to do.

Telling a lie may seem to be easier than telling the truth, but remember this, boys and girls – only the truth shall set you free.

Your memory verse: "Then you will know the truth, and the truth shall set you free." John 8:32.

Here is the answer key to the Crossword puzzle on page 25:





UKUDLA

Reading and meditating on God's Word is to our spiritual life like food is to our physical body. We need to have both physical and

May

- 1 – 1 Kings 10-11, Luke 21:20-38
- 2 – 1 Kings 12-13, Luke 22:1-20
- 3 – 1 Kings 14-15, Luke 22:21-46
- 4 – 1 Kings 16-18, Luke 22:47-71
- 5 – 1 Kings 19-20, Luke 23:1-25
- 6 – 1 Kings 21-22, Luke 23:26-56
- 7 – 2 Kings 1 – 3, Luke 24:1-35
- 8 – 2 Kings 4-6, Luke 24:36-53
- 9 – 2 Kings 7-9, John 1:1-28
- 10 – 2 Kings 10-12, John 1:29-51
- 11 – 2 Kings 13-14, John 2
- 12 – 2 Kings 15-15, John 3:1-18
- 13 – 2 Kings 17-18, John 3:19-36
- 14 – 2 Kings 19-21, John 4:1-30
- 15 – 2 Kings 22-23, John 4:31-54
- 16 – 2 Kings 24-25, John 5:1-24
- 17 – 1 Chronicles 1-3, John 5:25-47
- 18 – 1 Chronicles 4-6, John 6:1:21
- 19 – 1 Chronicles 7-9, John 6:22-44
- 20 – 1 Chronicles 10-12, John 6:45-71
- 21 – 1 Chronicles 13-15, John 7:1-27
- 22 – 1 Chronicles 16-18, John 7:28-53
- 23 – 1 Chronicles 19-21, John 8:1-27
- 24 – 1 Chronicles 22-24, John 8:28-59
- 25 – 1 Chronicles 25-27, John 9:1-23
- 26 – 1 Chronicles 28-29, John 9:24-41
- 27 – 2 Chronicles 1-3, John 10:1-23
- 28 – 2 Chronicles 4-6, John 10:24-42
- 29 – 2 Chronicles 7-9, John 11:1-29
- 30 – 2 Chronicles 10-12, John 11:30-57
- 31 – 2 Chronicles 13-14, John 12:1-26

June

- 1 – 2 Chronicles 15-16, John 12:27-50
- 2 – 2 Chronicles 17-18, John 13:1-20
- 3 – 2 Chronicles 19-20, John 13:21-38
- 4 – 2 Chronicles 21-22, John 14
- 5 – 2 Chronicles 23-24, John 15
- 6 – 2 Chronicles 25-27, John 16
- 7 – 2 Chronicles 28-29, John 17
- 8 – 2 Chronicles 30-31, John 18:1-18
- 9 – 2 Chronicles 32-33, 18:19-40
- 10 – 2 Chronicles 34-36, John 19:1-22
- 11 – Ezra 1-2, John 19:23-42
- 12 – Ezra 3-5, John 20
- 13 – Ezra 6-8, John 21
- 14 – Ezra 9-10, Act 1
- 15 – Nehemiah 1-3, Acts 2:1-21
- 16 – Nehemiah 4-6, Acts 2:22-47
- 17 – Nehemiah 7-9, Acts 3
- 18 – Nehemiah 10-11, Acts 4:1-21
- 19 – Nehemiah 12-13, Acts 4:23-37
- 20 – Esther 1-2, Acts 5:1-21
- 21 – Esther 3-5, Acts 5:22-42
- 22 – Esther 6-8, Acts 6
- 23 – Esther 9-10, Acts 7:1-21
- 24 – Job 1-2, Acts 7:22-43
- 25 – Job 3-4, Acts 7:44-60
- 26 – Job 5-7, Acts 8:1-25
- 27 – Job 8-10, Acts 8:26-40
- 28 – Job 11-13, Acts 9:1-21
- 29 – Job 14-16, Acts 9:22-43
- 30 – Job 17-19, Acts 10:1-23

KWANSUKU ZONKE

spiritual food each day it we want to grow and become strong in both areas. Let us remember to take time for our

spiritual food so we will be strong to resist the temptations that come our way and so we defeat the enemy of our soul.

July

- 1 – Job 20-21, Acts 10:24-48
- 2 – Job 22-24, Acts 11
- 3 – Job 25-27, Acts 12
- 4 – Job 28-29, Acts 13:1-25
- 5 – Job 30-31, Acts 13:26-52
- 6 – Job 32-33, Acts 14
- 7 – Job 34-35, Acts 15:1-21
- 8 – Job 36-37, Acts 15:22-41
- 9 – Job 38-40, Acts 16:1-21
- 10 – Job 41-22, Acts 16:22-40
- 11 – Psalms 1-3, Acts 17:1-15
- 12 – Psalms 4-6, Acts 17:16-34
- 13 – Psalms 7-9, Acts 18
- 14 – Psalms 10-12, Acts 19:1-20
- 15 – Psalms 13-15, Acts 19:21-41
- 16 – Psalms 16-17, Acts 20:1-16
- 17 – Psalms 18-19, Acts 20:17-38
- 18 – Psalms 20-22, Acts 21:1-17
- 19 – Psalms 23-25, Acts 21:18-40
- 20 – Psalms 26-28, Acts 22
- 21 – Psalms 29-30, Acts 23:1-15
- 22 – Psalms 31-32, Acts 23:16-35
- 23 – Psalms 33-34, Acts 24
- 24 – Psalms 35-36, Acts 25
- 25 – Psalms 37-39, Acts 26
- 26 – Psalms 40-42, Acts 27:1-26
- 27 – Psalms 43-45, Acts 27:27-44
- 28 – Psalms 46-48, Acts 28
- 29 – Psalms 49-50, Romans 1
- 30 – Psalms 51-53, Romans 2
- 31 – Psalms 54-56, Romans 3

August

- 1 – Psalms 57-59, Romans 4
- 2 – Psalms 60-62, Romans 5
- 3 – Psalms 63-65, Romans 6
- 4 – Psalms 66-67, Romans 7
- 5 – Psalms 68-69, Romans 8:1-21
- 6 – Psalms 70-71, Romans 8:22-39
- 7 – Psalms 72-73, Romans 9:1-15
- 8 – Psalms 74-76, Romans 9:16-33
- 9 – Psalms 77-78, Romans 10
- 10 – Psalms 79-80, Romans 11:1-18
- 11 – Psalms 81-83, Romans 11:19-36
- 12 – Psalms 84-86, Romans 12
- 13 – Psalms 87-88, Romans 13
- 14 – Psalms 89-90, Romans 14
- 15 – Psalms 91-93, Romans 15:1-13
- 16 – Psalms 94-96, Romans 15:14-33
- 17 – Psalms 97-99, Romans 16
- 18 – Psalms 100-102, 1 Corinthians 1
- 19 – Psalms 103-104, 1 Corinthians 2
- 20 – Psalms 105-106, 1 Corinthians 3
- 21 – Psalms 107-109, 1 Corinthians 4
- 22 – Psalms 110-112, 1 Corinthians 5
- 23 – Psalms 113-115, 1 Corinthians 6
- 24 – Psalms 116-118, 1 Corinthians 7:1-19
- 25 – Psalms 119:1-88, 1 Corinthians 7:20-40
- 26 – Psalms 119:89-176, 1 Corinthians 8
- 27 – Psalms 120-122, 1 Corinthians 9
- 28 – Psalms 123-125, 1 Corinthians 10:1-18
- 29 – Psalms 126-128, 1 Corinthians 11:19-33
- 30 – Psalms 129-131, 1 Corinthians 11:1-16
- 31 – Psalms 132-134, 1 Corinthians 11:17-34



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Endlini yezingwalo eyeBandla labazalwane eNkosini kukhona lezi izingwalo zokholo eziphakamisa, zigxilise ubuKristu bethu. Fikanini bazalwane lisizakale. Nanzi ke;

- Seven Keys To Abundant Living With No Regrets
- Umusa wansuku zonke II
- IBhayibhili eLingcwele
- Good News Bible
- Children's Bible
- Shona Bible
- Revised Standard Bible
- Prayers for the Retired
- Give Glory to God
- Amagama Okuhlabelela
- UDumo kuNkulunkulu

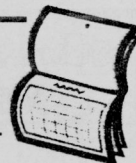
Zwana langembali yeBandla labazalwane eNkosini ngalezi;

- Izithelo
- Silent Labourers
- Sowing and Reaping
- Celebrating the Vision

Brethren in Christ Church Calendar

May - August 2007

Continued from Back Cover



- 29-30 Leader's Seminar - Mutoko - Harare
- 29-01 Baptism/Communion - Lufuse - Wanezi

JULY

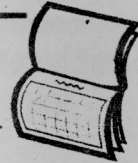
- 01 Leader's Seminar - Mutoko - Harare
- 01-29 Discipleship Month - All Churches - Phumula
- 06-07 EXECUTIVE BOARD
- 06-07 Youth Evangelism - Shale - Matopo
- 06-08 Baptism/Communion - Seshanke - Gwayi
- 07 Leader's Workshop - Spitzkop - Mtshabezi
- 08 Home & Family Sunday - MaGumpo - Mtshabezi
- 14 Leader's Workshop - Ratanyana - Mtshabezi
- 14 District Men's Fellowship - Harare
- 15 Christian Education - Lumene - Mtshabezi
- 21 Leader's Workshop - Sunyetsen - Mtshabezi
- 22 Christian Education Sunday - Nkwidzi - Mtshabezi
- 21 FINANCE BOARD
- 27-29 Youth Evangelism - Matopo Mission
- 27-29 Baptism/Communion - Beitbridge - Mtshabezi
- 27-29 Baptism/Communion - Lupane - Gwayi
- 27-29 Baptism/Communion - Sikuta - Wanezi
- 27-29 Baptism/Communion - Khumbula - Phumula District
- 28 BICC CHORAL SOUNDS COMPETITION
- 29 OVERSEER'S DAY - All Districts**

AUGUST

- 02 Schools Close
- 05 Church F/ship Finance Seminar - Nkashe - Mtshabezi
- 03-05 Baptism/Communion - Gokwe - Gwayi
- 10-12 Baptism/Communion - Matokonye - Mtshabezi
- 15 FINANCE BOARD
- 22-26 GENERAL CONFERENCE MATOPO - MISSION

Brethren in Christ Church Calendar

May - August 2007



MAY

- 06 Church F/ship Finance Workshop - Mtshazo - Mtshabezi
- 06 Deacons Day - All Churches - Phumula
- 08 Schools Open
- 11-13 DISTRICT COUNCIL - Nsezi - Matopo
- 11-13 DISTRICT COUNCIL - Mt Pleasant - Harare
- 13 Home & Family Sunday - Damashoko 1 - Mtshabezi
- 18-20 DISTRICT COUNCIL - ENyoni - Wanezi
- 18-20 DISTRICT COUNCIL - Nkayi - Gwayi
- 18-20 DISTRICT COUNCIL - Nkulumane - Bulawayo
- 18-20 UNIVERSITY DAY - ALL CHURCHES
- 19 FINANCE BOARD
- 25 Youth Outing - T.B.A. - Bulawayo
- 25-27 DISTRICT COUNCIL - Sizeze - Mtshabezi

JUNE

- 01-30 Prayer and Fasting Month - All Churches - Bulawayo
- 01-03 DISTRICT COUNCIL - Phumula Mission - Phumula
- 03 Home and Family - Lushonkwe - Mtshabezi
- 09 EXECUTIVE BOARD
- 10 Youth Rally - Silikwe 1 - Mtshabezi
- 15-17 Baptism/Communion - Ngwangwadza - Wanezi
- 16 UMT - ANNUAL GENERAL MEETING - Matopo
- 17 Home & Family - Mazikhelela - Mtshabezi
- 23 FINANCE BOARD
- 24 Home & Family - Gqalaza - Mtshabezi
- 28-30 Couples Seminar - Antrim- Phumula
- 29-30 Men's Fellowship Conference - Sibona - Mtshabezi

Continued on Inside Back Cover

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