

5-1-2003

Good Words - May 2003, vol. 5, no. 1

Brethren in Christ Church in Africa

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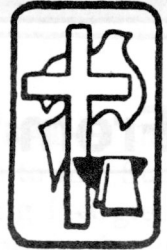
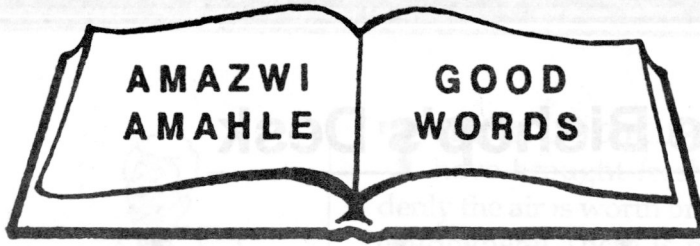
Recommended Citation

Brethren in Christ Church in Africa, "Good Words - May 2003, vol. 5, no. 1" (2003). *Good Words / Amazwi Amahle*. 208.

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"UJehova wayesephendula ngaAMAZWI AMAHLE" Zak. 1:13

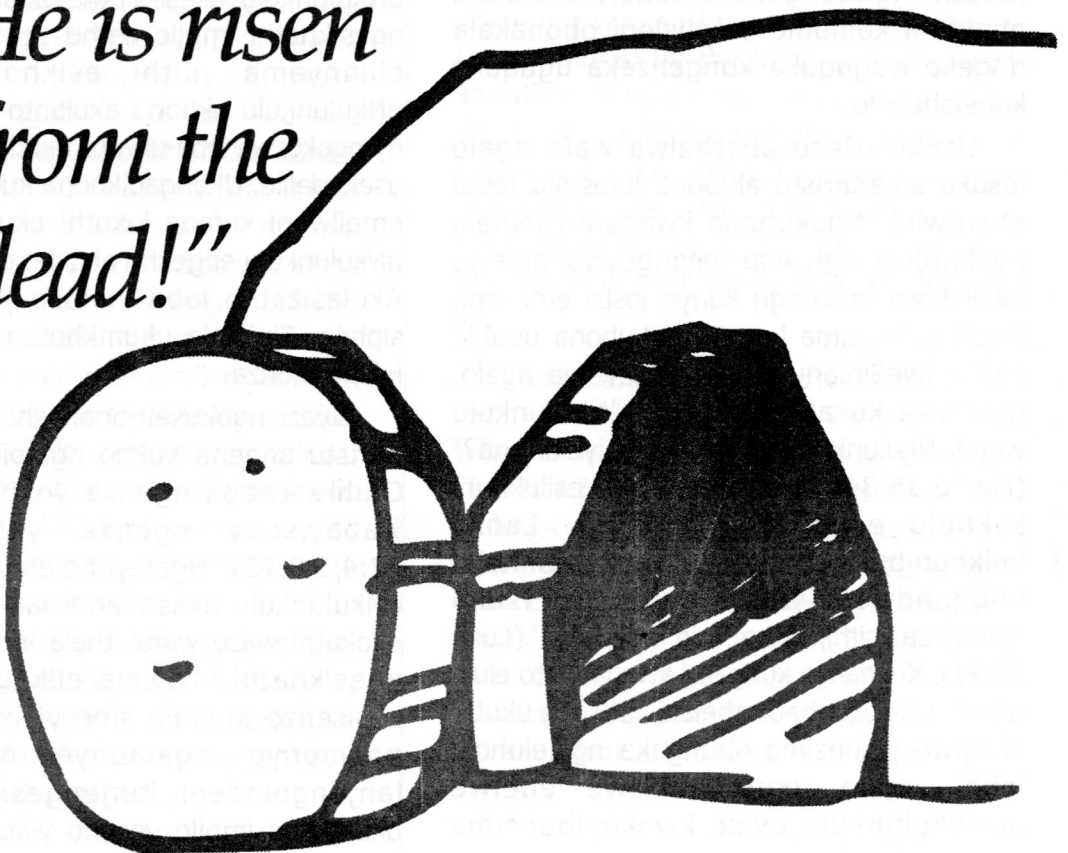
Registered at the G.P.O. as a newspaper

Volume 5 No. 1 May 2003

\$150.00

"UVUKILE KWABAFILOYO"

*"He is risen
from the
dead!"*



From the Bishop's Desk

Sesenziwe saba ngabangane IoNkulunkulu

Changed from enemies into friends!

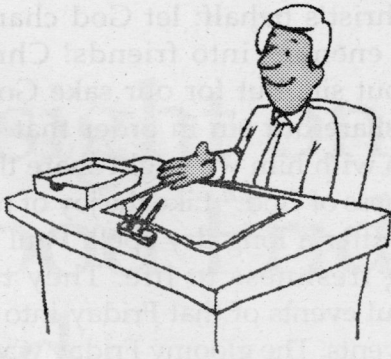
Sibonga uNkulunkulu ngezulu! Selisilethele impilo entsha. Umoya usupholile, usumnandi sekuluhlaza yonke indawo. Akulasizatho kungani singeke sahlulisa imiswa eveza ithemba. Ithemba lokuthi ngokungenela kukaNkulunkulu phakathi komumo empilweni obonakala ungeke waguquka kungenzeka uguquke kubelobubelo.

Usuku uJesu abethelwa wafa ngalo lusuku amaKhristu alubona lulusuku losizi ebantwini. Ngokubona kwabantu indlela eyahanjwa nguJesu yayingeyobuhlungu lokulahlwa lesizungu kanye losizi emoyeni. Ngelihlo lenyama kunzima ukubona ubuhle balolo lweSihlanu uJesu abethelwa ngalo. Ukukhala kukaKristu esithi, "Nkulunkulu wami, Nkulunkulu wami ungitshiyelani na?" (Marko 15:34) kufakaza isigaba esilukhuni kakhulu empilweni yomuntu. Lanxa imikhumbulo ebuhlungu yayisesemitsha engqondweni yakhe eyokuzwa ixuku limemeza lisithi, "Mbethele mbethele" (Luka 23:21). Kukhanya kungathi kwaba yinto elula ukuthi uKristu abathethelele. UKristu ukuthi afikelwe yibunzima obungaka ngalelohola 'elibi' njalo ukuthi azizwe edelwe nguNkulunkulu uyise kwakuyibunzima

lobuhlungu obukhulu kakhulu amelana labo empilweni yakhe.

Uhambo lwethu empilweni ngamunye ngamunye loba sindawonye selusidlulise ezikhathini lapho esizwa sengathi uNkulunkulu usesifulathele. Sikuzwa lokhu ngesikhathi impilo zethu zembeswe liyezi elimnyama. Kithi esikholwa ukuthi uNkulunkulu ukhona akulanto eyesabekayo njengokuzwa loba ukwazi ukuthi uNkulunkulu usekudelile. Ukungabikhona kukaNkulunkulu empilweni kufana lokuthi akulampilo. Nxa uNkulunkulu engekho akukho esikuphilelayo. Akulasizatho loba inhloso yokuqhubeka siphila. Siphilela ukumkholisa uNkulunkulu lokumkhonza.

Siyazi ngokusembhalweni ukuthi lokhu uKristu angena kukho ngalolo lweSihlanu Oluhle kwaba ngenxa yokuthi wenziwa wabayisano ngenxa yethu (Isaya 53:4,5,8,12). Ngaleyondlela siyazi ukuthi uNkulunkulu akasithandi lakancane isono okokuthi waze wafulathela indodana yakhe ngesikhathi imswela elikhulu kakhulu. Lesisenzo kumele sibe yisixwayiso kithi ngamunye ngamunye njengezimuli lanjengomdeni lanjengesizwe ukuthi ukuxotsha impilo yesono yikunxusa ukuthi



uNkulunkulu asifulathele singasamkeliswa umusa wakhe. Isazi sendulo sithi, "Ukulunga kwakha isizwe kodwa ukona kulihlazo ebantwini." (Isaya 14:34).

Indaba ezimnandi ngokufinqa kukaPawuli kwabaseKorinte esibili 5:20-21 zithi, "Ngakhoke siyizithunywa zikaKristu okuyikuthi uNkunkulu uyalincenga ngathi; lathi siyalincenga esikhundleni sikaKristu sithi: Buyisanani loNkulunkulu. Ongasazanga isono uNkulunkulu wamenza isono ngenxa yethu ukuze kuye senziwe sibe yikulunga kukaNkulunkulu." Njengentokozo yokwamukela izulu ngemva kokoma okwesikhathi eside uPawuli ngamazwi akhe uletha ukuvuseleleka kwempilo. Aguqula isehlakalo ezibuhlungu zalowo lweSihlanu zibe yizehlakalo eziletha impilo entsha. Sesingatsho ngegunya ukuthi ithemba lethu sonke njengesizwe likuKristu.

Kabongwe uNkulunkulu ngoJesu Kristu. Kabongwe uNkulunkulu ngalokhu adlula kukho ngenxa yethu. Kabongwe uNkulunkulu ngenhlawulo ayenzayo ukuze sibe ngabangane laye.

THANK GOD FOR THE RAINS! They have brought freshness to life. Suddenly the air is worth breathing. I see green everywhere! There is no reason why we should not nurse feelings of hope. Hope that, with divine intervention, situations — no matter how desperate — can, after all, change for the better.

The crucifixion day, the day Christ died, is for Christians one of the bleak days in the human calendar. By human standards the path that Jesus walked was that of pain, rejection, loneliness and emotional anguish. Human eyes can hardly see any good about Good Friday. The cry of Christ, "My God, my God, why have you forsaken me?" (Mark 15:34) testifies of the worst human experience on earth. Jesus could contend with human rejection. Even though it was still fresh in his memory to be tormented by the loud cries of people shouting, "Crucify him, crucify him" (Luke 23:21), it would seem that it was easy for Christ to forgive them. For Christ to experience darkness at the "wrong" hour and to sense that God, his father, had abandoned him was the most unbearable experience of all.

Our journeys in life individually or collectively have brought us to points, whether real or imagined, where we feel God has forsaken us. We experience such feelings when suddenly darkness hovers over our lives. For those of us who believe there is a God, there is nothing as frightening as feeling or knowing that God has left us alone. The absence of God is synonymous to absence of life. Without God we have no future. We have no reason or pur-

continued on the next page

From the Bishop's Desk...

pose for continued existence. We live to enjoy God and worship Him forever.

We know from the Bible that Christ's experience on "Good Friday" was due to the fact that He was made sin on our behalf (Isa. 53:4,5,8,12). We know, therefore, from Christ's experience that God hates sin so much that He had to abandon His Son during His greatest hour of need. It was the hour of Christ's absolute disgrace. God's Son was turned an enemy of God. The act must serve as a warning to us as individuals, families, clans, tribes and nation that to pursue a life of sin is to invite God to turn His back on us and never experience His favour. The wise man of old said, "Righteousness makes a nation great; sin is a disgrace to any nation" (Proverbs 14:34).

The good news in all this is well summarized by Paul in II Corinthians 5:20-21. Paul writes, "Here we are, then, speaking

for Christ, as though God himself were making his appeal through us. We plead on Christ's behalf: let God change you from enemies into friends! Christ was without sin, but for our sake God made him share our sin in order that through union with him we might share the righteousness of God." Like the joy of receiving rains after a long dry spell, Paul's words bring freshness to life. They turn the painful events of that Friday into life giving events. The gloomy Friday was turned into Good Friday. We can now confidently declare that in Christ there is hope for all of us, for our nation.

Thank God for Jesus Christ. Thank God for what he had to go through on our behalf. Thank God for paying the price so that we can be friends with God.

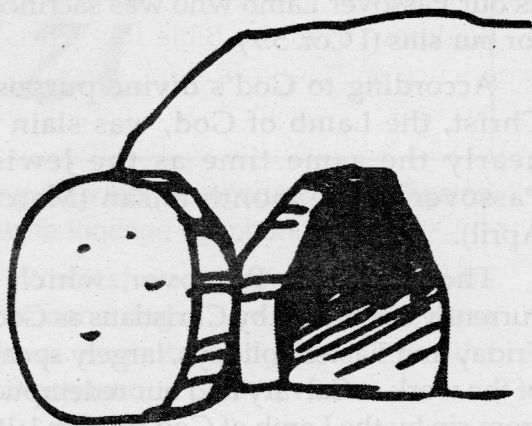
In Sympathy

The members of the Literature Committee would like to extend their sympathy and prayers to the family of Mr. Adam P. Ncube who passed away on the 13th of April 2003 while this issue of Good Words was in the process of being prepared for the printers. Mr. Ncube was the chairperson of the Literature Committee.

Mr. Ncube was born in 1934 and in August of 1962 he married Rhozinah Nkala from Tshalimbe. To this union was born four girls and two boys. One daughter and one son preceded him in death. Mr. Ncube was a trained teacher and he taught at Tohwe Primary School from 1962 until his retirement a few years ago.

Mr. Ncube was a strong family man and he loved and was loyal to his church. He served many years on the Executive Board and also chaired the Literature Committee at various times. He will be missed not only by his family but by the church at large.

Insight on Good Friday and Easter holidays



Many people and church members of different denominations have different understanding on the Easter holidays. The purpose of this paper is to explain the background of these days and their importance to the life of the 'Church.'

To begin with, in the earlier English versions, the word 'Easter' had been frequently used as the translation of the Greek work 'pasca' (Passover). History reveals that the word 'Easter' is of Saxon origin (Eastra), which referred to the goddess of spring. Offerings were made to this goddess at the same time when the Israelites were also having their Passover festival.

Again it should be understood that the Church is using the Roman and Greek calendar, which Christianity has had a strong influence on. This is evidenced by the featuring of Christian holidays in the calendar such as Good Friday, Easter holidays, and Christmas.

By the eighth century AD, the Anglo-Saxons adopted the term 'Easter' to

designate the celebration and commemoration of Christ's death and resurrection.

However, the Good Friday and Easter holidays should not be understood from the Saxon perspective, but from the Old Testament background and laws (the Pentateuch). The Passover, which was the first of the three great annual festivals of the Jews, was simultaneously celebrated with the 'Eastra' by the pagans in the month Nisan (March - April). The Passover festival was basically instituted by God for Israel. The Jews celebrated it in memory of Israel's preservation from the last plague visited upon Egypt, that is the death of the first born by the destroying angel and their deliverance from Egypt (Exodus 12:1-28).

Therefore, Christians need to understand that Passover was not only commemorative of the Jewish deliverance, but it is also typical. The commemorated deliverance was the type of the great salvation. The lamb slain during Passover

time typified Christ, the Lamb of God, who was slain for the sins of the world. The apostle Paul perfectly understood Christ as our Passover Lamb who was sacrificed for our sins (I Cor. 5:7)

According to God's divine purpose, Christ, the Lamb of God, was slain at nearly the same time as the Jewish Passover in the month Nisan (March-April).

Therefore the Passover, which is currently celebrated by Christians as Good Friday and Easter holidays, largely speaks of the work at Calvary and our redemption from sin by the Lamb of God (I Peter 1:19). In this case, instead of having the blood shed on our door frames for the killing angel to pass, we have the blood of Jesus Christ which covers our sins.

For Christians, the issue is not about

the time and terminologies used, but our primary concern and desire is to commemorate and celebrate the truth that in human history, God redeemed the human race in the person of Jesus Christ. Christ, who was born for us, lived for us, suffered for us, died for us, was resurrected for us, ascended for us, and is doing his wholistic ministry at the right hand of his Father. He is worth all the celebration and commemoration.

Surely the church has all the reasons to celebrate and commemorate this special event. We rejoice that at a certain time in the history of humanity, God provided a way in which man can be reconciled to Him.

*By Pastor Mandlenkosi M. Mkiza,
Pumula Brethren in Christ Church*

UVUKILE UJESU KHRISTU

Halala! Halala! Asithokozeni sonke
Uvukile uJesu Livukile iqhawe
Ukufa kunqotshiwe
Ithuna lathuthumela lamkhafula
Kwafihlakal' ilanga, Kwaqephek' amatshe
Ngob' enguJesu inkosi yamakhosi.

Sizwile ngamakhos' omhlaba
OTshaka laboMzilikazi loLobengula
Amagenga asebagegewule
Imikhonto yabo ikhuntile
Amahawu abo ahawulile.
Udumo lwabo ludumazekile.

Wozani bakwethu emthonjeni
Ligezwe ngegazi lewundlu
Zaxolelwa zagezw' ezam' izono.
Lisenamandla igazi lemvana
Igazi elingahlobiyo
Igazi elinganqumiyo
ElikaJesu limemez' ukuphila.

Namhla zigeziw' ezami zono
UJesu eselidekile
Ngezibiliboco elam' ithala
Zanyoza okoxakuxaku
Izitha zami
Kwagelez' ukuthula hlangothi lunye
Kwaba zimpophoma zothabo ngakolunye.
Halala Jesu wami
Bayethe uyesabeka.

Bakwethu nansi impi engasiyomkonto
Impi yosindiso sondela egazini
Ugezwe uthethelelw' izono
UThokoz' okungelakuphela
Ngob' uvukile uyaphila uJesu
Lawe mamukele ngob' bonke abaloJesu
Basamajub' ephokweni.

By Mrs. Mavis Sibanda

Igazi

Inthuthu yayisibambe nki, lapha endlini. Okabhetshu-lomziki wayengagqize qhakala elokhu ehotsha ingidi yakhe layo itshaya uphondo okungathi ngumbombela weFolosi. Kwathi ngemva kwesikhathi esethi akakhwezele lolukhuni lombondo, inhlansi zathi – tayi – tayi ezinye zawela ekawusweni yakho yaboboka kodwa yena ukuthi ethuke awu – phinde. Amehlo akhe aye lokhu ethe nhlo kumzukulu wakhe owayelele waqamelana lomqhuba ohlaliswe igula lenhlama:

Lo uNgingisila Bhetshulomziki wayesehluphekile emoyeni wakhe njalo umzukulu wakhe owayesedliswe ngamakhiwa ngevangelis labo. Wayelokhu ethatha lo umcabango, awugaye engqondweni zakhe abesewuphosela le abuye adobhe omunye njalo. Wayehlose ukuvumbulula umcabango owawuzahlisa umzukulu wakhe, khona kanye ukulahlisa kwenyongo yenyathi.

Uthe esalahlekile ekucabangeni kweza okuka Bhuka bamusa komaphupho. Uzibona nguye lo onikezwe incwadi emnyama, athi uyathalaza kwesokhohlo lakwesokunene kwakhe abone izinhlabathi zabambethe okumhlophe njengongqwaqwane. Athi ekhangele abone ngumzukulu wakhe osekhazimula okuphandlayo omnikeza lencwadi emnyama. Nxa esithi uyayivula aqondane lendaba yePhasika lapho wonke umuntu kwakumele agcobe

umgubazi wendlu ngegazi ukuze ingelosi yokufa inqenge ngaphandle.

Wahitshwa okumuntu ozakudla okumnandi ingidi yawela phansi, kaza ayizwa waqhubeka ngohambo lwakhe lwakophupho.

Uqhubeka nje uzwa izihlabathi zihuba ihubo, "Ngegazi lemvana thina sosindiswa." Waquqha waba ngumhlanga isibhakabhaka savuleka kwehla izwi lathi kuye: "Wena nzalo kaBhetshulomziki, likwazile njengosendo lwakwenu ukuchitha igazi ngemibuthano yenu yosendo. Lichithile igazi lihlanganisa amagazi ngemitshado lachitha igazi lalapho lihlanganisa amehlo ngemva kokwehlukana isikhathi eside. Kungani na kungesanga kuwe kungani kungesi khona manje ukuthi igazi lendodana eyazalwa yaba yodwa lachitheka esiphambanwnei ukuze wonke umuntu ofisayo angene kunsindiso engunaphakade igazi likaJesu lanele, igazi likaJesu lanele, igazi likaJesu lanele, igazi likaJesu lanele..."

Latsho ilizwi litsholobela, yena laye esengathi uthi mana, mana kodwa phinde izwi lakhe liphume.

Wethuka waphaphama uthe ethi qaqabu wathola umzukulu emi maqondana laye ethwele yona nsimb'edlezinye uqobo lwayo. Zehla inyembezi kuNgingisila zajuluke watsha amathe wayedel'inkani.

By Ronald Lizwe Moyo

Oh, what a revival I want to see

Many things have taken place and people have seemed to give different observations and perceptions to define what "revival" or "awakening" is. Some say it is reformation or charismatic movements, etc. In mid 18th century England, Germany and other places had come across this nature of renewal or whatever. The cause behind was ultimately the change. These changes had taken place in our churches today. Many people have had some questions, even today, on particular Biblical understanding, e.g. mass prayer, speaking in tongues. What I believe is change, even if it is uncalled for. The better for the whole church, if not the wranglers until Jesus comes.

May I pinpoint the good stuff said by our beloved apostle James in his book (James 1:19-23). This is what I call the last revival where everyone is warned and called to full responsibility as individuals. I seem to choose verse 22 for it sounds a call for change in understanding and

actions, and a call to practicing. Those who seem to be called to full time-ministry—e.g. pastors, evangelists, great Bible interpreters—are reminded and required to practice or live what they preach. There are some who are tasked to preach and finally they are shunned or let down by their consciences on doing what they preach. Why?

It is because a minister is assumed as fulfilling a pattern of just preaching for the benefit of the people, not acting on the preaching.

May the days come when preachers perform as well as preach the Word, and those who hear will see Christianity and worship Christ. Hallelujah! Praise the Lord!

It's like an old tale said by Pharisees when they would say, "Do as I tell or say, not as I do." I pray to God that such a revival might be seen when people preach to fulfill their agendas, and the Holy Spirit struck them down to earth, and people realize the supremacy of God on scripture and shall stand up (sebelenhloni) and swear not to preach what they don't practice. "Oh, it calls for discipline, accountability and submission because we live for everyone, so as to imitate Christ." I kindly expect a great revival of practicing the Word rather than preaching. Perhaps those unrepented backsliders will come to acknowledge the validity and the credibility of ministers.

Oh may I hear the voices of those who are thirsty for such a revival. May this generation and those yet to come clamor for the last revival before others are taken away. Just keep quiet and pray!

This is what I call it the Revival of the Last Days.

*Compiled by Kwenene Nkala,
Lobengula BICC.*

Okay, Brethren! Have you ever wondered what the phrase "Born Again" means? A man named Nicodemus approached Jesus because he was curious about him and the kingdom of God. Jesus told him, "Unless one is born again, he cannot see the kingdom of God" (John 3:3). Nicodemus responded, "How can a man be born again when he is old?" (John 3:4).

How to become a Christian:

No doubt Nicodemus was a good man. Yet he did not understand the new birth experience. Like Nicodemus, many people today confuse religion with new birth in Christ. Phrases such as "I pray regularly" or "I believe there is a God" often are confused with a real new birth experience. So then, what exactly is the new birth experience to which Jesus referred?

When Jesus spoke to Nicodemus about being born again, he referred to receiving from him a new kind of life. This new life is spiritual life that results in a joyful and peaceful relationship with God as well as power to live a godly life. New life from Christ is eternal. Whoever receives this new life will be changed forever!

"You must be born again."

You may be asking, "How can I experience the new birth?" The Bible says all persons are sinners (Romans 3:23).

Because of sin we are dead spiritually. That is, we are separated from God. For this reason we all need spiritual birth as Jesus described it. The Bible also says that Jesus, by dying for sinners, paid the penalty for our sins. The penalty for sinners is spiritual death or eternal separation from God. Because Christ rose from the dead and is alive, you can receive new birth from Jesus right now.

The Bible says, "Everyone who calls on the name of the Lord will be saved" (Acts 2:21). The word "saved" means "delivered from the sinful way of life without God and from its penalty, to a brand new life with God." You can say to Jesus right now, "Lord Jesus, I confess that I am a sinner. I am trusting you to save me from the penalty of my sins and to bring me into a relationship with you by a new birth." Jesus Christ will forgive your sins and empower you to live a new life. After you have experienced the new birth from Jesus Christ, you ought to show your faith in Christ by being baptized and becoming an active member of a church. Also ask a Christian friend or pastor to help you grow towards spiritual maturity. By doing so, "you grow."

Briefly, that is how to become a Christian!

By Dumisani Mthombeni, Budiriro Brethren in Christ Church

Who shall stand?

"Thy word is a lamp to my feet and light to my path."

Psalms 119:105.

Surely and for sure the Word of God is sharper than a two-edged sword. It gives light where there is darkness. It prevents you from stumbling. With the Word you have light and with the light you have understanding. With the understanding you have knowledge and with knowledge you have fear. And with the fear you have wisdom, and with this wisdom you have life.

Today is the day of salvation, not another day. Behold, now is the acceptable time that I shout a wise call, "Come and hide under the Word and you will live." But for those that shall move from the Word, the worst shall happen to you. See Deuteronomy 28:15-63. Today, if you hear his Word, do not harden your hearts. But allow the gentleman, Jesus, who knocks in your heart, to live in you. In the Gospel of John 14:23 it is said, "If anyone love me, he will keep my word...." In the book of Isaiah 6:8 it goes on to say, "Also I heard the voice of the lord saying, 'Whom shall I send and who will go for us?'"

The same voice is calling again from the Gwayi District Mission. "Who will assist? Who will save? And who will answer 'Here am I, send me.' 'Here am I, use me.' Or 'Here am I with my resources.'"

A lot is taking place in the mission of Nono and there is a lot to be desired. There is need for men and

women who can stand and say, "Lord, here we are for you, use us."

I had time to visit the Nono Mission in person. And by then what I saw was the overseer and his family staying in a typical den of scorpions together with the people who in togetherness resembled a mission with a destiny.

From the word "go," Nono Mission has become a centre of activity, thereby attracting well-wishers from the local area and some from overseas. All these are seen moving randomly in and out to a hill where there is a seven-roomed overseer's house just about to be completed.

When I talked to the overseer of the district, Rev. Thaddious Moyo, this is what transpired from the conversation:

Fanuel Mhlanga: Being an overseer in a new mission, what problems do you face?

Rev. T. Moyo: District responsibilities like baptisms, memorial services and weddings demand that I move out [from the mission]. And that means money. Structures need to be erected and that again means money. People are starving and that too needs money.

FM: Doesn't the church have money, Mfundisi?

TM: The churches in the Gwayi District have very limited resources that make it difficult to achieve the required goals at the required time.

FM: Of what benefit is the mission to the community?

TM: The mission will help in a wide range of institutions, e.g. health, educational and social. That means there will be a hospital. And that will help people who now have to travel some 107

km to the referral hospital at St. Luke's. People will be able to use scotch carts to come to the hospital and in case of death, people will be able to keep their dead in the mortuary. Jobs will be created for the local people, sons and daughters of the church. Educationally, many people will be able to get secondary education in Matabeleland North. The church will also be better understood by the community. Socially, we have embarked on the AIDS programme. We are in the process of training supervisors for Home Based Care. This again will help the church to be better understood while at the same time serving the community.

FM: Do you have a vision for the mission?

TM: Definitely, yes. The mission must be a success as this project was proposed years back. I also look forward to seeing the mission lifting the banner of life to the people.

FM: Why are evangelists so few in the district?

TM: The church does not have enough resources to pay them. We are looking forward to men and women who can stand and intervene by helping to pay them.

FM: As you work in a district with urban and rural settings, what difficulties have you faced?

TM: I have noted that not all bring their reports accordingly. However, I have noted that people in urban areas capture things easily and they have cell groups that help them to grow spiritually.

FM: What is your wish about the church?

TM: I wish to see people growing spiritually, numerically and financially. I

wish to see the planting of churches that live, and also to get more opportunities to train leaders.

FM: What can you say then about your job?

TM: Despite all these hardships, I enjoy my job. I feel myself at the right place.

When I asked the overseer about the activities taking place to this date, this is what he summed up for me:

The overseer has from the beginning of the year (2002) seen eight weddings officiated in the district, of which I am one of those who was blessed with a virtuous wife, Thembelihle Nsingo. He attends six to eight board meetings every year and four to six bishop's meetings a year. There are also credentials committee meetings, about two. Rev. Moyo has 76 congregations to be visited twice a year. So far eleven baptismal services were carried on and seven leadership workshops were carried on, too.

The overseer's house has cost approximately \$12 000 000.00. Mrs. L. Lehman, after discussions with Mrs. Nancy Shenk, has pledged to donate curtains for the house with funds given by their congregation in the United States. The general treasurer of the Brethren in Christ Church in Zimbabwe, Bishop J. R. Shenk, is to be applauded for the job well done through his efforts to source funds from donors, mostly American. The overseer's house had its roof donated by American brethren. Ten of these put on the roof with the help of locals and other members of the church from different districts. One couple of the ten was from Canada. The

Bishop's office and the Central building committee all did a good job. Omama Bosizo and other individuals helped in the ferrying of river sand about 8 km from the mission. Four builders from Mtshabezi and Matopo were there to make the construction faster. When things continued to be tough, churches in the district were asked to pay \$3000.00 of which a few were able to do that.

The mission is presently looking for donors to help get a borehole. A donation has been received of \$2 600 000.00, mostly from American brethren, for the payment of bringing electricity into the mission site. There is also need for donors to help to fence the mission premises. Brethren, prayers are wanted too.

We have an American friend who donated \$250 000.00 for the initial construction of the house. The money was used to buy cement, window frames and door frames. Vic Falls and Lwendulo BIC churches volunteered to assist with funds to pay the builders and for food for the builders.

All that I have discovered about Nono Mission is that there is a dire need for men and women who can stand for the church. One bone to chew remains: "Who shall stand for the needs of the Mission?"

*Gwayi District Reporter:
Fanuel Mhlanga*

Mennonite World Conference Plans Continue

WOZA!

Plans have once again been reaffirmed to continue with plans for the Zimbabwe Brethren in Christ Church to host the 14th Mennonite World Conference Assembly in Bulawayo August 11-17. This decision was made following ten days of meetings in February that included administrators from Canada, France and the United States.

Larry Miller, executive secretary, and Ray Brubacher, associate secretary for events and administration, reported at the end of their visit:

"Reasons to think that Bulawayo is the most appropriate place to do precisely what our theme calls us to do, 'share gifts in suffering and in joy,' are increasing, not diminishing."

Some potential international participants have been hesitant to register due to unfavorable news coming from Zimbabwe, the threat of war in the Middle East, and high travel costs. The governments of the United States and Germany have issued travel warnings which have implications for travel insurance. It has been encouraging, however, to hear of numerous youth groups in Europe and North America working at fundraisers which will

allow them to attend the first Global Youth Summit, August 8-10.

MWC staff in Bulawayo are continuing to work on plans for food, transport, lodging, medical care, and emergencies. MWC staff in Ontario and France are considering back-up plans in South Africa should it become impossible to hold the pre-Assembly General Council meetings in Bulawayo.

Staff in the Bulawayo office continue to sense strong prayer support and are moving forward in faith that God will open the way for many to be blessed through the Assembly. The office has received several hundred registration forms, volunteer forms, hosting and donation forms. This will be entered into a data base and confirmation will be sent to registrants in May and June.

Please remember to register by April 30. Full payment of \$2000 per adult and \$1000 per child is due by June 30. Any forms received following the April 30 deadline may be accepted with payment until June 30 although the registration fee will be higher due to inflation. Early registration is necessary so that we can procure enough food and provide everyone with a program, song book and cloth carrying bag.

The decision for Mennonite World Conference to hold its assembly in Bulawayo was made three years ago; now it is only months away. We look forward to sharing our gifts in suffering and in joy.

*Marilyn Langeman,
February 25, 2003*



Children's Corner

Hi, boys and girls,

EASTER TIME! What comes in your mind when it's Easter time? I know that most of you are reminded of Easter eggs. But what else do we need to

remember? To me it is a weekend that seems to begin with sorrow but later ends with great joy. Let me tell you how I remember the Easter story.

I use three colours, namely **BLACK, RED AND WHITE**. As I said, it is a story that seems to begin with sorrow but ends with joy, so is the representation of my colours.

BLACK for darkness: When it is dark it might not be pleasing for many to move around because of fear.



Children, here is a poem for you to enjoy and do it at church during this Easter time. That is my gift to you as well. **HAPPY EASTER!**

Go Tell A Story

Go tell a story about Jesus Christ.
Tell a story about a king
Who feared nothing
But valued everything.

Go tell a story about Christ
Who saw all the torches
Just coming toward Him
For nothing but torture.

Go tell a story about Christ
Who experienced carrying a cross.
By the rivers He went across
To the mountains he crawled.

Go tell a story about Christ
Who never retreat nor surrendered,
Who went through without revenge
But pleaded for God's pardon.

Go tell a story about Christ
Who hung on the cross,
Died and was buried,
Third day He rose again.

Go tell a story about Christ
Who is up to now living
By His crown the only winning
By the last day the only judging.

Go tell a story about Christ,
Go tell a story about Christ,
Go tell a story about Christ,
Go tell a story about Christ.

RED for dawn: Even if it was dark, when the sun is about to rise we can all shout, "Arise and Shine."

WHITE for brightness: The brightness of the day revives our happiness.

But let us use these colours to tell a Jesus story.

BLACK for darkness: When Jesus was crucified and died it became dark for three hours.

RED for dawn: But His blood cleanses our sins away and he helped us to be loved by God.

WHITE for brightness: We are glad we are Christians and there is a beautiful place for us which is bright and shines even without the sun. This place is called heaven.

by Mqhele Jubane

PRAYER DIARY

Here are some suggested topics to include with your daily Bible reading and prayer.

Sunday

Pray for families as they go to worship. Pray for the elderly who no longer live with their children. Pray for the unsaved members of Christian families. (Acts 10:2)

Monday

Pray for God's work through his servants, including the bishop, the treasurer, ordained ministers, pastors, deacons and church committees. Pray for a sense of teamwork. (James 5:16)

Tuesday

Pray for government policy-makers of Zimbabwe, so that their daily decisions will strengthen their ministries. (1 Timothy 2:1-3)

Wednesday

Pray for all the suffering, the AIDS orphans, the hungry, those in prison. May the Lord intervene. (Galatians 2:10)

Thursday

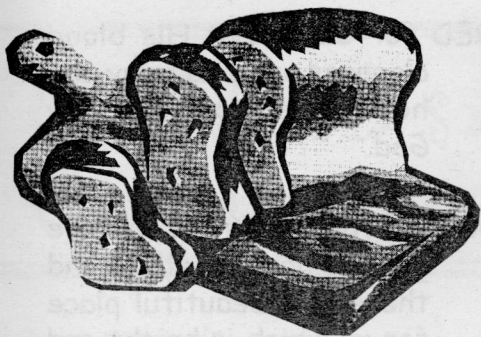
Pray for the future of our children in Zimbabwe, that God would raise up godly leaders and that they will be rooted in godly principles. (Romans 12:8)

Friday

Pray for God's work that is done through our institutions: farms, schools, hospitals. Pray for Ekuphileni Bible Institute and Matopo Book Centre, as well as the Theological College of Zimbabwe. (1 Corinthians 12:27-28)

Saturday

Pray for preachers and Sunday school teachers as they polish up their lessons. Pray that the Holy Spirit would minister to them in a special way. (Colossians 4:2-4)



UKUDLA

NGOMEYI 2003

1. Amanani 1 – 3
2. Amanani 4 – 7
3. Amanani 8 – 11
4. Amanani 12 – 14
5. Amanani 15 – 17
6. Amanani 18 – 21
7. Amanani 22 – 24
8. Amanani 25 – 27
9. Amanani 28 – 30
10. Amanani 31 – 33
11. Amanani 34 – 36
12. UDuteronomi 1 – 3
13. UDuteronomi 4 – 7
14. UDuteronomi 8 – 11
15. UDuteronomi 12 – 15
16. UDuteronomi 16 – 18
17. UDuteronomi 19 – 21
18. UDuteronomi 22 – 24
19. UDuteronomi 25 – 27
20. UDuteronomi 28 – 31
21. UDuteronomi 32 – 34
22. UJoshuwa 1 – 3
23. UJoshuwa 4 – 7
24. UJoshuwa 8 – 10
25. UJoshuwa 11 – 13
26. UJoshuwa 14 – 17
27. UJoshuwa 18 – 21
28. UJoshuwa 22 – 24
29. Abehluli 1 – 3
30. Abehluli 4 – 6
31. Abehluli 7 – 9

NGOJUNI 2003

1. Abehluli 10 – 12
2. Abehluli 13 – 15
3. Abehluli 16 – 19
4. Abehluli 20 – 21
5. URuthe 1 – 4
6. 1 USamuyeli 1 – 3
7. 1 USamuyeli 4 – 7
8. 1 USamuyeli 8 – 10
9. 1 USamuyeli 11 – 13
10. 1 USamuyeli 14 – 17
11. 1 USamuyeli 18 – 21
12. 1 USamuyeli 22 – 25
13. 1 USamuyeli 26 – 28
14. 1 USamuyeli 29 – 31
15. 2 USamuyeli 1 – 2
16. 2 USamuyeli 3 – 6
17. 2 USamuyeli 7 – 9
18. 2 USamuyeli 10 – 12
19. 2 USamuyeli 13 – 15
20. 2 USamuyeli 16 – 18
21. 2 USamuyeli 19 – 21
22. 2 USamuyeli 22 – 24
23. 1 Amakhosi 1 – 3
24. 1 Amakhosi 4 – 6
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26. 1 Amakhosi 11 – 13
27. 1 Amakhosi 14 – 16
28. 1 Amakhosi 17 – 19
29. 1 Amakhosi 20 – 22
30. 2 Amakhosi 1 – 4

KWANSUKU ZONKE

NGOJULAYI 2003

1. 2 Amakhosi 5 – 9
2. 2 Amakhosi 10 – 13
3. 2 Amakhosi 14 – 17
4. 2 Amakhosi 18 – 21
5. 2 Amakhosi 22 – 25
6. 1 Imilando 1 – 3
7. 1 Imilando 4 – 7
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15. 2 Imilando 1 – 3
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17. 2 Imilando 8 – 11
18. 2 Imilando 12 – 14
19. 2 Imilando 15 – 17
20. 2 Imilando 18 – 21
21. 2 Imilando 22 – 24
22. 2 Imilando 25 – 28
23. 2 Imilando 29 – 32
24. 2 Imilando 33 – 36
25. U-Ezra 1 – 3
26. U-Ezra 4 – 5
27. U-Ezra 6 – 7
28. U-Ezra 8 – 10
29. UNehemiya 1 – 3
30. UNehemiya 4 – 7
31. UNehemiya 8 – 10

NGO-AGASTI 2003

1. UNehemiya 11 – 13
2. U-Esta 1 – 4
3. U-Esta 5 – 6
4. U-Esta 7 – 10
5. UJobe 1 – 3
6. UJobe 4 – 7
7. UJobe 8 – 11
8. UJobe 12 – 14
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13. UJobe 28 – 31
14. UJobe 32 – 34
15. UJobe 35 – 37
16. UJobe 38 – 40
17. UJobe 41 – 42
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30. Amahubo 42 – 44
31. Amahubo 45 – 47

YOUTH NEWS

The One and only you

God can't help caring about you because He made only one of you. You are unique and God had a specific design when He created you. You know what! Actually when He created you he made you different from every other person in the universe. No one is like you, and God will never again make anyone like you. God created you and threw away the mould. You are a unique contribution to make God's world.

So value yourself!!

GOD CARES ABOUT YOU

The best way to love yourself is to be yielded to God who knows what he designed you to be. You can only become what you are meant to be if you hand your life over to God and allow Him to be Lord, Master and Guide of your life.

God is a Guide

The most important thing in our lives as Christians is the guidance of God in every area of our lives.

Some people find it difficult to believe in divine guidance. Even to suppose that God guides appears absurd to them. They are unable to conceive that God take personal interest in every part of His children's lives. Actually He is a Guide and if you desire, He may be your guide.

Why does God want to guide you?

God is a not giant "kill joy" who wants to destroy your life. He is a caring father who has beautiful thoughts towards you (Jeremiah 29:11). God cares for you deeply. That is why He is interested in the tiniest detail of your life. The very insignificant details of your life are of great interest to God.

The loving Father has a plan for every person in the universe. The supreme business of every child of God is to find God's purpose and plan for his or her life and live according to it. Don't go through your life with no central plan that gives meaning and purpose to your existence. Let your greatest desire in life be this: to be taught to live in harmony with the purpose to your existence.

Your prayer ought to be Psalm 25:4: "Show me the path where I should go, O Lord: point out the right road for me to walk."

Having an assurance that God guides you gives you a balance on which all other bones of life are fastened. Without this assurance, life is spineless and disjointed.

It's a desire of my heart that God drive this truth deep into the core of your being, so that beyond doubt you many carry the conviction that God cares enough to guide you.

How does God guide you?

The very first step towards guidance by God is through reading His Word and doing what the Word tells you to do. Do all that you know that you should do, and as you faithfully do the Word of God and seek His face sincerely, He will begin to speak specific things in your life. And you know the Word of God changes situations as you obey.

May God lead on the path of righteousness for His Name's sake (Psalm 23).

Nomagugu Ncube, Youth Office Secretary

Brethren in Christ Church Calendar May-August 2003

MAY

- 1 WORKERS' DAY
- 2 - 4 NATIONAL MEN'S CONFERENCE - WANEZI MISSION
- 4 CHRISTIAN EDUCATION DAY (SUNDAY SCHOOL RALLY)
- 8 SCHOOLS OPEN
- 9 - 11 Baptism/Communion - Maqaqeni - Phumula District
- 12 University of Matopo Trust Meeting
- 16 - 18 MATOPO DISTRICT COUNCIL - LUKADZI
- 21 FINANCE BOARD
- 23 - 25 WANEZI DISTRICT COUNCIL - FILABUSI A
- 25 AFRICA DAY
- 30 EXECUTIVE BOARD

JUNE

- 6 - 8 MTSHABEZI DISTRICT COUNCIL - MTSHABEZI MISSION
- 13 - 15 GWAYI DISTRICT COUNCIL - SESHANKE
- 19 FINANCE BOARD
- 20 - 22 URBAN DISTRICT COUNCIL - LOBENGULA BICC
- 27 - 29 PHUMULA DISTRICT COUNCIL - PHUMULA MISSION

JULY

- 4 - 6 Baptism/Communion - Dekezi - Wanezi District
- 4 - 6 Baptism/Communion - Silawa - Mtshabezi District
- 4 - 6 Baptism/Communion - Ngenungenu - Gwayi District
- 4 - 6 Evangelism for Youth - Silobi - Matopo Central and West District
- 4 University of Matopo AGM - Bulawayo

continued...

Brethren in Christ Church Calendar May-August 2003

Continued from Inside Back Cover

- JULY** 11 - 12 EXECUTIVE BOARD
 17 Nkayi Section Leaders' Retreat – Nkayi Centre – Gwayi District
 18 - 20 Baptism/Communion – Nkayi Centre – Gwayi District
 18 - 20 Baptism/Communion – Filabusi B – Wanezi District
 18 - 20 Baptism/Communion – Beit Bridge – Mtshabezi District
 18 - 20 Evangelism for Youth – Bezha – Matopo East and North District
 19 FINANCE BOARD
 19 Leaders' Workshop – Mthunyelwana – Phumula District
 30 MINISTRIES DAY (Please note: ALL offering must be sent to the BICC Treasurer's office to be allocated to the various ministries)

AUGUST

- 1 - 3 Baptism/Communion – Sinkukwe – Mtshabezi District
 4 SCHOOLS CLOSE
 11 - 17 MENNONITE WORLD CONFERENCE (MWC)(ITFC) BULAWAYO
 21 EBI DAY
 29 - 31 Baptism/Communion – Antrim – Phumula District
 29 - 31 Baptism/Communion – Gokwe Centre – Gwayi District
 29 - 31 Pastors' and Deacons' Meeting – Silobi – Matopo District
 30 FINANCE BOARD

*Published by the Literature Committee of the Brethren in Christ Church
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Printed by Baptist Publishing House. Tel: Bulawayo 64209