

8-1-2002

## Good Words - August 2002, vol. 4, no.2

Brethren in Christ Church in Africa

Follow this and additional works at: <https://mosaic.messiah.edu/goodwords>



Part of the [African Languages and Societies Commons](#), [Christian Denominations and Sects Commons](#), and the [Missions and World Christianity Commons](#)

Permanent URL: <https://mosaic.messiah.edu/goodwords/205>

---

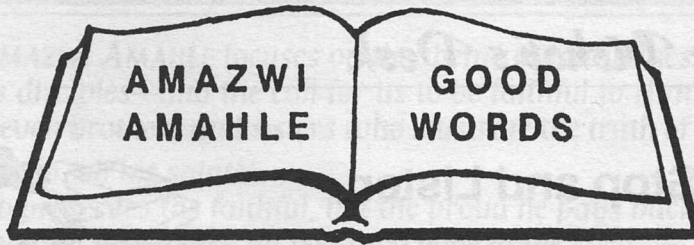
### Recommended Citation

Brethren in Christ Church in Africa, "Good Words - August 2002, vol. 4, no.2" (2002). *Good Words / Amazwi Amahle*. 205.

<https://mosaic.messiah.edu/goodwords/205>

### Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society. This content is freely provided to promote scholarship for personal study and not-for-profit educational use.



**"UJehova wayesephendula ngaAMAZWI AMAHLE" Zak. 1:13**

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

Volume 4 No. 2 August 2002

\$40.00



**The LORD preserves the faithful**

## From the Bishop's Desk

### A Call to Stop and Listen

I sometimes wonder whether our people nowadays care to listen. Many of us seem to be caught up in our daily business. We hardly stop and listen to the cries of our country. As a young boy growing up in the rural areas and herding cattle, I learned that a few things were important: the ability to study and know the hoof prints of my animals, the mooing sounds of our several cows, and the sounds of our cattle bells. These skills and abilities were generally handy when one's animals were nowhere to be found. They were helpful only when one cared to stop, examine, and listen.

Zimbabwe, the beautiful country that saw us rejoice and sing hysterically at independence in 1980, is groaning with pains of hopelessness. It is sick with a horrifying disease — an ailment that seems to have affected its brains and, therefore, its capacity and ability to reason and help itself. Our nation has become like a madman walking up and down crowded streets and yet oblivious of one's surroundings and talking to oneself. The nation has become a danger to itself and its very existence. As a result our nation can hardly stop and listen to the many voices expressing concern.

Our nation is badly and sadly divided on political, tribal, racial, and regional lines. Lives have been lost as a result. Some have lost their jobs. Others are reported failing to access food provisions due to political affiliation. It would seem like nobody cares about what is going on. The prevailing attitude of most of our people seems to be, "it's none of my business." Could this be your attitude?

If at all we cared to listen, we could hear the heart-rending cries of 'self made' orphans because we allowed it, as a nation, to have their fathers and mothers killed for one reason or another. We could hear the 'silent' cries of

our young girls and boys who

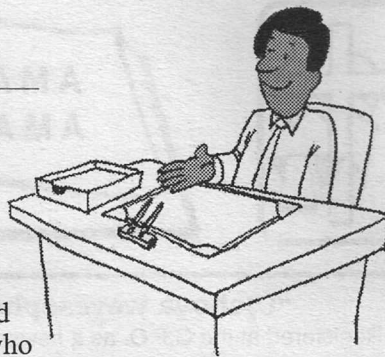
now wrestle with the idea that they might be infected with the dreaded disease due to conditions and environments we created for them prior, during, and after elections. We could hear the begging cries of the destitutes that we created as they fled the comfort of their homes as they felt their lives were in danger. Not only could we hear the many voices of victims of our inhumanness, but also we could hear God crying with them!

It is disturbing to realize that as a nation we have become our own greatest enemy. We have used every imaginative weapon to destroy each other's lives. We have made Satan, the greatest enemy of humanity, really happy. If at all as a nation we could see the truth of Jesus' words when he said,

"Any country that divides itself into groups which fight each other will not last very long. And any town or family that divides itself into groups which fight each other will fall apart..." (Matt. 12:25 – Today's English Version).

As a young herd boy, it was the discipline of stopping in the midst of the anxiety of losing one's cattle, studying the hoof prints, and listening to the mooing of the cows and bell sounds that resulted in my finding the strayed beasts and having restored joy. It is the same discipline we need today. When we stop and listen, we are likely to find our lost nation, lost aspirations, lost saltiness, lost justice, lost hope, lost life, and maybe the living God we have forsaken.

Bishop Danisa Ndlovu



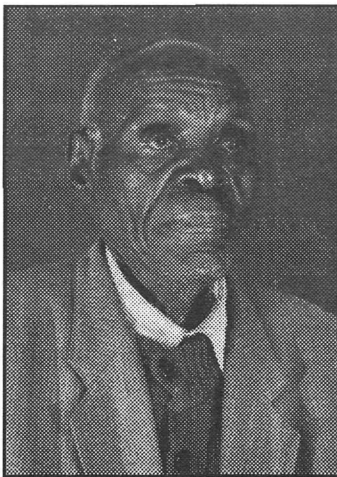


This issue of **AMAZWI AMAHLE** focuses on the theme of faithfulness: God's faithfulness to us—His disciples—and the call for us to be faithful to Him. We briefly look at the lives of seven brothers and sisters who illustrate the truth of Psalm 31: 23-24:

**"Love the LORD, all his saints!**

**The LORD preserves the faithful, but the proud he pays back in full.  
Be strong and take heart, all you who hope in the LORD."**

# The LORD preserves the faithful



## Impilo Ka Mangisi Sibanda

U Mangisi wazalwa ngo1914 e Inyathi District. Kwathi nje phakathi kwesikhathi uyise wabhubha ngonyaka ka 1925. Wasekhulele kobabamkhulu ozala umama. Kwathi ngo1927, wasesiyahlala lobaba wakhe omdala Etshalimbe. Lapha yikho okwahle kwaba likhaya kuze kube namhla.

Ukuza kule indawo kwamupha ithuba lokuthi anelise ukufunda. Waqala ke ukufunda iziphele

---

*Except as noted on p. 5, the feature articles in this issue are the result of interviews conducted by members of the Literature Committee.*

ezazithi a.. be..ce.. de.... Khonalapha, omunye wababalisi waba nguyisezala. Wafunda waze wayafika kugwalo luka Std 4 ngo1937. Kusukela ku1938 kusiya ku1950 wana ngumbalisi.

Ethsalimbe kwabalezibusiso ezinengi. Okokuqala kwaba yikuzuzwa ikhaya phansi kwezihlobo zakhe, waphinda wathola infundo, wasehola uJesu njengomsindisi wakhe ngo1929. Njengomuntu owayeyintandane, kwabayinto enhle ukuthola uJesu owaba ngumduduzi lo mgane wakhe insuku zonke.

Ekuqaliseni kuka 1938 wahamba wayafundisa e Nsezi. Wayeselijaha ngalesisikhathi wabonana lentombazana enhle, elesimilo eyako Mnofa. U Hannah Nsimango. Batshada ngomyaka ka1942. Ngemva komtshado bobabili bayafundisa Eyengweni kwaze kwaba ngumnyaka ka1946. Basuka lapho baya e Tohwe kwaze kwaba ngumnyaka ka1950. Kulesi isikhathi besebekhulile enkosi. Inandla labakhethatha ukuthi abe nguMfundisi esiqintini seWanezi. Ngomnyaka ka1951 kusiya ku1973 wasebenza njengo mbonisi.

U Nkulunkulu wababusisa ngabantwana abayisitshiyangalombili. Abafana abathathu,



amankazana amahlanu. Kwathesi amankazana sekusele amathathu labafana ababili.

Kuthe ngonyaka ka1975, intombi yakhe u Hannah yedlulela enkosini. Wasala esesizungu esimangalisayo. Lokhu kwangenza ngaqiniseka kakhulu enkosini. Kwabalezilingo ezinengi. Ngawela kuzo. Kodwa Unkulunkulu wangisiza ngegazi lakhe. Namhlanje ngimi ngilokhu ngilitshumayela izwi nxa ngithole ithuba. Ngimi emthandazweni.

Uyambonga uNkulunkulu ngoba umbusisile ngempilo. Namhla usebone abazukulu babazukulu. Njalo noma engasaboni kuhle uyanelisa uhuhamba hamba yedwa azenzele imisebenzi yangekhaya. Uyathatha njalo ukwenza imidlalo eqinisayo (exercises). Njalo uyaqubeka efunda ilizwi leNkosi.

Uyakhuthaza ibandla ukuthi kalesabe uNkulunkulu kulabantu. Kasenzenzele umsebenzi we Nkosi. Kasiqwaye ubudlwangu. Sebenzisani umthandazo

njenge nsika yebandla. Hatshi ukhulephunana. Lingahawukeli izipho zabanye. Sebenzisa esakho osiphiweyo. Abantu abatsha kabangaphokuba ngo thatha wese, kodwa kabakhangelisise. Thokozani liziqhenye ngalokhu inkosi eliphe khona. Asiqhubekeni sisenza okuhle.

Ulokubonga ukuthi iNkosi imphile ibhasele ekuphileni. Namhlanje uleminyaka engu 88. I vesi lakhe elithandayo liku Izihlabelelo 19:14 lithi "Amazwi omlomo wami lemicabango yenhliziyoyami kakwamukeleke kuwe, Nkosi, dwala lami lomhlengi wami."

Umthandazo wakhe yikuthi lelolanga uNkulunkulu azambiza ngalo azilalele ngokuthula.

Siyabonga umsebenzi umuhle ebandleni abawenzayo abadala. Angathi lathi singaqiniseka njengabo. Sekuseduze lapha okuyiywa khona. ■

**M**ANGISI SIBANDA was born at Inyathi in 1914. He lived in this area up to 1925 when both parents passed away. His father's relatives took him to Tshalimbe which has been his home to the present moment. Moving to this area gave him opportunity to attend school. One of his teachers was later his father-in-law.

In 1929 he received the Lord as his Saviour. This was a challenge in his life. As an orphan he had found a better friend—Jesus Christ—and he had this desire which he still has today: to go out and teach others about the truth. It also gave him great determination to study in order to achieve his goal better. He passed Standard One and qualified to go to Matopo Mission. Due to financial constraints, he was allowed to work at the station to raise his fees. After raising enough fees he was admitted as a boarder from 1933-1937. It was during this time that he was baptised.

At the beginning of 1938 he went to teach at Nsezi School. He was now a grown up man and had met a Mnofa girl. She was a teacher. He says that he had found a friend to confide in. Hannah was a woman of peace. She was a good teacher of his family, individuals and the Church and a woman of great spirit who loved to pray. These were the characteristics of the woman he married at the end of 1942. And these benefited him in the ministry

later in their life. Among all the hardships they met, he had a shoulder to lean on.

After getting married, he was transferred to Eyengweni (now Esigodini) where they both taught up to August 1946. Due to political changes, this area was then declared a "white zone" and they were transferred to Tohwe School where they taught up to 1950. At this time he had fully established himself and had more determination to the ministry. He was using all the opportunities to fulfil his goal and commitment. The church also realised that they could utilise this young man in the ministry.

There was need in the church to help the first three African leaders. At Wanezi, Manhlehle Khumalo was already in the ministry, but because of his age it proved difficult for him to cycle around. A young man was needed to assist him. Mangisi was chosen to assist Khumalo. In December 1950 he left for Wanezi Mission. When he looks back to the ministry, he wonders why today leaders can not cope when they have easy communication systems, fast modes of travel, and so on. He used to cycle the whole of the district. It was hard work, but they are grateful the Lord used them at that time.

In 1951-1970 he worked in the Wanezi district, first as an assistant and then as an ordained minister. These were fruitful years in the ministry and now he talks about them as a high point of his life as a

Christian. As ministry is a challenge, he felt that he needed more training and when he had opportunity, he attended Bible School. In 1954-55 he was taught by Mrs. Engle and in 1960 he studied under Dr. Lady. This equipped him for the ministry and he appreciates his teachers for the direction they gave him. He was ordained in 1957 at Wanezi Mission.

In 1964 Mangisi had the privilege of going to the General Conference in North America as a delegate. This was an eye opener and a challenge to his life and the church. It gave him a different world view and new challenges to work for the Lord. At this time it proved difficult to travel alone to the churches and there were issues which needed Hannah's attention. He then asked her to stop teaching so that they could work together fully in the ministry. This was an enhancement to the ministry. He had a great helper and many people loved her and sought her advice. She was also a minister in her own way. She dedicated all her efforts to the work of the Lord. Today, even when she is gone, he still admires her work.

The years 1971-75 were the last years to him be full-time in the ministry and they the most testing ones, especially towards the end of 1974. He was transferred to Matopo District and was looking forward to retirement. He had prepared his home. To them this was to be a time of reflection and helping the church where there was need. But these were his plans, not God's plan. It was at the time that the doctors discovered Hannah had breast cancer. This shattered their dreams of a joyful retirement together. In November 1975 Hannah was called to be with the Lord. In 1976 the church asked him to help at EBI.

When looking back at this time after the death of Hannah, Mangisi is grateful that he is still strong in the Lord after breaking the rules of the church policy. He had remarried, but it did not work and he married again. He is quite sure he is at peace with the Lord who forgives and forgets. He knows that he has been given another chance in the Kingdom.

Today Mangisi utilises his time to read his Bible. He likes to jog and do a bit of manual work. Though his eyesight is poor, he manages to walk around. He is grateful to the Lord for that. Most of his age-mates are no longer able to do much physical work.

These are the challenges Mangisi has for us today. "Let us be careful in the ministry. When you want to be a leader, work at it, avoid confrontations and smear campaigns. The Church is for the Lord, not an individual. Every time there are elections, members start to go around talking. Christians should use every opportunity to pray, not gossip. To young people, they need to have respect to the elders and should be careful not to envy other peoples gifts, do not copy them. Be proud of what God has given you. Be proud that you are a Brethren in Christ member. Let us keep our good behaviour and name."

Mangisi's favourite verse is Psalms 19:14: "Let the words of my mouth and the meditation of my heart be acceptable in your sight, O Lord, my strength and my Redeemer."

Today his prayer is "Lord, when my turn comes, let me sleep peacefully".

*From Celebrating the Vision, ed. by Barbara Nkala, pp. 157-159. ©1998 Brethren in Christ Church, Bulawayo.*

The Lord preserves the faithful . . .

## Joyce Mlotshwa Kumalo

Imuli yakoMasigwa Mlotshwa idabula eMayezane esiqintini seMtshabezi. UJoyce yenake wazalwa kule imuli mhlaka 31 Mfufu 1921. Wamukela iNkosi njengoMsindisi esesemfitshane. Wabhabhathizwa eSizeze ngo1932 nguMfundisi oMkhulu uH. H. Brubaker.

UJoyce waqala imfundo yakhe eMayezane kwathi eselungele ukuya kuStandard 2

wasesiyafunda ehlala eMtshabezi Mission. Eseqede uStandard 6 waya eMatopo esesiyakwenza izifundo zokuba ngutitshala. Ngomyaka ka1943 waya eThekwane Mission esiya kwama izifundo zezandla. Lezi izifundo zaziqondane lokufundisa amantombazana imisebenzi yezandla ngakho wayefundela ukuthi angaqeqesha afundise amantombazana.

UJoyce waphindela eMatopo esesiyafundisa mhlaka 24 Mpalakazi ngo1944 esesiya fundisa khona. Mhlaka 27 Mpalakazi ngo1945 watshada lo Philemon Kumalo. Bona ababeke baba bonke ngesikhathi befundela

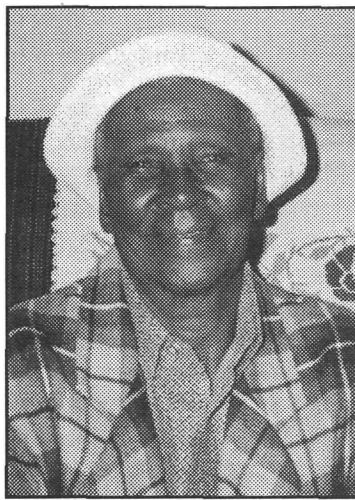
ubutishala. Ngaleso sikhathi ibandla labazalwane lalingelamsebenzi ababengayenza kungakho basuka baya eDadaya Mission ngo1946. Ngaleso sikhathi ohloniphekayo uGarfield Todd nguye owayephethe imitshini yeDadaya wasebathumela eShabani ukuyaqala isikolo esithi Town Management Board School. UKumalo nguye owaba ngumphathi-sikolo.

Ngomyaka ka1948 baphindela eDadaya Mission ngoba imitshini yayisiswela ulwazi lwecandla lukaMrs. Kumalo.

Ngo1951 baphindela bonke eMatopo Mission ukuyafundisa. Ngesikhathi uMrs. Kumalo efunisa esikolo semfundo yaphansi wayenikwe lomlandu wokukhangela amatisthala esikolo sokufundisa amatitshala. Wayefundisa uStandard 1 ePrimary njalo efundisa ezinye izifundo kanye lezemisebenzi yezandla esikolo sokufundisa ababalisi. Ngalesosikhathi amankazana ePrimary lawo ayefundiswa ukuthunga lokweluka. UMrs. Kumalo wayefundisa amatitshala ukuza lapho ababezafundisa khona bahlomisa abantwana ngalolulwazi. Ngo1957 waqala ukufundisa ePrimary ngokugcweleyo efundisa uStandard 3 kusiya ku6. Ngalesi sikhathi wayelezinye izifundo ayezenza labe Secondary School.

Ibandla lacela uKumalo ukuthi abe nguMbonisi ngo1960 njalo lokhu kwahle kwatshintsha impilo yemuli yakoKumalo kokuphela. UMrs. Kumalo waqhubeka efundisa ngesikhathi uKumalo esesebandleni. UKumalo esethekelela amabandla yena waqhubeka efundisa. Wafunda izinto ezintsha ezinengi ezigoqela ukwenza isinkwa sesithebe lokukhokhela omama okunye okunengi. Ngalesi sikhathi uKumalo wathunyelwa esikolo seBhayibhili eWanezi kodwa uMrs. Kumalo kalungisiselwanga ngandlela ngeziqondane lomsebenzi webandla.

Emhlanganweni Omkhulu ka1970 uKumalo wabekwa ukuba nguMfundisi oMkhulu webandla waqala umsebenzi ngo1971. UMrs. Kumalo laye wacelwa ukuba ame ukufundisa aphathise ngeziqondane lomsebenzi webandla. Le yaba yingqobe enkulu ukuba nguNkosikazi kaMfundisi oMkhulu. Kuye kwakufana lokuba yinhloko yebandla njalo umama uNkosikazi Kumalo kakuthathanga lula. Besanda kuqalisa ubukhokheli bebandla akubanga lula ngoba abanye babekhuluma amagama angemahle ngabo. Loba kunjalo abanye babakhuthaza ukuthi bamele okwakuliqiniso lokuqondileyo ekugcineni kwahamba kuhle.



**Joyce  
Mlotshwa  
Kumalo**

Njengomuntu lowangakwakhe abakoKumalo babengelamfihlo ngomtshado wabo. Okwakusima phambi kwabo kwakukuhle kukhangelwe kusatshisa. Ngesikhathi besaphethe umsebenzi wokuba nguMundisi oMkhulu uKumalo wathunyelwa eFuller School of Mission kwelaseMelika. Umama uNkosikazi Kumalo laye wahamba emsiza ezifundweni ezithathwa ngubaba. UNkosikazi Kumalo uthi wafunda okunengi ngesikhathi bephetsheya lokuthi izifundo lezi zabahlomisa bobabili ekuphatheni umsebenzi weNkosi.

UKumalo wedlulele eNkosini ngo1994. UNkosikazi Kumalo uqhubeka ekhuthela ebandleni. Akukholisayo kakhulu yikusebenza lekhomithi yeMizi leMmuli esiza abatshadileyo ukubhekana lenhlupho elengqobe ezitholakala emtshadweni. UNkosikazi Kumalo kaqhatshwanga kodwa uqhubeka ezisiza ngokuthunga ethengisa yikho okumnika imadlana yokuphila. Ulokhu ethunga ngomtshina wezandla awuthenga ngo1946.

AbakoKumalo bazuza abantwana abayisitshiya ngalombili amajaha amane lamantombazana amane. Umfana wokucina lenkazanana bangamwele. Omunye wamankazana sowedlulele eNkosini. Abazakulu sebelitshumi lesikhombisa lokhu kumnika intokozo empilweni.

UISaya 41:10 laba livesi lakhe empilweni. Uthi ukhangelele eNkosini njalo yethembekile kungakhathalekile inhlupho ezivelayo. Kwesinye isikhathi inhlupho zilethwa yilabo abaseduze lathi kodwa masingadeli uNkulunkulu uhleli elathi. ■



**T**HE MASIGWA MLOTSHWA family lived in Mtshabezi District at Mayezane. A daughter, Joyce, was born into this Christian family on the 31 October 1921. Joyce accepted the Lord as her Saviour as a young child and was baptized at Sizeze in 1932 by Bishop H. H. Brubaker.

Joyce began her schooling at Mayezane but when she was ready for Std 2 she was sent to the boarding school at Mtshabezi Mission. After finishing Std 6 she went to Matopo for the teacher training course. In 1943 she was sent to Tegwani Mission to take the Industrial Course. This course was designed to help girls learn handwork and Joyce was training to teach these courses.

Joyce returned to Matopo to teach in 1944 and on 27 December 1945 she and Philemon Kumalo, whom she had met at teacher' training at Matopo in 1941, were married. It seemed there were not jobs for them at that time in Brethren in Christ schools so they both went to Dadaya Mission in 1946. Garfield Todd was in charge of the mission there and he sent them to Shabane to start a new school in the location there where there were no schools. This was called a TMB school (Town Management Board School). Kumalo was the head of the school.

In 1948 they were brought back to Dadaya Mission to teach because of Mrs. Kumalo's training in teaching girls to sew. Kumalo taught Std 4 at that time.

In 1951 they both returned to Matopo Mission to teach. While teaching in the Primary School, Mrs. Kumalo was given the task of supervisory teacher for the teacher training school. She taught Std 1 in the Primary School but also taught some academic classes and the sewing in the teachers' training. At that time girls in primary school were taught sewing and knitting. Mrs. Kumalo taught the teachers in training to make the articles which they would be teaching the children once they were finished with their teacher training course. In 1957 she started teaching full time in the primary school to Std 3 – 6. At this time she also taught some classes to the secondary school girls. Teacher training was moving to Mtshabezi, and Matopo was concentrating on secondary school education.

The church called Kumalo to be an overseer in 1960 and this changed life for the Kumalos forever. Kumalo was no longer in the teaching field but Mrs. Kumalo continued to teach. Being married to a minister was not easy for Mrs. Kumalo. He was

out visiting the churches; she was at home teaching. She had to learn many new things such as making communion bread, leading the women, etc. During this period Kumalo was sent to Wanezi Bible Institute for training, but she was given no special training for her work in the church.

At the General Conference of 1970, Kumalo was chosen as bishop of the church and began serving in 1971. Mrs. Kumalo was asked to stop teaching so she could help with the church work. This was her biggest challenge to be a bishop's wife. It was almost like being head of the church also and Mrs. Kumalo did not find this easy. During the early part of their service as bishop they had a difficult time when it seemed some people were saying bad things about them. But others came to encourage them to stand for what was right and in the end things worked out for the good.

As husband and wife the Kumalos had a very open relationship. They did not hide things from each other but were straight forward in dealing with issues between themselves. During the time of serving as bishop, Kumalo was sent to Fuller School of Missions in the USA. Mrs. Kumalo accompanied him and was able to audit the classes that he took. She says she learned so much during that time and felt that attending these classes together really helped prepare them to serve the church better.

Kumalo went to be with the Lord in 1994. Mrs. Kumalo continues to be active in the church. One of the things she really enjoys is working with the Home and Family Committee and helping other couples learn to deal with problems and challenges in their marriage. She does not have an income but to help herself she continues to sew so she can sell items and get some money. And she is still using the hand crank sewing machine which she purchased in 1946.

The Kumalos had eight children, four boys and four girls. The last boy and girl are twins. One daughter has gone on to be with the Lord. She has 17 grandchildren, which bring joy into her life.

Isaiah 41:10 has been Mrs. Kumalo's verse through life. She says she looks to God for everything. She knows He is always with her. God is faithful in spite of problems. Some times problems come from those we think our closest to us. But do not give up. God is always there.



**Timothy  
Ngundu  
Bateson  
Ndhlovu**

UNdhlovu wazalelwa eNtabazinduna ngoJanuary 1918. Ngomnyaka ka1923 abazali bakhe baqala uhambo lokuya eNkankezi eWanezi. Lwaluluhambo olwenqola ezidonswa zinkabi njalo kwakuhanjwa kuphunyulwa kulinywa. Lokhu kwenza kwathatha iminyaka eminengi ukuyafika. ENkankezi bafika ngomnyaka ka1927. Sebelapha iNkosi yababusisa abazali ngendodana. Bayitha igama bathi nguCanaan, ngoba bathi sebefikile eCanaan.

SebeseNkankezi uTimothy waqala ukufunda uSub A kusiya kuSTD 1. Esuka lapha waya eMatopo Mission ngo1931. Ngalesi isikhathi kwaba lokuguquka kwamabhuku. Lokhu kwenza ukuthi abiselwe emuva kuSub B. Ngokubusiswa nguNkulunkulu ekukhalipheni kwengondo kakumhluphanga. Ngemva kwesikhatshana wayesebedlula bonke eklasini yakhe. Eseqede uSTD 2 weqiswa waya kuSTD 4. Waqeda ugwalo lolu waseqala ukufundela ukuba ngumbalisi khona eMatopo.

Khonapha eseMatopo ukumbula olunye usuku. Kwakulesilwane esasisidla inkomo emizini yakoGwalinka Dube. Umfundisi uL.B. Steckley wafaka inyama elephoyizeni ukubulala isilwane. Umfundisi wathatha abantwana besikolo okwakugoqela uTimothy belandela umzila waso. Engondweni zabo babecabanga ukuthi njengoba sifakelwe iphoyizeni siyabe sesifile. Phambidlana bafika ukuthi isilwane sihlanzile inyama elephoyizeni. Masinyane nje izinja ababehamba lazo zaziphambile, bezwa isilwane sesibhonga

ezihlahleni. USteckly wayelombobho. Kodwa ngalesi isikhathi babaleka bonke bebuyela ngemithsini. Lokhu uNdhlovu ukukhumbula kakuhle aze ambone uSteckly esebaleka. Lesi kwakuyisikhathi uMyron Taylor abulawa yisilwane eSikalongo. Lokhu kwakusesekutsha ezinqondweni zabo.

Waqeda iminyaka emibili ezifundweni zobubalisi. Ngo1936, ibandla lamthumela ukuyafunda okweminyaka emithathu eTiger Kloof eSouth Africa izifundo ezokufundisa. Ngo1940 wabuya ekhaya wazofundisa eMatopo. Esebenza lapha wanelisa ukubhadala imali ayefundiswe ngayo. Ngomnyaka ka1943 wayafundisa e Waddilove.

UNdhlovu wayelomngane wakhe uMaphendla Moyo. Wayehlala emethekelela eMtshabezi. Umgane wakhe wayethethe koBhunu uIda Ncube. Wayelomnawakhe uThema. UNdhlovu wathandana laye.

Ngonyaka ka1946, batshada. Inkosi yababusisa ngamadodana amane lamankazana amane phakathi kwabo ulamaphahla. Amadodana amathathu aseVancouver eCanada. Amadodakazi amabili aseUK lomunye useUSA. Oyedwa bahlala laye ulebhizimusi lakhe. Indodana yakhe encane yadhluza eminyakeni emibili edlulileyo ngemva kokuba sengozini yemota.

Kusukela ku1946 - 1955 ubaba u Ndhlovu wayafundisa eMzingwane Govt School. Ngalesi isikhathi wahlangana lobunzima obukhulu kakhulu empilweni yakhe. Unkosikazi wakhe wagula kakhulu. Esizwa ubuhlungu esiswini. Amadokotela ayesithi kawaboni lutho. Kodwa kwakukhanya ukuthi umuntu uyafuthelwa kakhulu ngoba ubuhlungu babuletha ukububula okukhulu. Abanye abakhokheli bebandla babesithi kadinge izinyanga eyetshaya amathambo ngoba babemtshela ukuthi umkakhe uzakufa. Kodwa yena waqinisela wala wathembela enkosini ukuthi izakumsiza. Ukukholwa kwakhe eNkosini kwamvuzisa. Ngemva kwesikatshana amadokotela abona ukuthi waye lezigaga (gallstones) esiswini. Bamhlinza. Wasila lakhathesi usaphila. Sibona ubuhle bokulalela ilizwi kulabantu ngoba uNdhlovu iNkosi yamvuza. Yezwa imithandazo yakhe.

Ngomnyaka ka1946, wabangumsekeli wesikolo eLozikeyi koBulawayo. Ngesikhathi

esifanayo uMN uSamuel Mlotshwa, wayengomkulu esikolo seLobengula Pry. UMBonisi Moyo ephethe eMzilikazi. Lababobathathu babelesifiso sokuthi kube lendawo yokukhonzela lapha koBulawayo. Babiza uBishop Arther Climenhega eStanly Square bakhulumisana laye ngalesi isikhalazo. Ngemva kwalo umhlangano baqala ukuhlangana esikolo seLobengula eklasini kaMlotshwa. Ngomnyaka ka1958, indlu yokukhonzela yokuqala emabholobheni yakhiwa eMpopoma.

Ngomnyaka ofanayo uNdhlovu wayesengumkhokheli esikolo seNkulumane Pry. Ngo1963, wabuyela ukuyafundisa esikolo sebandla labazalwane eMatopo Mission. Ngo1970, uGeorge Bundy owayengunobhala wezemfundo ebandleni wamcela ukuthi aye eMtshabezi bayeqala izifundo zeF2 Secondary School. Lokhu wayengelaqiniso ukuthi uHulumende wenzelani izikolo ezazingalolu uhlobo. Kodwa wavuma ukuyaqala isikolo lesi.

Ngalesi isikhathi elizweni kwasokuqalile ezombangazwe. Impi yenkululeko yayisiqalile. Ngo1979, uBishop Abel Muzorewa wayesebusa okwesikhathi esifitshane. UNdhlovu waba ngomunye wabameli kuPhalamendi ngaphansi kukaNduna uKayisa Ndiweni. Kusukela ngoSeptember kusiya kuDecember 1979, uNdhlovu wayese London esemhlanganweni weLancaster House owawulungiselela uzibuse weZimbabwe.

Ngomnyaka ka1980 uIddo Khumalo owayengumabhalane wezemfundo wamcela uNdhlovu ukuthi aye eMtshabezi ukuyakhwakha lokuqalisa iSecondary ngemva kwempi. Wahamba kwaqaliswa ukuloba amagama abantwana. Esenza lokhu weyesizwa engakuthakazeleli. Khonapho nje ngalesosikhathi uhulumende wambiza ukuthi ayekuba ngumeli. Kusukela ngo1981 - 1984 waba ngumeli e Senegal.

Ngo1985 waphumula. Basebethenga umhlaba eKensington. Kathesi uyathokoza ukuba lethuba lokuba ezilibazisa ehlanganyela njalo ekhangele izifuyo zakhe. Ngenxa yemizimba esibuthakathaka bobabili kabasanelisi ukuhlanganyela labazalwane ezinkonzweni njengokuthanda kwabo. Kodwa lokhu kakubavaleli ukuthi bakhonze. Balexuku labantu abadala abahlanganyela egaragini lakhe ngamasonto ukuze bakhonze ndawonye. UNdhlovu yena waphenduka ngo1935, wabhabhathizwa ngu mfundisi uSteckley. Umbalo wakhe awuthandayo yiZihlabelelo 23:1.

Nxa uNdhlovu ekhangela ibandla kathtesi kulento eyodwa emthokozisayo. Yikubona inani labobaba ebandleni lezimuli ezintsha ezilandela iNkosi. Uyathakazelela ukubona izimuli zihlezi ndawonye enkonzweni. Yena lomkakhe baba ngabanye abokuqala ukuhlala ndawonye enkonzweni beyimuli. Lokhu kwaqalisa ngo1963 eMatopo. ■

**T**.N.B. NDHLOVU was born in January 1918 at Ntabazinduna. In 1923 his family decided to move to Nkankezi in the Wanezi District. However, they did not arrive in Nkankezi until 1927. They packed up their goods and traveled by oxcart, which is very slow. Therefore, after going a ways they stopped, built a village, plowed the land and raised some crops, then they packed up again and moved on. They did this several times before finally reaching Nkankezi. Soon after arriving there, Ndhlovu's mother gave birth to a son, who they named Canaan. They said they had finally arrived in Canaan land.

Ndhlovu went to school at Nkankezi from Sub A though Std 1. In 1931 he was sent to Matopo Mission. At this time new textbooks were introduced so he was put back into Sub B. Being a

bright student he was soon at the top of his class. When he finished Std 2 he went straight into Std 4 because of his good work. After Std 4 he began the teachers' training course at Matopo.

During his time at Matopo, a lion was destroying cattle at Gwalinka Dube's village. Missionary L. B. Steckley took some meat and poisoned it and put it out for the lion. Gwalinka came to say the meat had all been eaten. Steckley, with some students from the mission including Ndhlovu, went to find the lion that they assumed would be dead from the poison. After following the spoor for a time, they came to a place where the lion had vomited up all the meat. The dogs were ahead of them and soon they heard the lion roar in the bushes. Steckley had a gun but they all turned around and ran back to the mission. Ndhlovu said he can still see Steckley running over



the hills. This was just shortly after Myron Taylor had been killed by a lion at Sikalongo and this was fresh in their minds.

In 1936, after finishing two years of teachers' training at Matopo, he was sent by the church to Tiger Kloof in South Africa for the 3-year teachers' training course. In 1940 he returned to Matopo to teach and paid back the money the church had spent in sending him to South Africa. In 1943 he went to teach at Waddilove.

Ndhlovu had a good friend, Maphendula Moyo, who he used to go and visit at Mtshabezi. Maphendula had married Ida Bhunu Ncube. She had a younger sister, Thema. Ndhlovu fell in love with her and they were married in 1946. To this union was born eight children (four boys and four girls). There was one set of twins. Today three sons are in Vancouver, Canada, two daughters are in the UK, and one in the USA. One daughter lives with the Ndhlovus and runs her own cleaning business. The youngest son died two years ago from a blood clot that resulted from not being given the proper medication after surgery for a broken leg he had sustained in a car accident.

From 1946 to 1955 Ndhlovu taught at Mzingwane Government School. It was during the time there that Ndhlovu faced one of his greatest challenges. His wife became very ill and had severe abdominal pains. The doctors examined her and said there was nothing wrong, yet the pain was so bad that at times she would cry out in pain. Some of the church leaders saw her and said she was dying. They told Ndhlovu that he should go to the traditional healers and 'tshaya amathambo' to see what or who was causing her problem. Ndhlovu believed God would do something and he said "No" to the leaders and was adamant that he would not consult witch doctors. After a time she was taken to a hospital in Bulawayo where the doctors realized she had gallstones. They operated and removed them and she returned to good health. Ndhlovu stood firm in his convictions and God rewarded him.

In 1956 Ndhlovu was made deputy head of Losikeyi Primary School in Nguboyenja in Bulawayo. At the same time Samuel Mlotshwa was headmaster at Lobengula Primary and Mbonisi Moyo was the head at Mzilikazi Primary. These three men longed for a Brethren in Christ church in which to worship. They called Bishop Arthur Climenhaga to a meeting in a small church near Stanley Square and asked for a church. As a result

services were started at Lobengula Primary in Mlotshwa's classroom. In 1958 the first urban Brethren in Christ church, Mpopoma, was built.

In 1958 Ndhlovu was head of Nkulumane Primary School and in 1963 he moved back to teach for the Brethren in Christ Church at Matopo Mission. In 1970 George Bundy, Education Secretary of the BIC, asked him to go to Mtshabezi and start the new F2 Secondary School. Ndhlovu was not sure the government was making the right move in starting these schools with a more vocational bias, but he accepted the request of the church and started the school.

At this point in the history of the country, political fever was running high. The war for independence was being waged. In 1979 Bishop Abel Muzorerwa came into power for a short time. Ndhlovu was a Member of Parliament under Chief Kayisa Ndiweni. From September to December of that year, Ndhlovu was in London attending the Lancaster House meetings and working on the settlement for independence.

In 1980 Iddo Khumalo, BIC Education Secretary, asked Ndhlovu to go to Mtshabezi to rebuild and start up the secondary school now that the war was over. He went and started writing down names of students, etc., but felt it was not something he could do. At that time the government also called him to prepare for diplomatic service. From 1981 to 1984 he served as ambassador in Senegal.

In 1985 Ndhlovu retired. He and his wife purchased a plot in Kensington and moved there. Ndhlovu enjoys spending his time growing crops and caring for his animals as much as his health allows. Because of poor health on the part of both he and his wife, they cannot attend church as they would like. But that does not keep them from worshipping the Lord. There is a group of older people who meet in Ndhlovu's garage on Sunday to worship God together. Ndhlovu accepted the Lord in 1934 and was baptized by L. B. Steckley in 1935. His favourite verse has always been Psa. 23:1.

As Ndhlovu looks at the church today, there is one thing in particular that makes him very happy. He is pleased with all the men he sees in church today and that young families seem to be following the Lord together. Ndhlovu likes to see families sitting together in church. He and his wife were one of the first couples to part from the tradition of men on one side and women on the other side of the church. In 1963 at Matopo they began sitting together. ■



**Lydia  
Mafu  
Khumalo**

Umama uLydia Mafu wazalwa ngomnyaka ka1931 eMawaza eGwanda. Wazalelwa esithenjini. Kubazali bakhe bobabili unina nguyez owaphenduka engakabhubhi. ULydia wakhulela komalumakhe uSima Maduma. Ngapha wathola ukuthi loba umalume yayengakholwa wayevuma ukuthi inkonzo zenzelwe emzini wakhe. Kwaba yilo ithuba umama alizwa khona ilizwi wazinikela eNkosini. Kwathi phakathi komnyaka ka1940

wabhaphathizwa ngumfundisi N.Dlodlo eMayezane.

Waqala izifundo zakhe eSizeze. Wasuka waya eMayezane kuST3. Ngo 1948 waya eHope Fountain kuStd 4. Ezinye zezifundo azithola lapha ngezaziqondana lemihlango yabomama. Lezi izifundo zamsiza kakhulu empilweni yakhe esethethwe nguMfundisi.

Elapha esikolweni wabona obaba ababili uMlotshwa uSamuel lo Kumalo uPhilemoni sebethunywe ngubaba UManhlenhle Khumalo. Babezocela ukuthi uLydia abe ngumkaKhumalo njengoba umkakhe wayesebhubhile. Ngenxa yalokhu uLydia wathsiya isikolo eleminyaka engamatshumi latshiyangalolunye (19) wayakwenda koKhumalo. Lapha wafica abantwana enye yamantombazana yayilingana laye. Abanengi babebadala kulaye.

UNkulunkulu wambusisa ngabantwana abayisikhombisa. Abathathu badlula bengakafiki iminyaka emihlanu. Indodana eyodwa yabhubha isikhulile. Yatshiya abantwana abathathu. Okwakhathesi amadodana amathathu ayaphila.

Njengomntwana owakhuliswa komalume kwakusenza abengumuntu olesizungu. Kodwa

**I**N 1931 AT MAWAZA in Gwanda South, Lydia Mafu was born. She was born into a polygamist family. Her father never went to church but her mother repented a few years before she died. Lydia was raised in the home of an uncle, Sima Maduma. This man was not a Christian but he allowed services to be held in his home. It was while living with this family and attending these services that Lydia heard the gospel story and gave her heart to the Lord. She was later baptized in the mid-1940s by Rev. N. Dlodlo at Mayezane.

Lydia started her schooling at Sizeze. She changed to Mayezane for Std 3. In 1948 she was sent to Hope Fountain for Std 4. While at Hope Fountain she was introduced to women's meetings

in the church. This would be a help to her later in life.

While Lydia was at Hope Fountain, Philemon Kumalo and Samuel Mlotshwa came to visit her. Rev. Manhlenhle Khumalo had sent them. Khumalo's wife, who was Lydia's aunt, had passed away sometime previously. Khumalo was looking for a wife so he sent these two men to begin the courtship negotiations.

Lydia left school at the age of 19 to become Khumalo's wife. Khumalo already had a family and the one daughter was the same age as Lydia. Most of the children were older than her but some were younger. Mrs. Khumalo gave birth to seven children herself. Three died before reaching the

esengumkristu kwamenza waba lethuba elihle lokufunda ilizwi. Kulapho ayethola khona ukuqina, ukududuzeka njalo lokulaywa. Ubaba uKhumalo wayemqinisa laye ukuthi abale nsukuzonke. Lokhu kwamakha kakhulu esikristwini.

Imfundiso yeHope Fountain yamsiza kakhulu. Njengomkhokheli zasezisenza awenze kuhle umsebenzi. UBishop Climanhaga wezwa ngalo umsebenzi omuhle esebenza labomama wakunanzelele ukuthi kuqakatheke kakhulu kubomama. Ngobuhle eyebubonile uBishop wathembisa ukutshela ibandla phetsheya eMelika.

Kwesinye isikhathi waba lephupho le unifomu yabomama wayebona beqoke okumhlophe lokumnyama. Leliphupho selibonile sekuyikho kanye osekusenzakala ebandleni.

Eminyakeni eminengi umbhalo wakhe

awuthandayo utholakala ku Amahubo 23:1. Njalo uthanda ingoma kaMary ngemva kokuba wayesekehethiwe ukuthi abe ngumama KaJesu. Lokhu kwenza adumise iNkosi ngalokhu okwenzakalayo empilweni yakhe.

Ngemva kokudlula kukababa uKhumalo, umama wacelwa ukuthi aphaathe ibandla leMbembesi. Lokhu kazange akuthathe kuhle. Wayecabanga ukuthi bafuna nje ukumlahla. Kodwa ebuthongweni bakhe waphupa ebuzwa ukuthi njengoba esala umsebenzi uzakwenzani ukuze asebenzele iNkosi. Wathi ephaphama waphenduka wavuma ukuthi aphaathe ibandla leMbembesi.

Nanka amazwi alawo kithi njengebandla lamhla "Kuginisekile, Kasethuleni phezu kwakwe izinkathazo zethu zonke, ngoba uNkulunkulu uyasikhathalela." Yena njengomfelokazi ongasebenziyo usekubonile uNkulunkulu emkhathalela. ■

---

age of five. One son reached manhood and died leaving three children. Three of Mrs. Khumalo's sons still live.

Because Mrs. Khumalo was raised in a home other than her own, she often felt like an orphan. After becoming a Christian, she turned to her Bible where she found strength and comfort. After marriage she said it was like a training period. Khumalo was very diligent to see that she read a chapter from the Bible each day. He asked her each day if she had done her reading. This helped her much in her spiritual growth.

Being married to a minister put Mrs. Khumalo into a leadership role in the church. Then she called upon her knowledge of the women's meetings at Hope Fountain. Bishop Arthur Climenhaga heard of her work with the women and interviewed her to find out more about it. He was convinced of the value of work among the women and promised to tell the church in America about this work. At one time she had a dream that the church women would have a uniform. In her dream the uniform was black and white like the Brethren in Christ women use today.

Even in her retirement years, Mrs. Khumalo is

working for the Lord. She is very active in the women's meetings at Shamba Church.

Recently Mrs. Khumalo was not feeling well. She asked the Lord "Why? Am I not doing Your work?" After prayer the Lord touched her and she is much better.

Through the years her favourite passages of Scripture has been Psa. 23:1 and Mary's song after she has been chosen to be the mother of Christ, and she says she magnifies the Lord for all he has done.

After the death of Khumalo, the church asked Mrs. Khumalo to pastor the Mbembesi Church. This request did not go down well with her. She thought they were just trying to get rid of her. Then she had a dream in which she was asked how she would serve the Lord since she was refusing the new assignment. When she woke up she made a confession and accepted the assignment of pastoring Mbembesi Church.

Mrs. Khumalo has these words for the church, "It is true, 'Cast your care upon him and he will care for you.'" Even as an unemployed widow, she has proved that God does provide. ■



## Tinarwo Guveya Mususa

Tinarwo Guveya Mususa akaberekwa munaGunyana gore ra 1925, mudunhu rokwaNhende. Anobva mumuzinda waishe Mangwende. Baba vake vainzi Guveya mai vari Makaniwa. Aiva nehanzvadzi ina uye madzikoma matatu. Panguva ino angovanehanzvadzi mbiri nemukoma umwe varikurarama. Vabereki vese vakashaya, baba vake muna 1939 uye amai vake muna 1963.

Mai vake vakanga varimuKristu. Vaienda kusangano reChurch of Christ. Tinarwo akakurira musangano iri. Mugore ra1962 akaroorwa (mukadzi) mudzimai anonzi Akusiriya. Vakabatanidzwa naMfundisi Mhanga we Church of Christ yekuChipinge. Mwari vakavakomborera nevana vashanu, vakomana vairi nevasikana vatatu. Mumwe musikana akashaya. Vaviri vakaroorwa. Mwanakomana wavo Cosmas akaroorwa uye wekupedzisira achangopedza zvidzidzo zvake zve Olevel.

### Dzidzo ne Basa

Mususa akatanga kuenda kuchikoro mugore ra 1939 paMutize Primary Akazoenda kundodzidza paMurehwa Mision. Kubva rugwaro rwekutanga kusvika rwechena. Rwechishanu akazoita paNhowe Mission. Apedza rugwaro rwechshanu akazondodzidzisa kwegore rimwe paDopa Ndowe primary. Mushure maizvozvo akazoshanda muchitoro paPfungwe kwamakore matatu. Muna 1955 akaenda kuNorthern Rhodesia yava Zambia ikozvino. Muna 1958 akadzoka kuRhodesia isati yavaZimbabwe akadzokera kuZambia muna1960 mushure mokunge Zimbabwe yawana kuzvitonga kuzere akadzoka achiti kuZambia muChoma akanga achishandira pamugodhi unonzi Ngoma Coal Mine muna 1963-1964.

### Kutendeuka

Nekuda kwekuti amai vake vaive muKristu zvaive nyore kuti anzwe nezveshoko uye kuti aende kunonamata. Ava namakore makumi maviri (Muna 1945) akabhabhatidzwa paNhowe Mission musangano re Church of

Christ. Panguva yaakanga achishanda paNgome Mine akatanga kusanganira nevatendi veBrethren In Christ. Sangano rake rakange ririkure kuti aenderere mberi kusvikira azogamuchirwa musangano re Brethren In Christ Church naMfundisi Mudenda.

Muna 1970 Bishop Frank Kipe vakamupa mukana wokuti adzidze paSikalonga Bible School. Pachikoro apa akasangana nemhuridzokwa Holland nedzokwa Longnecker. Mushure mokupedza zvidzidzo zvake akatanga kuzadzikisa zvaakanga akananga. Pakusungunuka kweZimbabwe akadzoka kubva kuZambia akazogara kwaMurehwa. Achitaura nezveshoko raMwari pamusha wega-wega nekuda kwechishuvo chekuti sangano reBrethren In Christ rizikanwe uye rikure. Izvi zvakatambirwa nevazhinji. Vakakoka Mfundisi E Chidziva naMudhikana C Moyo kuti vauye vavabatsire. Nanhasi unosangano ririkukura kwa Mutoko. Nhasi vaMususa vakazorora vachiyeva basa ravakaita. Tinotenda Mwari nekuvapa musengwa wekuperidza nekudzidzisa. Hatiitei zvimwe kuti basa raMwari rienderere mberi nekukura. ■

---

**T**INARARO GUYEYA MUSUSA was born in September 1925 in Nhende village. He comes from Mrehwa District under chief Mangwende. His father was Guveya, his mother Makaniwa. He had three brothers and four sisters. At present only two sisters and one brother are surviving. Both parents have passed away, his father in 1939 and his mother in 1963.

His mother was a Christian. She worshipped at the Church of Christ. Tinararo grew in this church. In 1962 he was married to Akusiriya. His marriage was officiated by Rev Mhanga from Chipinge Church of Christ. The Lord blesses them with five children, two boys and three girls. One daughter has since passed away. Two are married. His son Cosmas is married and the youngest has just completed his O levels.

### Education and Employment

Mususa started going to school in 1939 and attended Mutize Primary. Then he went to

Murehwa Mission from Standard one up to four. He moved to Nhowe Mission for Standard five. After Standard five he taught for one year at Dapa Ndowe Primary. Later he worked in a store at Umpfugwe for three years. In 1955 he went to then Northern Rhodesia, now known as Zambia. In 1958 he came back to Zimbabwe but later went back to Zambia in 1960. After Zimbabwe's independence, he came back. While in Zambia in Choma he was employed by Ngoma Coal Mine between 1963-64.

## Conversion

With the background of his Christian mother, he had an advantage of hearing and going to church with his mother. Thus at the age of twenty (in 1945), he was baptised at Nhowe Mission in the Church of Christ denomination. In Zambia, at the time when he was working at Ngome Mine, he started fellowshiping with Brethren in Christ members. His church was very far at Kalome District.

Brethren in Christ teachings were appealing to him. This made him continue and was later received into fellowship by Rev. Mudenda.

In 1970 Bishop Frank Kipe accorded him the opportunity to study at Sikalonga Bible School. At the school he met the Holland and Longnecker families. After his training he was actively involved in fulfilling the Great Commission. At Zimbabwe's independence, he came back from Zambia and settled at Murewa. He presented the gospel from door to door with the intention of establishing Brethren in Christ congregations. The response was positive. He invited Rev. E. Chidziva and Deacon C. Moyo to come and help him. Up to today, the church in Mutoko is growing. Today, Mususa is retired but enjoys the fruits of his first efforts. We thank the Lord for giving him the burden to preach and teach. Let us all take this challenge and see the work of the Lord growing. ■

The Lord preserves the faithful . . .

## Impilo ka Mama uMrs Neddie Dlodlo uMaKhumalo



Ugogo uMafu wafundisa wazama waqondisa imuli yakhe ukumazi uJesu njengoMsindisi. Njalo wabafundisa ukukhula lokuphila entangeni entsha. Le yaba yinsiko lapha uMaKhumalo akhela khona.

Esekhulile waqala ukuya esikolo eShamba. Lapha waqala kuSub A waze wafika kuStd. 3. Ngomnyaka ka1947 waya eMtshabezi Mission wenza uStd. 4 kusiya ku6. Ngokuhlupha kwezimali kasaqhubekanga ngokufunda kodwa wayafundisa. Ngo1950 wafundisa eGwatemba. Wasuka waya eLufuse ngo1952 okweminyaka emithathu. Ngemva kwalokhu wazimisela ukuthi abuyele esikolo. NgoZibandlela ngo1955 waya eMatopo Mission. Lapha ayafundela khona ezokubalisa. Waqeda ngo1956. Ngomnyaka olandelayo 1957 wafundisa eMatopo Primary.

EMatopo kulapho ahlngana lejaha iNkosi eyayimlungisele lona uJonathan Dlodlo. Wayehlala khona eMatopo kodwa efundisa eNsezi. NgoAugust 1958 batshada. Kusukule lapha impilo yakhe yaguquka. Njengoba ubaba uDlodlo wayengumbalisi njalo engomKhulu esikholo njalo enguye umphathi Ebandleni (pastor). Kwakungelula ukukuhlanganisa lokhu

UmaKhumalo wazalelwa eShamba phansi kweWanezi Mission ngomnyaka ka1935. Wazalwa nguMdinwa Khumalo owayethethe intombi yakoMafu. Ubaba uKhumalo wasebenza ebandleni njengoMvangeli. Bazalwa baba yisikhombisa amantombazana amahlanu lamajaha ambili. Umama uNeddie ngowesibili ngokuzalwa ngekhaya.

kodwa umama ngokunanzella isiswelo sokufunda wayebuza kubomama abadala. Lokhu kwamenza wazuza izifundo zempilo ezamsiza zamakha zamlungiselela umsebenzi omkhulu owawuphambi kwabo.

Belokhu beseNsezi babusiswa ngabantwana abathathu uPheli loSiboniso loNhlanhla. Ekupheleni komnyaka ka1962 ngokuzwa ubizo basuka eNsezi baya eWanezi Bible School. Ubaba wayafunda umama wayefundisa e Shamba Primary. Ngemva kwemnyaka emibili ubaba uDlodlo waqeda. Ngo1965 bamcela ukuthi afundise eBible School. Bahlala eWanezi okweminyaka emihlanu. Baphinda babusiswa ngabantwana abathathu uEunice loJephta loAbigail.

Phakathi komnyaka ka1969 isikolo seBhayibhili sasuka eWanezi saya eMtshabezi. Umama bamcela ukuthiancedise okwesikhatshana ukufundisa eBible School. Sebetholile abanye ababalisi umama wafundisa ngeprimary. Phakathi kwalomnyaka uBaba wakhethwa ukuthi abe ngumbonisi esiqintini seGwayi. Baqalisa lo umsebenzi ngo1970.

Lo umsebenzi wawungasafani wawuswela ukuthi babebonkeancedisane lobaba izikhathi ezinengi. Kwaqalisa kwabanzima ukukuhlanganisa lokhu. Ukuba ngumama ukuba ngumbalisi lokuba yinkosikazi kambonisi. Kwamhlupha kakhulu wacela ukuthi iNkosi imehlukandisele kuhle imisebenzi le. Kulo umtshikatshika wathola isiqiniseko kuIsaya 40:30 lo 31. Kuze kube lalamhla lo umbalo ulokhu umsiza, umphathisa ezintweni zonke wafunda ukweyama kuJesu sonke isikhathi.

Namhla nxa umama ekhangela emva uyabonga ukuthi konke wakwenza ngoKristu owayemqinisa. Wafundisa abantwana wancedisa uDlodlo ukwenza umsebenzi

weNkosi. Njalo ebungcithshini bakhe njengombalisi wenza kuhle.

Basephumula babusisa ngendodana uKhumbulani. Bahlala ke kwaze kwaba ngumnyaka ka1977. Lapha bahlangana lobunzima obunengi ngesikhathi semp. Phakahti kobunzima isandla sikaNkulunkulu sasibonakala.

Impi isizaphela basuka bayasebenza eMatopo Mission ngomnyaka ka1979 lo 80. Ngomnyaka ka 1981 lo 1991 bayasebenza eMtshabezi. Ubaba uDlodlo waze waphumula emsebenzini wobubonisi.

NgoSeptember 1992 ubaba wayasebenza eBible School kwaze kwaba ngo1994. Lapho iNkosi yambiza ukuthi aye ekuphumuleni.

Loba kwakungelula ngemva kokutshiywa ngubaba umama waqhubeka wafundisa eMtshabezi Primary kwaze kwaba ngumnyaka ka2000. Wasephumula ekufundiseni.

Kathesi eseziphumulela uthola izifundo ezinengi ezwela eNkosini. Ulamathuba amahle awokubala ilizwi lokuthandaza. Kathesi uzuza ithuba elihle ayengalizuzi esafundisa.

Kulezi insuku iNkosi imuphe umbalo okuZihlabelelo 92:12 lo 14. Umbono wakhe lesifiso sakhe yikuhlala aqhubeke esetshenziswa libandla njalo aqhubeke egxilele kuJesu.

Kumnandi kangakanani ukuphila uyisebenzele iNkosi. Uze ubelesibusiso sokubona abantwana bakho owabasizayo eNkosini bekhula labo babe ngomama labobaba.

Siyabonga umsebenzi omuhle lokusebenza ngokuthembeka Lamhlanje lathi esisakhulayo asiboneni lesisibonelo esihle sisilandele. ■

---

**N**EDDIE KHUMALO DLODLO was born at Shamba near Wanezi Mission in 1935. Her parents were Mdinwa Khumalo and Mafu. Her father worked for the church as an evangelist. She was the second oldest in the family of seven (5 girls and 2 boys). She grew up in a Christian environment, with her mother making it a point to lead the children in accepting Jesus as their

personal saviour while they were young, and nurturing them throughout their childhood.

She went to Shamba School for sub A to Standard 3. In 1947 she went to Mtshabezi Mission to do Standards 4 to 6. Being under financial pressure, she had to join the teaching field because she qualified to do so at the time. She started teaching in 1950 at Gwatemba. In 1952 she went to



teach at Lufuse for three years. Then she decided to go back to school. In January 1955 she went to Matopo for teacher training, which she completed in 1956. In January 1957 she was assigned to teach at Matopo Primary School.

While at Matopo she met Jonathan Dlodlo, whose home was at Matopo. At the time he was headmaster at Nsezi School. They were married in August 1958. In January 1959 she joined her husband at Nsezi. Here he was a teacher and headmaster. He was also pastor of a congregation, one of the strong and growing congregations in the Matopo district. A challenge began for her as a young pastor's wife. However, God was with her. She consulted with elderly women in the congregation and they taught her how to go about her new responsibility and supported her in her work. She was able to teach and carry out her new duties at the same time.

While at Nsezi, the Lord blessed them with three children: two girls and a boy (Pheli, Siboniso, and Nhlanhla). During the year 1962 her husband felt called to go to Bible School. They decided to leave Nsezi and go to Wanezi. He would be in school while she taught at Shamba School where she had been born and educated. In December 1962 they moved to Wanezi.

In January 1963 he joined the students at Wanezi Bible School while Neddie cycled to Shamba School to teach. He completed his Bible course in two years and then was asked to join the staff at the Bible School, which he accepted. That meant staying on at Wanezi. They were at Wanezi for five years, until the school was moved to Mtshabezi where it is now known as Ekuphileni Bible Institute.

While they were living at Wanezi, they were blessed with another three children: Eunice, Jephtha, and Abigail. And during the last two years at Wanezi, Jonathan was assigned as pastor and Neddie moved from Shamba School to Malole School.

In the middle of 1969 they moved to Mtshabezi with the Bible School. During this time she did not teach school, but was asked to teach temporarily at EBI while they found a permanent teacher. At the end of this year is when a greater challenge came into her life. Her husband was called to the Lord's service as an overseer for the Gwaai District. They prayed about this noble calling. In the end they

accepted the call, trusting the Lord who had called them.

In the beginning of 1970 they moved to Phumula Mission. Jonathan started on his new work and Neddie went back to teaching. She discovered that his work at that time demanded more of her, unlike the times at Nsezi and Wanezi where she was a pastor's wife. On Sundays she had to go out with him to make herself available to the people, especially the women and their leaders. She had to organize women's meetings in the district. And she found that he needed more of her time in his office as helpmeet and adviser. Her professional work where she was employed full-time in teaching also demanded all of her. And her housework as mother and wife called her. While they were at Phumula, the Lord blessed them with another son, Khumbulani.

She says, "I never met such a challenge in life. I thought, 'Life is a struggle; I should fight on.' That is what I told myself. The Lord gave me a verse which has been the backbone of all my challenges: Isaiah 40:30-31. I read the Scripture, I recited it, and I sang it all the year's I was in the Lord's field. Even today it still sustains me. I learned to trust the Lord to help me to do my best in every task before me. I did not want to sacrifice the Lord's work for my profession, nor my profession for the Lord's work. I did not want to sacrifice my family life for the other two. I asked the Lord to make me as fair as He could so that I would share my time fairly."

She continues, "When looking back on my life, I do not regret anything. As a wife and Jonathan's life companion, I did my best. I helped him to accomplish what God had called him for. As a mother of seven children, I did everything a good mother would have done. In the first place I taught each one of them the ways of the Lord. I gave each of them the best education I could afford. In personal character I did my best. In my profession I was counted among the best teachers of my day. I was never found wanting in any area of my job. I

---

## **Answers to "Dem Bones"**

(p. 19)

*1. The jawbone of an ass (Judges 15:15); 2. Saul's and his sons' (1 Samuel 31:11-13); 3. Eve (Genesis 2:21-22); 4. Jesus (John 19:33, 36); 5. Ezekiel (37:1-14); 6. Josiah (2 Kings 23:16); 7. Elisha's (2 Kings 13:20-21); 8. Joseph (Joshua 24:32); 9. Psalm 22 (v. 17).*

tried my best to meet the deadlines in all my school work.”

Jonathan and Neddie started their work at Phumula Mission, Gwaai, in 1970. In 1977, because of the war of liberation, they moved to Bulawayo. In 1979-1980 they moved to Matopo Mission, and from 1981-1991 they worked at Mtshabezi Mission. Wherever they lived, she taught Primary School. In September 1992 they moved to EBI where her husband worked until 1994, when the Lord called him.

Neddie notes, “Since life had to go on without him, I continued teaching at Mtshabezi. Thanks to the EBI staff who gave me accommodation all the years thereafter until I retired in January 2000.”

“In all the years we spent working for the Church, we took advantage of fringe benefits given us by the Church, for example, fields/gardens, keeping chickens and cattle. I worked very hard in my fields and gardens. Whenever there were good rains we had plenty of food. Thanks to the Church

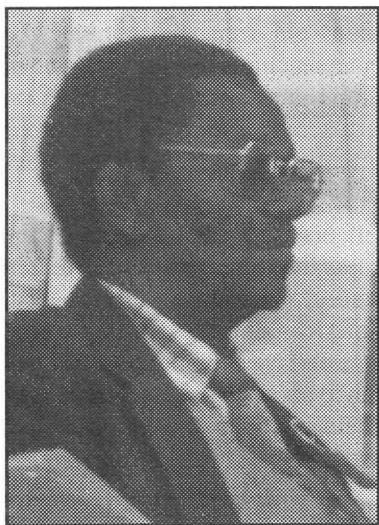
for such benefits. I think there are fringe benefits to fit Church workers living in urban areas.”

“After retirement, the Lord continues to teach me great things. I have plenty of time to be alone with God — one thing that I missed during my working years. I am experiencing a new life with my Lord. Spending hours with him in bible study and prayer for His Church, work, country, and my family. I am not in a hurry. I can communicate with my brethren and sisters. This way I have felt the love of God in other people. This way I get that feeling of being loved and I am secure.”

“Of late, the Lord has given me a text of my last days in Psalm 92:12-14. As long as I live, I am available to the Lord and the Church. I am planted in the house of the Lord. I want to flourish in the courts of our God. I want to bring forth fruit in old age.”

“God bless you.”

#### The Lord preserves the faithful . . .



**Leslie  
Khumalo**

UMnu. Leslie Khumalo wazalwa ngoMpalakazi emnyakeni ka1927 mhla ziku23. UKhumalo wazalelwa eWanezi Mission ezalwa nguMfundisi uManhlenhle Khumalo. UKhumalo uthethe-ke ngomnyaka ka1963 wabusiwa-ke ngabantwana abane labazukulu abane njalo. Okwakhathesi yena lenkosikazi yakhe besekhuphumuleni kanjalo

bachitha isikhathi sabo besebenza kusivande sabo lokwenza nje eminye imisetshenzanyana yangekhaya.

Umnu. Khumalo wenze iP.T.L. yakhe eMatopo Mission anduba aye eTiger Kloof eCape Town. Uphethe-ke izicoco ezilandelayo eseB.Z. leseU.E.D. azithola eRhodes University. Wabuye wathola iB.E.D. kuUNISA.

UKhumalo wachitha isikhathi sakhe esinengi ekufundiseni. Wafundisa eGwatemba leMtshabezi Primary School. Uke waba njalo ngumbalisi esikoleni sababalisi eMtshabezi Teacher Training School lapho acina esiba ngusanhloko wokuqala kubensundu ukukhokhela lesisikolo. Emva kwalokho ubenjalo ngumbalisi eGwelo Teacher's College lapho aphinde abakhona ngumsekeli kuMpathi sikolo. Ikholithshi leMutare leleGwanda Zintec ngezinye zezikolo abekhona ngumpathi anduba aye ekuphumuleni. Uthike

ekuyeni kwakhe eMutare awaba yisikhathi esinzima empilweni yakhe yabe iNkosi yamphathisi wanelisa. Ekusukeni kwakhe ekubaliseni ibandla labazalwane lincelile ukuthi abenguManager weMatopo Book Centre.

UKhumalo wabhabhatizwa ngo1940 kanti uNkulunkulu umphathisile ekukholweni kwakhe kuze kube khathesi. Uthi umaHubo 34 ngezinye zezahluko azithanda kakhulu.

Selokhu eye ekuphumuleni, uKhumalo uthi uzizwa ekholisa ekufundiseni izifundo zemuli lokusebenza kuHome and Family Committee yebandla. Ulokukholwa-ke okuqinileyo ekufundisweni kwemuli indlela zeNkosi uthi umntwana okhuluswe ngale indlela kakwazi kweduka endleni yeNkosi loba esefunde okukanganani. Enye yezinto

iNkosi esimfundise saba yikuthi esikathini zobunzima kumele akhuleke ngamandla.

Aluba ebuka ibandla esiya emva uKhumalo ukhumbula ngesikhathi ibandla labazalwana liphitha amandla okuziphatha umsebenzi libandla leMelika uthike lokhu lwaba inyathelo elihle okusamele lilondolozwe ukuveza ubudala bebandla phezu kwakho konke kuveze isibonelo esihle sevangeli esalamukelayo.

Nanka amazwi kaKhumalo kubandla ngamafitshane

- Ibandla alingalahli ukufundisa ngezibonelo impilo.
- Ibandla aliphatheke emizameni yokuletha ukuthula ezweni lakithi kanti liqine ekukhulekeni. ■

---

**M**R. LESLIE KHUMALO was born on 23 December 1927 at Wanezi Mission. He is a son of the late Rev. Manhlehle Khumalo. Khumalo was married in 1963 and has four children and four grandchildren. He is now retired and he and his wife enjoy working on their farm and keeping busy around home.

Mr. Khumalo attended P.T.L. at Matopo Mission. Later he also trained at Tiger Kloof in Capetown. He holds a B.A. and a U.E.D. from Rhodes University. He attained his B.E.D. through UNISA.

Working in the field of education has taken up most of Mr. Khumalo's life. He taught at Gwatemba and Mtshabezi Primary Schools. He served as a lecturer at Mtshabezi Teacher Training School and later became the first African principal of that institution which he says was a big challenge in his life. Later he was a lecturer at Gwelo Teachers College and Mkoba Teachers College where he became vice-principal. He was also principal at Mutare Teachers College and then Gwanda Zintec. Being posted to Mutare was a tough time in his life but through it all God saw him through. After retiring from teaching he was called by the church to become General Manager of Matopo Book Centre.

Khumalo was baptized in 1940 and says God has assisted him up to the present time to walk in faith, trusting God for his life. His favourite and most meaningful Scripture has been Psalm 34.

Since retirement one of the things Khumalo has found to be of special interest is to serve on the Home and Family Committee of the church and to work with couples in improving their marriages and home life. Khumalo is a strong believer in families training their children in the ways of the Lord. He says well-grounded children will never be persuaded from their teaching by any amount of pressure or education that they may acquire. One thing God has been teaching him in the last months is that when he is in difficulty, he must pray harder and the Lord will always answer.

As Khumalo reflects back over the life of the church, he remembers the time when the Brethren in Christ administration was entrusted to the local church from the American church. Khumalo says this was a good move and we should work hard and 'cleanly' as a church to show that we have come of age, but above all to be exemplary about the Gospel that we have received.

Mr. Khumalo's words to the church today are short and precise:

- The church must not forsake 'preaching' the Christian life style by example.
- The church should be concerned about issues of peace and pray sincerely about the problems we have in Zimbabwe. ■



## A DIRECT TALK TO CHILDREN

# The right time is now

by Pastor Mqhele Jubane

Hi, boys and girls. Let's all read our new memory verse for this day. The verse is Ecclesiastes 8:5, "Those who obey Him (God) will not be punished. Those who are wise will find a time and a way to do what is right." Repeat the verse again and again. That is how we memorize.

Now, before I explain anything, let me tell you a story about a Grade Six boy named Siphso. Siphso was given homework at school to do and pass it in the following day. When he was home, his mother said to Siphso, "Siphso, if you have any homework to do, the right time to attend to it is now!"

But Siphso thought of his own right time to attend to the homework. It was four o'clock in the afternoon and he thought it is not the right time, so he went out to play.

Late in the evening he felt tired and decided it was not the right time to attend to his homework whilst tired. He then sought to wake up an hour earlier than his usual time the next morning to give himself time to attend to it.

Siphso woke up early the next morning but could not stand the chilly morning, so he went back to sleep. When he woke up later, he did all his morning preparation but had no time for the

homework. He rushed to school but he was not fast enough and he became late again at school.

- What do you think the teacher did to Siphso?
- Do you think Siphso did a right thing by not doing the homework?
- What two things did Siphso do that were not good?

It is like us, young as we are. Some of us might think it is not yet time to love and obey God. But let me tell you — the right time is NOW.

In our Bible memory verse, God promises not to punish those who obey Him. Read the first sentence of our memory verse again. Do not say you are busy doing some other things and that is why you don't pray or go to church.

Read the second sentence of our memory verse again. Good boys and girls always do all things faster so that they can rush early for their Sunday school.

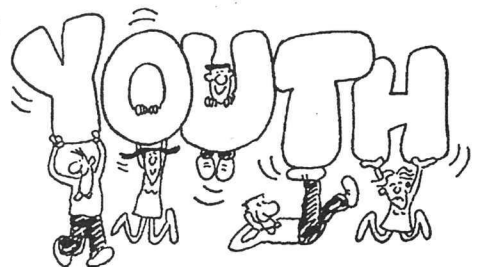
Are you looking for the right time to sing, pray, praise, love, and obey? The right time is NOW!

**Our golden key:** The right time is NOW!

**Our memory verse:** Ecclesiastes 8:5. Remember the verse and learn it well.

### Dem Bones, Dem Bones

1. What weapon did Samson use to kill a thousand men?
2. Whose bones were buried under a tree at Jabesh?
3. Who was made from a single bone?
4. Who was spared having his bones broken because he had already died?
5. Who had a vision of a valley filled with men's dry bones?
6. What saintly king desecrated a pagan altar by burning human bones on it?
7. What prophet's bones had sufficient power to raise another man from the dead?



8. What leader, carefully buried in an Egyptian coffin, had his bones transported out during the Exodus and was buried at Shechem?
9. Which psalm contains a lament that passersby can count the psalmist's bones?

Find the answers on page 16.



Rev. and Mrs. Norman Dewa,  
Matopo District Overseer



Rev. and Mrs. Oscar Manzini,  
Wanezi District Overseer



Rev. and Mrs. Thaddious Moyo,  
Gwayi District Overseer

## Umhlangano Weziqinti

Izigaba zonke bekulungisiwe injongo efananayo njalo lezikhulumi ezifanenago. Nansi injongo yeziqinti: Ukhohlo Olungesuswe Ku Kristu - kwaBasekolose 2: 6-7.

Injongo le yahlukaniswa yaba izigaba ezintathu. Esokuqala sasisithi - Ukhohlo olungesuswe ku Kristu luletha ubunye ebandleni. Kwakukhokelwa nguRev M. Mthunzi. Elandelayo yayisithi Ukhohlo Luletha induduzo ebandleni nguRev E. Ziduli. Okukucina kwakusithi Ukhohlo Luveza ubungcwele ebandleni kwakukhokelwa nguBishop D. Ndlovu.

### Matopo District Council - Shale

Kulo umnyaka isiqinti seyame kusisekelo esikwabase Roma 12:11, lapha uPaul athi kasikhuthaleni singaze sadinwa, sivuthe emoyeni, sikhonze Inkosi. Phakathi kwesikhathi kwabalomhlangano wabakhokheli owangenwa ngabantu abalikhulu elilodwa letshumi (110). Abakhokheli bathi lo umhlangano wabasiza kakhulu. Kwaba labantu abalikhulu lanhlano (105) ababhaphathizwayo.

Uhlelo lwe HIV/AIDS luyaqhubeka eMatopo. Sebanelisile ukuhlomisa abantu abalikhulu letshumi (110). Phakathi kwalaba abalitshumi lanhlano (50) ngabesabelo.

Umbonisi uJ. Moyo usukile eMatopo Mhlaka 19th November 2001. Okwakhathesi kuloMfundisi N. Dewa. Okudanisayo nje yikuthi isiqinti lesi sekube lokuntshontshwa okunengi endlini kambonisi. Bantshontshelwa amakhetheni lenjini lamawindi. Konke lokhu kubiza imali enengi. Asikhulekeleni isizwe sakithi sibelokuguquka.

Sibonga njalo uMfundisi uDickson Moyo ukuthi uqhubile umsebenzi esiqintini seMatopo kwaze kwaba semhlanganweni wezindaba lapha uDewa ethulwa khona phakathi kwesiqinti.

### Wanezi District - Mkwabeni

Phakathi kwenhlupho esiphakathi kwazo kulo umnyaka, umsebenzi uyaghubekayo. Siqhubeka sikuye uNkulunkulu. Simethemba seyame kumbalo oku Amahubo 16:7-9. Siyambonga uNkulunkulu ngomusa wakhe ongaka. Kulo umnyaka kubhathizwe abantu abangu 156. kwemukelwa abangu 19, kwabiselwa abangu 17.

Kumabandla amathathu kwanelisekile ukufundisa abakhokheli. Lezi izifundo zikhanya ziluziso kakhulu. Eminikelweni kukhanya kusiba lobuncgoro lanxa izikwelede zilokhu zikhona.

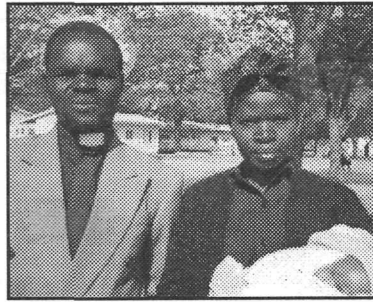
#### Imigomo Yesiqinti

1. Sifisa ukuzuzela kuKristu amadoda angamatshumi amabili (20) lonyaka
2. Sifisa ukuthi sibe lezifundo zokupha ngaphansi kwabaDikoni bonke ukuze silimukise njalo sikhuthaze abantu ukuba baphe ukuze izifiso zethu manqondana lezimali (budget) zigwaliseke.
3. Ukuthi abathsumayeli labadikoni babone ukuthi abantu bonke abangamalunga ebandla bayafundiswa kakhulu okuphathelene lemilandu yabo ebandleni kwezikamoya lasekupheni.
4. Sifisa ukuthi amabandla onke abone ukuthi abaDikoni labaTshumayeli bayahamba emihlanganweni yabo njalo akhathalele indleko zokuhamba kwabo.
5. Sifisa ukuthi bonke abaphathi babe laboTimothi babo
6. Sifisa ukuthi abatsahumayeli bonke bahlangane ndawonye baxoxe ngomsebenzi wabo njalo baqinise ubudlelwano.

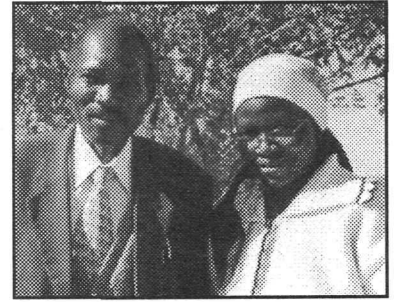
Abantu abadlula amakhulu amabili (200) bangena umhlangano wezindaba. Ekupheni kwaba yimali eyedlula inkulungwane eziyisithupha (\$6 000.00)



Pastor and Mrs. Sinda Ngulube,  
Urban District Overseer



Rev. and Mrs. Mkhululi Mthunzi,  
Phumula District Overseer



Rev. and Mrs. Elliot Ziduli,  
Mtshabezi District Overseer

## Mtshabezi District - Mkwidzi

### Umbiko Wesiqinti

Lonyaka kubhabhathizwe abantu abalikhulu elilamatshumi ayisikhombisa lanye (171). Kwabuyiselwa abayisithupha (6). Kwemukelwa abane (4). Sibonga Inkosi ukuthi isisizile sagola amadoda alitshumi lane (14). Saphosa sawufinyelela umgomo wethu owamatshumi amahlanu (15).

Kubelemihlangano yabakhokheli emine. Sithokozile ngenani. Lidlulile elomnyaka ophelileyo. Imihlangano le, yenzelwa eSitezi leGwanda leShake leMashumba. Kwabalabantu abangamakhulu amabili lamamatshumi amahlanu (250) ezifundweni lezi. Lokhu kuyasitshengisa ukuthi kukhona ukukhuthala ezifundweni. Okwadanisayo nje yikuthi kweze E.B.I. kwaba labakhokheli abangamatshumi amabili lanye (21) kuphela. Siyakhuthaza ke ukuthi asibuyeni sizohlonyiswa.

Kuhlanyelwe amabandla amathathu eMaphane leWestnicholson leShake II. Inkamba zonke zanelisa ukuhlanguana. Kuthe obaba bonke eZimbabwe jikelele bazohlanguana eMission. Kwaba lithuba elihle obaba bendawonye.

## Gwayi District - Lwendulo

Umbonisi lemuli bayabonga uNkulunkulu lezigaba zonke zabakhokheli ekuqhubeni umsebenzi kulesi isiqinti.

Kubhabhathizwe abantu abangu 253 kwamukela 8 kwabiselwa 11. Imvuselelo ziqhubeka kuhle esiqintini. Njalo ezifundweni zabakhokheli kwabakhona ukuthakazelela. Sitsho lokho ngoba kwanelisa ukuthi abantu abangu 224 bahlonyiswe.

Inkonzo zabomama labobaba labatsha ziyaqhubeka kuhle. Isiqinti siyakhuthaza kakhulu obaba ukuthi bathakazelele ukuya emihlanganweni. Silokubonga kakhulu

kunhlanganiso lakulabo abapha usizo kulesisiqinti.

Imigomo ka2002-2003

- 1) Kukhangelelwe ukuhlanyela amabandla amabili
- 2) Ukuvuselela amabandla
- 3) Ukwakha izindlu zokukhonzela ezimbili
- 4) Ukuzuza amadoda alitshumi lambili (12)

## Urban District Council - Bulawayo Central

Isiqinti sedolobheni sanelisile ukuhlanyela amabandla amabili eMahatshula leChegut. EMutoko kulendawo ezintathu ezingakhuliswa (preaching point) koBulawayo. INkulumane layo isiqalile eSizinda.

Isiqinti sanelisa ukuba lokuhlonyisa kwabakhokheli kabili. Njalo siyathokoza ngabethu asebeqedile eTCZ labaqhubeka befunda.

Imihlangano yabatsha iyaqhubeka njalo bakhuthele. Kuyasweleka ukubasiza sibancedise ngoba yibo abakhokheli bethu kusasa.

Inhlelo zemizi lemuli ziyaqhubeka. Njalo inhlelo zeAids ziyaqhubeka kakhulu edolobheni lakoBulawayo.

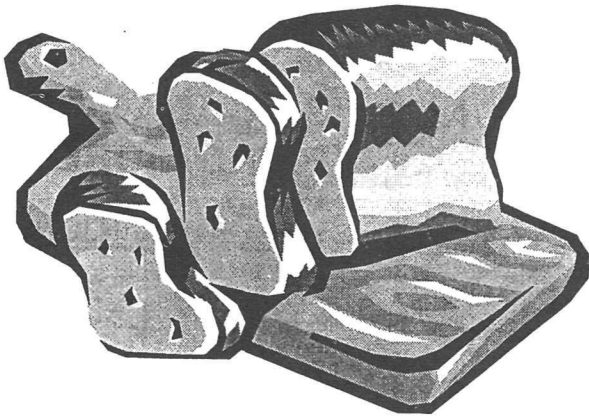
Kuyakhutazwa amabandla amanengi ukuthi kawalethe ama20% awo esikwameni sebandla

Isibongo esikhulu kini Bazalwane ngokusiza indlu yakoSibindi umama usevela eSouth Africa kuoperation.

Imigomo

- 1) Ukuthi isiqinti sehlukaniswe
- 2) Ukwenza isikwama sokwakha njalo kube leKhomithi ezakhangela lokhu
- 3) Amabandla ananzelele abafundisi babo njalo abafundisi bazihlomise
- 4) Kuphindwe kukhangelwe ukuyahlanyela amabandla eChegut leMutoko.





# UKUDLA KWANSUKU ZONKE

## NgoSeptemba

1. Amahubo 48 - 51
2. Amahubo 52 - 54
3. Amahubo 55 - 58
4. Amahubo 59 - 61
5. Amahubo 62 - 64
6. Amahubo 65 - 67
7. Amahubo 68 - 70
8. Amahubo 71 - 74
9. Amahubo 75 - 78
10. Amahubo 79 - 81
11. Amahubo 82 - 84
12. Amahubo 85 - 88
13. Amahubo 89 - 90
14. Amahubo 91 - 93
15. Amahubo 94 - 97
16. Amahubo 98 - 101
17. Amahubo 102 - 104
18. Amahubo 105 - 107
19. Amahubo 108 - 110
20. Amahubo 111 - 113
21. Amahubo 114 - 116
22. Amahubo 117 - 120
23. Amahubo 121 - 124
24. Amahubo 125 - 127
25. Amahubo 128 - 130
26. Amahubo 131 - 132
27. Amahubo 133 - 136
28. Amahubo 137 - 140
29. Amahubo 141 - 143
30. Amahubo 144 - 147

## Ngo-Okthoba

1. Amahubo 148 - 150
2. Izaga 1 - 3
3. Izaga 4 - 6
4. Izaga 7 - 9
5. Izaga 10 - 12
6. Izaga 13 - 15
7. Izaga 16 - 18
8. Izaga 19 - 21
9. Izaga 22 - 24
10. Izaga 25 - 27
11. Izaga 28 - 31
12. UmTshumayeli 1 - 4
13. UmTshumayeli 5 - 8
14. UmTshumayeli 9 - 12
15. INgoma yezingoma 1 - 4
16. INgoma yezingoma 5 - 8
17. U-Isaya 1 - 2
18. U-Isaya 3 - 4
19. U-Isaya 5 - 7
20. U-Isaya 8 - 10
21. U-Isaya 11 - 14
22. U-Isaya 15 - 18
23. U-Isaya 19 - 21
24. U-Isaya 22 - 24
25. U-Isaya 25 - 27
26. U-Isaya 28 - 29
27. U-Isaya 30 - 34
28. U-Isaya 35 - 38
29. U-Isaya 39 - 41
30. U-Isaya 42 - 44
31. U-Isaya 45 - 47

## NgoNovemba

1. U-Isaya 48 - 50
2. U-Isaya 51 - 53
3. U-Isaya 54 - 57
4. U-Isaya 58 - 60
5. U-Isaya 61 - 63
6. U-Isaya 64 - 66
7. UJeremiya 1 - 3
8. UJeremiya 4 - 7
9. UJeremiya 8 - 10
10. UJeremiya 11 - 14
11. UJeremiya 15 - 17
12. UJeremiya 18 - 21
13. UJeremiya 22 - 24
14. UJeremiya 25 - 27
15. UJeremiya 28 - 30
16. UJeremiya 31 - 33
17. UJeremiya 34 - 37
18. UJeremiya 38 - 40
19. UJeremiya 41 - 44
20. UJeremiya 45 - 46
21. UJeremiya 47 - 49
22. UJeremiya 50 - 52
23. Izililo 1 - 2
24. Izililo 3 - 5
25. UHezekheli 1 - 3
26. UHezekheli 4 - 7
27. UHezekheli 8 - 11
28. UHezekheli 12 - 15
29. UHezekheli 16 - 19
30. UHezekheli 20 - 22

# PRAYER FOCUS

## AUGUST - DECEMBER 2002

### AUGUST

Pray for our country. Pray that our government will find good ways to meet the needs of the people for basic foodstuffs.

Remember General Conference at Matopo. May the Lord use the speakers to draw us closer to God. We pray that the business sessions will give good direction for the future of the church.

The teenagers meet the end of this month for their camp. Pray that this will be a time of recommitment of many of their lives to God.

### SEPTEMBER

Schools open for the final term of this year. Pray for the students who are preparing for their final exams in the next few months.

Let us pray for all the Baptism/Communion services coming up the next three months. Pray that those who take this step of faith will grow and be strong in the Lord.

This month and next the secondary schools at Matopo, Mtshabezi and Wanezi have their annual speech and prize giving days. Pray that this will be a time of blessing to the parents, the students and the school staffs.

### OCTOBER

The land is dry. People are hungry. Pray that the Lord will see fit to send good rains and early rain to refresh the earth and provide food for people and animals.

October 25 to 27 is the time when the ordained and licenced ministers, the Executive Board, the Finance Board and all their spouses meet at EBI. Pray for these church leaders to have a time of spiritual renewal and a vision for the growth of the church.

### NOVEMBER

Executive Board holds its final meeting of the year on the 2nd of November. Thank the Lord for giving the board guidance throughout the past year and pray that God will bless this meeting and the new members who will be meeting with the board for the first time since Conference.

Continue to pray for rains to fill the dams and bring life back to the country. Pray for good governance in our land.

EBI and TCZ hold graduation exercises at the end of this month. Remember the young graduates who will be leaving their places of learning and going out to take up the challenge of spreading the gospel. Pray that they will each remain faithful to their calling.

### DECEMBER

Many young people will be getting married this month. Let us pray that they will have happy wedding days, but more importantly, that they will build truly Christian homes.

This is the month we celebrate the birth of our Lord and Saviour. May we be truly thankful for what He has given to us and may we share with those in need at this Christmas time.

## NgoDecemba

1. UHezekheli 23 - 26
2. UHezekheli 27 - 30
3. UHezekheli 31 - 33
4. UHezekheli 34 - 36
5. UHezekheli 37 - 39
6. UHezekheli 40 - 42
7. UHezekheli 43 - 45
8. UHezekheli 46 - 48
9. UDanyeli 1 - 4
10. UDanyeli 5 - 8
11. UDanyeli 9 - 11
12. UHoseya 1 - 3
13. UHoseya 4 - 5
14. UHoseya 6 - 8
15. UHoseya 9 - 11
16. UHoseya 12 - 14
17. UJoweli 1 - 3
18. U-Amosi 1 - 3
19. U-Amosi 4 - 6
20. U-Amosi 7 - 9
21. U-Obhadiya 1
22. UJona 1 - 4
23. UMikha 1 - 4
24. UMikha 5 - 7
25. UNahume 1 - 3
26. UHabakuki 1 - 3
27. UZefaniya 1 - 3
28. UHagayi 1 - 2
29. UZekhariya 1 - 4
30. UZekhariya 5 - 8
31. UZekhariya 9 - 11

# BRETHREN IN CHRIST CHURCH CALENDAR

## October – December 2002

### OCTOBER

- 3 Mzola Section Leaders Retreat – Mzola 55 – Gwayi District
- 4 – 6 Baptism/Communion – Mzola 55 – Gwayi District
- 4 – 6 Baptism/Communion – Sibata – Wanezi District
- 4 – 6 Baptism/Communion – Mtshabezi Mission – Mtshabezi District
- 4 – 6 Youth Camp – Mgomeni – Phumula District
- 4 – 6 Baptism/Communion – Bulawayo Central – Urban District
- 11 – 13 Baptism/Communion – Lukadzi – Matopo District
- 12 Wanezi High School Speech and Prize Giving Day
- 20 Matopo High School Speech and Prize Giving Day
- 20 Medical Ministries Day
- 18 – 20 Baptism/Communion – Mabonyane – Mtshabezi District
- 18 – 20 Baptism/Communion – Lwendulo – Gwayi District
- 18 – 20 Baptism/Communion – Nkulumane – Urban District
- 18 – 20 Baptism/Communion – Tshalimba 1 – Matopo District
- 18 – 20 Baptism/Communion – Zvishavane – Wanezi District
- 18 – 20 Women's Christmas – Phumula Mission – Phumula District
- 25 – 27 Ordained and Licenced Ministers, Fulltime Pastors, Unit Heads, Finance and Executive Board members and Spouses Retreat – EBI

### NOVEMBER

- 2 Executive Board
- 8 – 10 Baptism/Communion – Lobengula – Urban District
- 8 – 10 Victoria Falls Section Leaders Retreat – Victoria Falls – Gwayi District
- 8 – 10 Baptism/Communion – Silozwe – Matopo District
- 8 – 10 Baptism/Communion – Gwanda – Mtshabezi District
- 8 – 10 Baptism/Communion – Glen Norah – Urban District
- 15 – 17 Baptism/Communion – Mpopoma – Urban District
- 15 – 17 Baptism/Communion – Victoria Falls – Gwayi District
- 15 – 17 Baptism/Communion – Pumula – Urban District
- 15 – 17 Baptism/Communion – Plumtree – Urban District

### DECEMBER

- (Nov 29 – Dec 1) EBI Homecoming and Graduation
- 3 Schools Close
- 20 Unity Day
- 21 Public Holiday
- 25 Christmas Day
- 26 Boxing Day

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

Mr. Adam P. Ncube, Mrs. Nancy Shenk, Mrs. Doris Dube, Mr. Bekithemba Dube,  
Mr. R. Lizwe Moyo, Mrs. Sibusisiwe Ndlovu, Mr. Glen Pierce

Printed by Baptist Publishing House. Tel: Bulawayo 64209