

12-1-2000

## Good Words - December 2002, vol. 3, no. 6

Brethren in Christ Church in Africa

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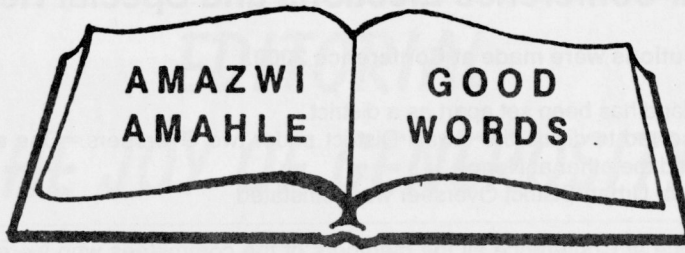
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### Sharpening Intellect | Deepening Christian Faith | Inspiring Action

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"UJehova wayesephendula ngaAMAZWI AMAHLE" Zak. 1:13

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Matthew 24 vs. 14 ~ 21

## *The Parable of the Talents*

14“ Again, it will be like a man going on a journey, who called his servants and entrusted his property to them. 15To one he gave five talents<sup>a</sup> of money, to another two talents, and to another one talent, each according to his ability. Then he went on his journey. 16The man who had received the five talents went at once and put his money to work and gained five more. 17So also, the one with the two talents gained two more. 18But the man who had received the one talent went off, dug a hole in the ground and hid his master’s money.

19“ After a long time the master of those servants returned and settled accounts with them. 20The man who had received the five talents brought the other five. ‘Master,’ he said, ‘you entrusted me with five talents. See, I have gained five more.’

21“ His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’ (NIV)

# General Conference Elections and Special Resolutions

Three special resolutions were made at Conference 2000.

1. Mashonaland has been set apart as a district.
2. It was resolved to divide the Gwayi District under two Overseers. One office will be at Phumula Mission and the other at Nono.
3. The office of Urban District Overseer was reinstated

During the final service at Conference all the members of the committees who were present were reminded of their responsibilities to the church body. They were reminded about faithfulness in carrying out their duties and in attending all committee meetings as required. The church was also encouraged to be faithful in praying for them in keeping them informed on all challenges of church life relating to their specific committees.

## Overseers chosen for the next five years are:

Rev. Oscar Manzini - Wanezi  
Rev. Elliot Ziduli - Mtshabezi  
Pastor Sinda Ngulube - Urban

Rev. Thaddious Moyo - Gwayi  
Rev. Mkhululi Mthunzi - Phumula  
Rev. Jonathan Moyo - Matopo

**Administrative and Standing Committees as they now stand. All with \* were elected at the 2000 General Conference, \*\* indicates the Chairperson.**

### Executive Board

\*\*Bishop Danisa Ndlovu  
Bishop Jacob R. Shenk  
\*Rev. Albert Ndlovu, Bishop's Appointee  
Rev. Elliot Ziduli  
Rev. Oscar Manzini  
Rev. Mkhululi Mthunzi  
Rev. Thaddious Moyo  
\*Mr. Luke Gunte Ndlovu, Matopo District  
\*Rev. Norman Dewa, Mtshabezi District  
\*Mr. Joab J. Ncube, Wanezi District  
Pastor Rabson Zikhali, Gwayi District  
Pastor Sinda Ngulube, Urban District  
\*Mr. Easter Siziba, Bishop's Appointee  
Mr. Gideon Bhebhe  
Mr. Webster Sibanda  
Dr. Siboniso Moyo  
Dr. Juliet Dube-Ndebele  
Mr. Robert Sibanda  
Rev. Jonathan Moyo

### Christian Education Committee

\*\*Rev. Elliot Ziduli  
\*Mr. Benson Nyathi  
\*Rev. Mkhuleko Gumpo  
Mr. Jeconiah Ngwabi  
Mr. Bekithemba Dube  
Mrs. Ethel Sibanda

### Building Committee

\*\*Mr. Easter Siziba  
\*Mr. Marko T. Ndlovu  
Mr. Knight Ngwabi  
Mr. George Mlilo  
Mr. Edson Ndlovu

### Finance Board

\*\*Mr. MacDonald Ndlovu  
\*Mr. Elliot Moyo  
\*Miss Belinda Khumalo  
\*Mr. John Mathe  
\*Mrs. Thobekile Mahlangu  
Bishop Danisa Ndlovu  
Bishop Jacob R. Shenk  
Mr. Robert Sibanda  
Rev. Albert Ndlovu  
Dr. Mqhele Dlodlo  
Mr. Lovemore Ncube

### Trustees Committee

\*\*Bishop Danisa Ndlovu  
\*Mr. Joab J. Ncube  
\*Mr. Abraham Ndlovu  
\*Rev. Elliot Msipha  
Mr. MacDonald Ndlovu

### Church Growth Committee

\*\*Rev. Albert Ndlovu  
\*Mrs. Ozilina Mpofu  
\*Rev. Arthur Moyo  
Rev. Thaddious Moyo  
Mr. Benson Nyathi  
Bishop Danisa Ndlovu  
Mr. Tabani Ndlovu - Coordinator

### Home and Family Committee

\*\* Mr. Joab J. Ncube  
\*Mr. Leslie Khumalo  
\*Mrs. Estel Songo  
Mr. Didious Moyo  
Mrs. Neddie Dlodlo

(Continued on page 28)

# EDITORIAL

## "THE JOY OF GENEROSITY"

The basis of generosity and giving is in the very nature and acts of God. The highlight of his giving is found in John 3:16 "For God so loved the world that he gave his only begotten Son...." God gave the ultimate, his only son. He experienced the joy of that generosity when he saw his Gift helping people, teaching, healing and serving. He expressed his joy and satisfaction by declaring "This is my beloved son in whom I am well pleased" (*Matt. 3:17*). The scripture reminds us that there is more joy in giving than receiving (*Acts 20:35*).

Giving has always been a part of our culture. Traditionally, one never visited a home and came away empty handed. The gifts may include, a chicken, some mealies, a water melon, monkey nuts, or some other useful gift. Many instances could be recalled when the gift given was needed more by the visited than by the visitor. However, the gift was accepted by the visitor so that the residents would not be offended and would not be deprived of the joy of giving.

Many people experience the joy of giving generously to the Lord's work. At the recent dedication of the new church building at Mbizo one mother gave \$1140.00. It was pointed out that she was a widow. Another gave \$1,500.00. The total offering amounted to \$6,540.07, a generous offering for a rural congregation. They will experience continuing joy as they see the results of their giving.

Unfortunately, the joy of sharing has, to some extent, been lost. As we approach the Christmas season when we again celebrate God's generosity let us remember happiness comes from giving not from asking.

Let us all give generously of our resources and time to the Lord and others, without expecting returns. Only then can we experience the joy of generosity.

*J. R. Shenk*

### MATOPO BOOK CENTRE PROMOTION

As part of their sales promotion Maotpo Book Centre gave away three prizes at the end of Conference. To enter the competition one had to simply write one's name and address on their till slip, then deposit it in the promotion box. It did not matter how much one spent on the purchase. The following won.

- 1st Prize — Mrs. Judith Gwebu of Bulawayo received transportation and hotel accommodation at Victoria Falls.
- 2nd Prize — Ntando Ntini of Nkulumane can enjoy holiday accommodation at Victoria Falls. No transportation will be provided with this.
- 3rd Prize — Mhlomuli Bhebhe of Victoria Falls will have all his expenses to and from conference taken care of.

**CONGRATUALATIONS! AMHLOPHE! MAKOROKOTO!**

# HOW I BECAME A SERVANT OF GOD IN CHILDREN'S MINISTRY

by Mqhele Jubane  
Ekuphileni Bible Institute

In all my ambitions I never once dreamed of being a minister of children. I surely admit that even if I thought I had planned broadly in the ministry, God proved to me that the human mind is very naive. I hated thinking about children in general. I could stand and watch them as they played, walked around or even shared jokes with their mothers. My heart would burn with hatred. There was no other reason other than that I was deprived of a mother's love right from an early stage of my childhood. I thought that the blessed are those who tasted love as their first porridge and cursed forever are those thrown away before they could know the right or wrong. I am not joking, I was really bitter.

## Turning Point

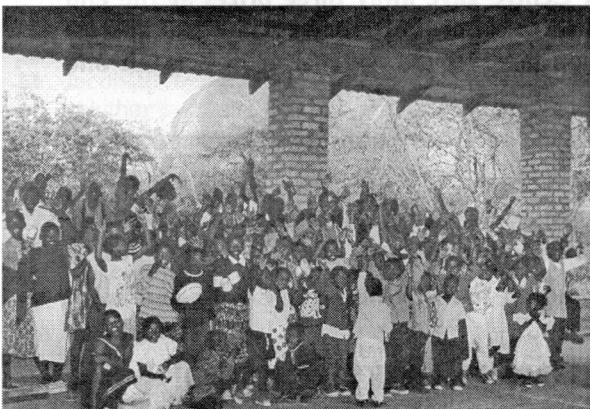
I will always remain very thankful to Ekuphileni Bible Institute for making what is God's plan to be enlightened in me rather than being rigid in my finite ideas. E.B.I. is not an institute of books only, but also a time of prayer for those who have felt the spiritual touch of God. I came to E.B.I. fully saved and well convinced I was called. I almost felt some doubts because of some discouraging words which were reaching my ears. I thank the Lord because He is a King who confirms to the doubting servants. I had fully worked on the evil deeds, thoughts and words about children. Still,



before I came to E.B.I. I had placed some limitations on that. I had told myself I would just love the kids and end there. The clear words that came to my mind, that is, if I was in mind, were these: "Jubs, would you like all children to live the bitter life you once experienced?" My obvious answer was "No." But there was no more which I heard thereafter.

This made me remain in a complex situation. I knew children need love and are seeking for something. I never thought well about the issue. I proved that we call all things that we do not understand complex, but that means we have not found a good way of thinking about them. I then thought smart about this and worked hard to fulfill my endeavours.

I would also thank the Lord for the Mtshabezi Church Committee for putting me in the Children's Club as one of the teachers. Mtshabezi Bible Club was my first ground of experience in children's ministry. It might be surprising to many, but that is truth before God. I was introduced to the skills of teaching under the subject, Christian Education, at EBI which strengthened and encouraged me to be a teacher. So it has started and I have greater goals, that it shall continue right from the deep side of me through God's grace. Today I can stand and say it is never too late in life to revise. are those thrown away before they could know the right



# KUNQOTSHWA NGOMTHANAZO

Sonke isikhathi nxa kulomhlangano omkhulu esinye isigaba sawo esiqakathekileyo ngesomthandazo. Amandla omthandazo asebonakele ezindaweni lezigabeni ezinengi zempilo yabantu. Ikhona imithandazo yokuzizwela eba khona ekuqaleni kosuku ngosuku. Ikhona njalo imithandazo le eyenzelwa endlini yokukhuleka kusiya ngeziswelo zabantu.

Abekhomithi yemithandazo babika ukuthi ngomhlangano walonyaka banengi abezayo endlini yomkhuleko. Ezinye zezinto ezakhulekelwa kakhulu yikuthi iBandla lithembeke ebusweni bukaNkulunkulu. Lakhulekelwa ukuthi lime eqinisweni ngazo zonke izikhathi ebuhleni lebunzimeni. Kwakhulekelwa ukhetho olwaluzakuba khona kunanzelelwe ukuthi abakhokheli abesaba uNkulunkulu baphatha ngenhlonipho umsebenzi wayo. Kwakhulekelwa umumo welizwe kwezenotho. Umhlaba kanye lakho konke okukuwo kungokukaJehova ngakho lobunzima bezenotho yelizwe kungalanyulwa nguye.

Kusukela mhlaka 24 kusiya ku 26 beza abenkosi beletha izicelo ezithile kanti njalo abanye babeswela ukwelulekwa. Ngosuku lokuqala kweza abangu 18. Kwaya kwaya ngosuku lokucina abangu 53 beza basizakala. Zikhona izicelo ezazijwayelekile. Izimfa ziyayidunga impilo yabantu. Bakhona ababefelwe ngomkabo. Bakhona abasebephelelwe yizihlobo labantwana. Abanye njalo ngababephatheke ngokondla ababulawa yilo umkhuhlane osuqede abantu. Abanengi babesindwa yikondla abasukulu asebezintandane.

Elinye ixuku elaliswela imithandazo yilelo elalilezidingo eziqondana labathatheneyo. Kukhona isizungu lokungahlalisanani okwenyelisa uthando ekhaya. Kwakhulekwa kakhulu ngalezinhlobo. Labo abadinga imisebenzi labo bakhulekelwa. Abaphathi bamabandla labo ababilemthwalo ngalabo ababaphetheyo bakhulekelwa ukuthi bangadangali kodwa baqhubeke besilwa lomubi benxusela abantu enkosini.

Banengi njalo abaletha ubufakazi bebonga amandla lobukhulu bukaNkulunkulu ngokubanqobela lapho ababelingwa khona. Banengi abavuma bathi "Ameni" ngoba bebona ukufakazi bamandla amthandazo.

*Umbiki Womhlangano Doris Dube*



## HOW TO GLORIFY GOD

*by Rev. D. V. Ndlovu*

When the glory of God is considered, the mind of man is overpowered. God who created the heavens and the earth is indeed a glorious God. He who holds the world and the universe under His control is indeed a glorious God. God who inhabits space and whose presence is everywhere is indeed a glorious God. What could any man do to add to the Glory of God, when the heavens declare the glory of God and firmament showeth his handiwork? Psa. 19:1. Yet that man can glorify God, as astonishing as the thought may be is possible.

Man glorifies God when he does the will of God. Let us stop fooling ourselves about our religion and about giving God the glory. It is not just in a church assembly that we glorify God, but we do so in the office, the school, at home, over the coffee cup - in the midst of life as we must live it every day. This is the way that God is glorified, not by singing praises in song alone; not by saying prayers alone; but by living each day in the knowledge of the love of God through a heart filled with thanksgiving, serving God and helping man. Our gratitude is shown not only with our lips, but through our lives.

The love, the grace, the mercy, the wisdom of God in planning the church as the realm of the saved should move us to such gratitude that the life is given in dedicated service to the Lord Jesus Christ, who loved us and washed us from our sin in his own blood. Rev. 1:5.

# **RESOLUTIONS OF THE PEACE AND THE GENERAL COUNCIL MEETINGS OF THE MENNONITE WORLD CONFERENCE**

It is not my intention to give a detailed account of what transpired in the two councils meetings that took place in Guatemala City, on July 17-23, this year. My desire, however, is to highlight a few resolutions that were made and their impact to our conference. Before I do that let me mention that the Mennonite World Conference [MWC] is a global community of the Mennonite and Brethren in Christ church conference. The "two" groups share a common Anabaptist heritage and, therefore, endeavour to share a common purpose and destiny. There is a strong sense of desiring to listen and openly learn from each other's experiences born out of our obedient walk in and as we serve Christ. Issues of peace, reconciliation and justice in the world and in the communities that God has placed us receive a special place within MWC. The peace council in its deliberations resolved among other things:

1. that we work for peace as the global Anabaptist family. We felt it was necessary, to encourage our churches (both at denomination and congregational levels) not only to speak about peace but rather translate our words of peace into relevant actions of peace.
2. that our God is a God of peace and that his son Jesus Christ the Prince of Peace is the source and giver of that peace. The church must in the life and ministry of Christ learn and appreciate the cost of living such a life of peace.
3. that the church must not lose sight of the message of peace as the integral part of its mission and witness.
4. that all our churches exist in situations of violence of one form or another. The church should be on the guard and speak with clarity against such forms of violence and injustices that have adversely affected our family, community and national lives.
5. that everything possible must be done to equip the church with skills necessary to deal with issues that promote peace at all levels.

A major resolution of the Peace Council was to write a letter to the United Nations copied to all Heads of States involved in the DRC war calling for the withdrawal of their troops and give way to peace.

Top in the MWC General Council and in the minds of those attending the meeting was the resolution to be made on the location of Assembly 14, the Mennonite World Conference in 2003. It was indeed gratifying to have the Council approve that the next Assembly be hosted by us, the Brethren in Christ Church in Zimbabwe and be held in Bulawayo. The challenge to host such an international conference is great yet we stand confident that we can do it. We pray that the political and economic situation will change for the better allowing us to realize this big dream.

The Mennonite World Conference facilitated the creation of the Global Church Sharing Fund (GCSF) which by 1997 reached a total in excess of one million US dollars. \$205 800.00 was distributed to conferences in Asia, African and Latin America between January 1998 to January 2000. The Brethren in Christ, Zimbabwe Conference received around US \$4000.00 from the fund. The second phase distribution process is currently underway as was planned and presented to the Council. The funds are given to empower these conferences in their ministries and each conference is left to decide on its own how best to use the funds.

Church leaders interested in being involved in an exchange programme would be happy to know about MWC - MRN Sabbatical Exchange Programme. The programme designed and sponsored by Mennonite Churches in Eastern Pennsylvania affiliated with Mennonite Resources Network is tailored to give "a leaders from an MWC member Church from the 'global South' (that is Africa, Asia and South and Central America) a chance to stay in the US maybe for twelve months or less

and is intended to be a time of renewal and restoration while they relate to congregations affiliated with MRN." It is hoped that "Whenever possible, a leaders from the MRN-affiliated congregation will live among the congregations of the participant from the global South in a reciprocal exchange." The MWC is further planning an almost similar programme for young people as a joint venture with MCC.

For those interested in furthering their education an idea is being mooted to establish "some type of Global Education Resource to enable Mennonite, Brethren in Christ and other affiliated churches in more affluent countries to assist in needs perceived by those in less affluent countries." It was agreed that research and/or feasibility studies by carried out in Africa, Asia and Latin America to determine the perceived needs and how the Global Educational Resource might be a prelude of meeting these identified needs. Finally, to meet the need for leadership and theological training frequently expressed by Mennonite and Brethren in Christ churches a proposal to establish a "seminary without walls" with a "global faculty" offering courses at both undergraduate and Seminary levels was discussed. The Council decided it was wise to temporarily suspend pursuing this idea until a feasibility study on the Global Educational Resources is made.

Many good resolutions were made by both the Peace and General Councils. For me however, the greatest lesson of all was and still is that there is power in unity. The future and our aspirations as the Mennonite World Conference is hidden in our unity, our trust and obedient walk with God in Christ Jesus.

*Reported by Bishop-Danisa Ndlovu*

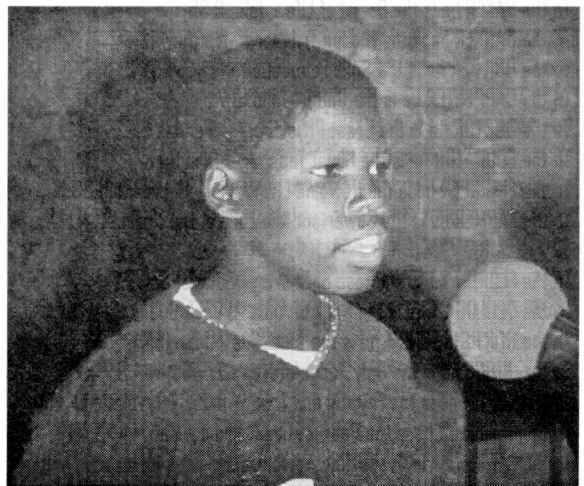
# UMBHALO - ISIKHALI ESINGAGUQUKIYO

UDuteronomi 11:19 "LizaKuwafundisa abantwana benu, liwatsho lapho lihlezi ezindlini zenu, lalapho lihamba endleleni, lalapho lilala, lalapho livuka."

Colleen Bawn Ministry of Water Supply  
P. O. Box 23  
Colleen Bawn

UNomcebo Ncube oweDambashoko oleminyaka engu 13 njalo ofunda uForm 1 wamangalisa abantu abanengi. Kwabanengi abangafundiyo imibhalo ngekhandanda waba yisibonelo esihle. Wayenxusa iBandla ukubana livule amaBhayibhili alo yena abesekhuluma isahluko sonke ngekhandanda engakhangelanga. Ngendlela enjalo wakhuluma uJoshuwa isahluko sokuqala. Wabuye njalo wakhuluma uNehemiya isahluko sokuqala. IBandla labonga lababaza isipho esingaka. Lamkhuthaza uNomcebo ngokumupha izipho zemali eyacina iyi \$680 ukuze imsize ukubhadala indleko zesikolo njengoba izinswelo zihlezi zikhona. Abafisa ukuthintana loNomcebo ikheli yakhe ithi: - Nomcebo Ncube

Siyambabaza simtshayela ihlombe unaka Nomcebo owamkhuthaza ukuthi afunde izahluko lezi ngekhandanda.





# BEAUTIFUL NAMES OF JESUS

Jesus you are Awesome/Amazing	Jesus you are Almighty	Jesus you are Amazing
Jesus you are Beautiful/Best	Jesus you are Bosom	Jesus you are Bold
Jesus you are Conqueror/Comforter	Jesus you are a Counsellor	Jesus you are Cherishable
Jesus you are Defence/Defender	Jesus you are Dominion	Jesus you are Dear
Jesus you are Ever Good/Ever Powerful	Jesus you are Everlasting	Jesus you are Ecstatic
Jesus you are Father/Foundation	Jesus you are Faithful	Jesus you are Faithful
Jesus you are Gorgeous/Great	Jesus you are Gracious	Jesus you are Generous
Jesus you are Holy/Honest	Jesus you are Holy	Jesus you are Holy
Jesus you are Instructor	Jesus you are Integrity	Jesus you are Illumine
Jesus you are Joy/Just	Jesus you are Judgeous	Jesus you are Jehovah
Jesus you are Kindness/King	Jesus you are King	Jesus you are King
Jesus you are Lovely/Lily	Jesus you are Loving	Jesus you are Light
Jesus you are Marvellous/Mighty	Jesus you are Marvellous	Jesus you are Marvellous
Jesus you are Nominated	Jesus you are Nice	Jesus you are Newel
Jesus you are Only one	Jesus you are the Omega	Jesus you are Omega
Jesus you are Precious/Pillar	Jesus you are Precious	Jesus you are Precious
Jesus you are Quality/Quench	Jesus you are Quitsome	Jesus you are Quintessence
Jesus you are Rock/Rose	Jesus you are Righteous	Jesus you are Redeemer
Jesus you are Saviour/Shield	Jesus you are Skillful	Jesus you are Salvation
Jesus you are Trustworthy/Temple	Jesus you are Trustful	Jesus you are Truthful
Jesus you are Unconquerable	Jesus you are Upright	Jesus you are Ubiquitous
Jesus you are Voice/Valiant	Jesus you are a Valley	Jesus you are Valliant
Jesus your Wonderful	Jesus you are Wondrous	Jesus you are Wondeful
Jesus you are Xustos	Jesus you are X-mas	Jesus you are Xt - for Christ
Jesus you are Yoke	Jesus you are yoyious	Jesus you are Yoke
Jesus you are Zing	Jesus you are Zealous	Jesus you are Zealous

*Gift Dlamini Mzila*  
Mt. Pleasant BIC Church Harare

*by Sifiso Ndlovu*  
Lobengula BIC Church

*Siphilisiwe Sibanda*  
Pumula BIC Church

These people will each receive a copy of "Amagama Okhublabelela"

To the ARTIST he is the one Altogether Lovely - Song of Sol. 5:15  
 To the ARCHITECT he is the Chief Cornerstone - 1 Peter 2:6  
 To the ASTRONOMER he is the Star of Righteousness - Malachi 4:2  
 To the BAKER he is the Bread of Life - John 6:35  
 To the BANKER he is the Hidden Treasure - Matthew 13:44  
 To the BUILDER he is the Sure Foundation - Isaiah 28:16  
 To the CARPENTER he is the Door - John 10:7  
 To the DOCTOR he is the Great Physician - Jeremiah 8:22  
 To the EDUCATOR he is the Great Teacher - John 3:2  
 To the ENGINEER he is the New and Living Way - Hebrews 10:20  
 To the FARMER he is the Sower and the Lord of the Harvest - Luke 10:2  
 To the FLORIST he is the Rose of Sharon - Song of Sol. 2:1  
 To the GEOLOGIST he is the Rock of Ages - 1 Corinthians 10:4  
 To the HORTICULTURIST he is the True Vine - John 15:1  
 To the JUDGE he is the Only Judge of Man - 2 Timothy 4:8  
 To the JUROR he is the Faithful and True Witness - Revelations 3:14  
 To the JEWELLER he is the Pearl of Great Price - Matthew 13:46  
 To the LAWYER he is Counsellor, Lawgiver and True Advocate - Isaiah 9:6

To the NEWSPAPER MAN he is the Tidings of Great Joy - Luke 2:10  
 To the OCULIST he is the Light of the Eyes - Proverbs 29:13  
 To the PHILANTHROPIST he is the Unspeakable Gift - 2 Corinthians 9:15  
 To the PHILOSOPHER he is the Wisdom of God - 1 Corinthians 1<sup>st</sup> 24  
 To the PREACHER he is the Word of God - Revelations 19:13  
 To the SCULPTOR he is the Living Stone - 1 Peter 2:4  
 To the SERVANT he is the Good Master - Matthew 23:8-10  
 To the STATESMAN he is the Desire of All Nations - Haggai 2:7  
 To the STUDENT he is the Incarnate Truth - 1 John 5:6  
 To the THEOLOGIAN he is the Author of Truth - Hebrews 12:2  
 To the TOILER he is the Giver of Rest - Matthew 11:28  
 To the SINNER he is the Lamb of God Who Taketh Sin Away - John 1:29  
 To the CHRISTIAN he is the Son of the Living God, the Saviour, the Redeemer, and the Loving Lord - Matthew 22:42

Siphilisiwe also sent in this article which she wanted to share with the youth.

# THE BLESSINGS OF GIVING

On Saturday 26th August, 2000, Mama Mrs. Dlodlo spoke with such conviction and enthusiasm on the blessings of 'giving.' She based her talk on 2 Corinthians 8:1-15, where Paul encourages the Corinthian Christians by letting them know how God's grace became bountiful because the Macedonian Churches gave themselves first to the Lord, then they gave to others with unstinted generosity, in spite of their extreme poverty.

Mama Mrs. Dlodlo said she had casually carried out a random survey with villagers and noted that they each had been blessed with a good yield, and even the Cyclone Eline had not affected them. Mama Mrs. Dlodlo noted that last year, people gave in a meaningful way, hence God's blessings this year. She reminded the Church of its obligation to the Botswana Mission. The Church needs to expand for the glory of Christ. New Districts are coming into being that need assistance from the main body.

One of the biggest challenges for the Church was that we continue to want to receive donations from the Mother Church in the USA, but, have we ever considered giving a donation to the Church we planted in Malawi? That can only be possible when we give from what God has blessed us with as the Church in Macedonia did.

Mama Mrs. Dlodlo gave a very recent testimony on how the Lord had just blessed her at Conference by giving back to her that which she had set out to offer the Lord during this Conference and more. She is now retired from the teaching profession and she is a widow, with no regular income. She had not even received her pension for a number of months. But, she had scraped whatever she could give to the Lord's work, and God had given her what she had spent and extra through gifts received from various people. God is a faithful provider, and giving to His work brings blessings to the giver.

There was prayer, and the Church gave. \$94 591.90 was raised in cash, and pledges in cash and kind. A 'wall-hanging mat' given by someone fetched \$1000.00 when it was auctioned and a school jersey went for \$350.00. We thank and give glory to God for this.

*Reported by Barbara Nkala*

## CONFERENCE OFFERING 2000

26 August 2000	Cash	\$67,495.50
	Pledges	\$20,850.00

27 August 2000	Cash	\$ 6,046.40
	Pledges	\$ 200.00

### ATTENDANCE

#### Offering in Kind

Amazambane 2 buckets

Indlubu 2 bags and 2 buckets

Umumbu 4 bags and 4 buckets

23 - 08 - 00	evening	1450
24 - 08 - 00	evening	1526
25 - 08 - 00	morning	1209
25 - 08 - 00	evening	1550
26 - 08 - 00	morning	1274
26 - 08 - 00	evening	1560
27 - 08 - 00	morning	1050

# **KHULEKANI LINGADINWA NOVEMBER 2000**

1. Ubaba uElimon G. Ndlovu umdikoni weMatshetsheni kusiqinti seMtshabezi lokhu egula elalisiwe kuB3 eMpilo. Kuhle simkhulekele njengebandla kanye lemuli.
2. Asikhulekeleni ubaba J. D. Ndllvu umdikoni weBICC Bulawayo Central laye uphathekile kakhulu emzimbeni. Asimnikeleni eNkosini kanye lemuli.
3. Banengi abethu asebedlulele eNkosini asithandazeleni izihlobo ukuthi ziduduzeke. Ekukhulekeni kwethu lingathanda ukwazi ukuthi unina ka Sailous Ngandu oweVictoria kasekho le Nkosikazi C. B. Dube oweMpumalanga eHwange laye sedlulele eNkosini.
4. AbeMakwe II bayabonga iNkosi ngexuku le Antrim BICC elafulela indlu yabo yokukhonzela. Bacela imithandazo ukuthi babelamandla okuyiqedisa njalo lokuthi ibandla labo likhule ekumasebeni uNkulunkulu.
5. Asibongeni iNkosi ngokuphatheka lokuphumelela kwemihlangano yabazali lokunika izipho abafundi ezikolo zethu.
6. Umphathi weButhababili uNkosikazi Dlamini ubulawa zinyawo kanti elinye lamalunga ebandla latshiywa ngumntwana.
7. Asithandazeleni ababonisi bethu belungiselela ukusuka kundawo abasebenzela khona besiya kundawo ezintsha.
8. Ugogo umaNdebele oweMpisini usedlulele eNkosini. Khulekelani ibandla lezihlobo ukuthi zithole amandla eNkosini.
9. Sesisondelela kuthuba lezulu. Izwi leNkosi lithi khulekelani izulu ngesikhathi salo. Asiceleni eNkosini izulu elandeleyo elizasipha ukulima okuhle lesivuno esihle.
10. UNkosikazi Tutuka oweAntrim Tsholotsho utshiywe ngumntwana okade engumbalisi. Asiphakamiseleni eNkosini ukuthi ibe labo osizini lwabo.
11. Umhlangano wabomama eMupambe ucina lamuhla. Asibongeni iNkosi ngomsebenzi wonke wabomama ebandleni. Asiwakhulekeleni amakhosikazi ebuyela emakhaya awo.
12. Lamuhla kuqala umhlangano weKhisimusi yabomama ePhumula Mission. UMfundisi T. Moyo leNkosikazi bazabe bevalelisa ibandla. Asithandazeleni ithuba elihle lobudlelwano.
13. Thandazeleni inhlelo zemapulazini ethu ukuthi ziphumelele. Asikhuekeleni abethu abasiphathele amapulazi.
14. Izwi lithi asithwalisane imithwalo. Umphathi weMzola 27 ucela simsekele ngemithandazo.
  - Umzukulu wagalula emfuleni uKana
  - Wafelwa yindodakazi eyayisiyendile yatshiya ingane eyodwa
  - Loyelamayo wedlula etshiya ingane ezimbili
  - Watshiywa ngumkhwenyana otshiye umkakhe ezithwele njalo olengane eyodwa



15. Sesisondela kuthuba leKhisimusi. Ingozi zibanengi. Asiceleni kuNkulunkulu ukuthi iphephise abantu bayo kulezi ngozi.
16. Umbhaphathizo uqala lamuhla eAntrim eTsholotsho. Asikhulekeleni ukuhlangana okuhle lokubambelela eNkosini kwabhaphathizwayo.
17. Imvuselelo iqala lamuhla eChimbombo le Victora Falls. Kulombhaphathizo kulandela imvuselelo eVictoria Falls. Asithandazeleni ukuza kwemphefumulo eNkosini lokuqiniswa kwabazalwane eNkosini.
18. Kulabantu abazinikela ukwenza imizamo yokwakha lokusekela umsebenzi wesiQinti esitsha seGwayi ukuthi iNkosi ibasize baphumelele.
19. Asibongeni iNkosi ngokusiliswa kuka Mmuzama I. Dube okhonza eLwendulo owalimala emsebenzini.
20. Khulekelani inhlanganiso yabobaba ukuthi iqinise njalo ithele izithelo ezibonakalayo.
21. Kulabantu abazinikela ukwenza imizamo yokwakha lokusekela umsebenzi wesiQinti esitsha seGwayi ukuthi iNkosi ibasize baphumelele.
22. Udadewabo kaMdikoni uNdlovu eLwendulo uyagula kubi kanti njalo umkakhe uNdlovu waswela. Kuhle sibeke abazalwane bethu eNkosini.
23. Kulomsebenzi omnengi okumele wenziwe ezikolo zethu eShamba leKhumbula. Khulekelani abaphathi bezikolo zethu lezi besebenza labazali ukuphumelelisa amacebo lezifiso zethu ngalezi izikolo.
24. Khulekelani uSamukiwe Gumpo oweChibili utshiywe ngumntanakhe, u dadewabo womkakhe, umntakadadewabo kanye lomzukululu. Asiceleni induduzo eNkosini.
25. Khulekelani umphathi wesikolo seBhayibhili uMfundisi B. Khumalo lababalisi belungiselela umkhosi woquqeda kwabafundi.
26. Asingalibali ukukhulekela abantwabethu ababhala imihloloji lokubonga iNkosi ngasebhalile. Ukuphumelela kwabo yikuphumelela kwethu. Asibanxuseleni.
27. Asikhulekeleni iBandla Labazalwane lonke jikelele likhule emoyeni lasekumazini uNkulunkulu.
28. Bandla leMpopoma licela imithandazo yenu njengoba libhekane lokuqhelisa indlu yalo yokukhonzela ukuthi lenelise ukuqeda masinyane.
29. Asiqhubekeni sikhulekela ilizwe lakithi umumo wezomnotho lokhu ungahambi kuhle.
30. Asikhulekeleni abafundi abasuku kubandla lakithi abasemazweni atshiyeneyo ukuthi iNkosi ibaphathise ezifundweni zabo lakumpilo yabo kunsuku ngensuku.

# "IS GOD CALLING YOU?"

by Albert Ndlovu, pastor Lobengula BIC Church

*When I attended the Mennonite World Conference in Guatemala City, I had an opportunity of visiting some Mennonite institutions and churches. Up the hills, down the hills, round the hills and on the edge of the hills we drove for four full hours from the city towards the northern direction to the rural areas.*

*Finally we made a stop on the side of the road and walked down the steep slope to the Mennonite church building almost submerged in the thick jungle forest. We were met by a group of happy looking men, women and children who could not speak English nor Spanish (which is the official language) but spoke their own native dialect. A Mennonite missionary couple served as our interpreters. We were made to understand that out of about fifty women and girls who were in the church only three could read and write. One man made a comment they were so poor that they could never raise enough money to travel to the city.*

*After the humble lunch of rice and boiled chicken prepared over an open fire, we visited the Mennonite boarding primary school. The school was enrolling students between the ages of twelve and twenty five. Out of a total enrolment of 112 students only eight were girls. The policy of the school was that 80% of the students be from Mennonite churches. Because of the poverty of the community each pupil paid 25 kgs of maize and 10 kgs of beans as fees at school. It was heart breaking to hear that some families were unable to raise the required amount of these food supplies for fees.*

*Guatemala was a Spanish colony. The national people (Red Indians) were driven to the mountains where they built their homes. Their homes and fields are on the mountains. Because of the nature of their fields on the mountainsides they cannot use animals or tractors to plough their fields. Their ploughing is done manually. Their fields are very small because of the non-availability of land. Much of the good land is still in the hands of the few rich, of whom some are of Spaniard origin. The Mennonite church is buying some good arable land and resettling the indigenous people there. Modern farming methods are being taught to these people. The majority are growing coffee which does very well in the area. At the end of the day, resettled farmers pay the Mennonite Church for the land, which in turn is used to acquire more land so many more will benefit from the scheme.*

*Before my visit to this part of the world I had always thought that poverty and disadvantaged people were in Africa only. It was an eye opener to realise that Zimbabwe rural life is many years ahead of the community I visited in the rural areas in Guatemala. Missionaries who are strong in human development like the Mennonite Church would find the mission fields white and ready for harvest in parts of Guatemala. Those who are sensing a call to missionary work should pray for Guatemala. Who knows - God may lead them there.*

# REPORT ON GLOBAL ANABAPTIST MISSIONS CONSULTATIONS - GUATEMALA 2000

*reported by Rev. J. R. Shenk*

It was a joy to meet with delegates from approximately one hundred Mennonite and Brethren in Christ churches and sending agencies involved in missions. It was encouraging to see so much new enthusiasm for outreach among churches. Some of these churches have been involved in peace and social concerns for decades. Only in recent years have they received a new vision for mission and outreach.

The theme verse for the consultation was Colossians 4:3 "Pray that God may open to us a door for the Word to declare the mystery of Christ." Several elements of this verse were stressed, prayer to God, a focus on the Word and desire to declare the mystery of Christ. The Church is at the threshold of a new era and is depending on God to open the door.

The consultation had three purposes; (1) Thanksgiving to God for the emergence and growth of a global Anabaptist/Mennonite community; (2) Exploration of the possibilities for international collaboration and partnership in response to the opportunities and challenges in mission in each continent; (3) Beginning the process of defining new structures for global accountability in mission by identifying the values that should shape the structures.

In addition to messages stressing the theology of and basis for mission, each agency was invited to report on its cross-cultural missions. Continental caucuses were held where delegates from each continent met together. These meetings focused on the theology of mission and the principles for cooperation in mission. The African continent had some lively discussions and was very keen on missions. In the reports churches and mission agencies were asked to include their plans and hopes for increasing their mission efforts, the resources needed for such increases and any resources available to share with other cooperative mission efforts.

Churches were challenged to address the complexities of the present world. We are in

the midst of alienation from God, which is evidenced by the presence of war, poverty and affluence, persecution, the secularization of society, the challenges of technology, pandemic diseases and environmental degradation. In the midst of all this the churches were challenged to see new ways of sharing the Good News of Jesus Christ in our world.

As an Anabaptist community we have different views of the mission of the church. Our understanding of what it means to be the church is not always clear. We need to develop effective models for sharing and using the resources God has given us. We need to look at our structures so that we work more closely together to evangelize the world. There was a loud call for partnership in global mission. The leaders of MWC stated that the role of the organization in relation to global mission is simply to provide a forum where Mennonite and Brethren in Christ Mission agencies are able to relate, commune, set up vision together and engage in international missions through equal interdependency.

At the end of the meeting members committed themselves to rely on God and attempt to recapture the Anabaptist zeal for proclaiming and living the gospel; to multiply healthy communities of faith, to a biblical wholistic ministry and to consistent teaching on peace and justice.

MWC was urged to establish a permanent global mission council for the gathering and dissemination of information, to provide for missiological discernment and training, to promote regional and national mission consultations and to facilitate the exchange of resources for use in new and ongoing mission efforts.

The global mission consultation was good. Its true results will only be seen if the ideas and recommendations are put into practice to seek new ways of evangelizing the world.

# AMATHAMBO ODWA.

## KWAKULOMUNTU OWAYENGELALUTHO!

### UNkulunkulu wamnika inkomo ezilitshumi



Wamnika ezintathu ukuthi  
abe lokudla

Umuntu lo wadla  
inkomo lezo ezintathu



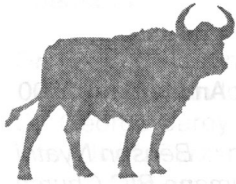
Wamnika ezintathu  
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athenge Indlu  
angahlali egangeni

Wathengisa ezintathu  
wathenga indlu enhle  
kakhulu

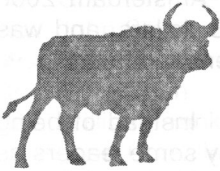


Wamnika ezintathu  
ukuthi azithengise  
athenge izigqoko  
lokunye akuswelayo

Wathengisa ezintathu  
wathenga izigqoko  
lokunye ayekuswelayo



Wamnika eyodwa ukuthi ayibuyisele  
kuNkulunkulu abonge ngezinye  
ezificamunwemunye



Wasekhangela eyetshumi yabonakala angazathi  
Inkulu futhi inonile kulazo zonke ezinye

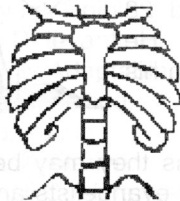
Wayekwazi ukuthi uNkulunkulu wayemnikile le ukuthi ayibuyisele kuye ukutshengisa ukubonga kwakhe ngezificamunwemunye. Kodwa wayikhangela, wathi inkulu futhi inonile kulazo zonke ezinye. Wasesithi uNkulunkulu ulazo zonke ezinye inkomo zasemhlabeni .....

Ngakhoke

Wayibulala wayidla  
Inkomo eyetshumi  
Wabuyisela Ku

Nkulunkulu

**AMATHAMBO AYO ODWA**



**WENA KE ??????**

UNkulunkulu ukunikile okunengi, okuyisi-  
ficamunwemunye, ukuthi ube lokudla  
lezigqoko lakho konke okuswelayo.

Ukunikile okwetshumi ukuthi ukubuyisele kuye  
utshengise ukubonga kwakho. Kumele  
ukhethe. Uzabuyisela kuye okwetshumi  
konke loba uzakuba njengomuntu owamnika

**AMATHAMBO ODWA ???**

Iphapha leli lilungisiwe nguJ.R. Shenk.

Nxa ulombuzo umbhalele e Box 2776, Bulawayo.



# AMSTERDAM 2000

Some of our Church members had the privilege of attending the Billy Graham Amsterdam 2000 Conference. Following are their reports.

*Benson Nyathi  
Nkulumane BIC Church*

I haven't stopped thanking God for allowing me to attend the Billy Graham Amsterdam 2000 Conference, which took them four years to plan and cost over four million US dollars, and was attended by over 10,000 participants. That requires proper planning, commitment and faith.

In most churches an evangelist is often unknown, untrained and unnurtured. Instead of being seen as a significant arm of the church, he's viewed with suspicion and seen by some leaders as a threat. That is why local churches do not identify, equip or train evangelists. The result is that the Lord's work of gathering the harvest suffers.

The purpose of the conference, therefore, was to emphasize to the delegates, the priority and practice of evangelism in the Church entering the 21st Century. The fact that they invited not just pastors, but evangelists and other church leaders shows their commitment and seriousness to the Great Commission of Jesus Christ in Matthew 28:19-20. It was to celebrate what God is doing through evangelism around the world, to equip, affirm, strategize and communicate together.

I was impressed by their working in conjunction with the Samaritan's Purse, a relief organization which distributes the shoe box gifts in areas where children are suffering due to wars, drought or abject poverty, etc.

There were more than 200 speakers, some of them from Africa, 22 plenary sessions, 130 seminar sessions, 200 workshops and 28 languages. Mr. Billy Graham never attended the conference. He was in hospital, but because he involves a lot of other leaders in his ministry, the conference went on smoothly.



To assist participants in pursuing biblical solutions to problems they may be facing, Personal Guidance and Ministry Guidance, led by a team of international evangelists and members of the Billy Graham Evangelistic Ass. staff, was on offer through a variety of resources. One could schedule a personal appointment with one of their consultants.

As we stand on the horizon of the 21st Century, I wonder if the Church is committed to obey the Great Commission. I wonder if "His Last Command" is our first priority. I never stop wondering.

## **Amsterdam 2000**

*Rev. Mankani Moyo  
Mpopoma BIC Church*

Amsterdam 2000 was not only a milestone, but a historic conference. There were 10,200 participants from 209 countries. This conference had 750 stewards who looked after us and catered for our needs in an amazing way. Our table was well spread. To my amazement all the stewards were industrious and showed a high degree of commitment and patience. their level of commitment and dedication to duty challenged me. At it's climax, there was a solemn act of commitment and rededication to the universal service of our Lord and Master Jesus Christ.

## Speakers

Dr. Gerry O. Gallimore  
Dr. Aijith Fernando  
Dr. George Carey  
Rev. Ulrich Parzany  
Dr. J. I. Packer  
Dr. Ravi Zacharias  
Rev. Gottfried Onei-Mensah  
Rev. John Stott  
Mrs. Anne Graham Lotz  
Dr. Bill Newman  
Rev. William Franklin Graham III  
Dr. Robert Cunville  
Rev. Deia Adadevoh  
Rev. Edwin Martinez

Mr. Dennis Rainey  
Mr. Roger Chilvers

Mr. Antoine Rutayisire  
Dr. Luis Palau  
Dr. Paul Negrut  
Mr. Jim Chew  
Rev. Viktor Hamm  
Rev. Pami Dagher  
Rev. Richard Bewes

## Topics Covered

The Evangelist Communicate Effectively  
Jesus is the Only Way  
Preaching Christ in a Broken World  
Gift and Calling of an Evangelist  
The Content of the Gospel  
Evangelistic Preaching in the 21st Century  
Preparation of an Evangelistic Message  
The Evangelist's Message is Bible Based  
The Evangelist and the Bible  
Delivery of an Evangelistic Message and the Invitation  
The Evangelist's Heart of Compassion  
Presenting the Gospel to Different Audiences  
The Evangelist and Spiritual Awakening  
Principles of Mobilization for Evangelistic Activities  
The Evangelist's Family  
Personal Evangelism and Counselor Training  
The Evangelist Preachers and Lives the Cross  
The Evangelist has a Strategy for Harvest  
The Evangelist Works with the Local Church  
Principles and Methods of Follow-up  
An Evangelist is a Servant Leader  
The Evangelist is Faithful in a Hostile World  
Communion

## The Seven Principles of Gospel Communication

1. Conceptually Intelligible.
2. Contextually Relevant.
3. Psychologically Adaptable.
4. Religiously Compelling.
5. Culturally Appealing.
6. Spiritually Authoritative.
7. Give in the Full Confidence of the Holy Spirit (Zech. 4:6)

*Amsterdam 2000 - Ethel Sibanda  
Bulawayo Central BICC*

Amsterdam 2000 was a lifetime experience for me and I thank God for allowing me to be part of such a conference. I would like also to thank God for those who afforded me the privilege financially as well as their prayer support. May the Lord bless each one of you richly.

The gathering of over 10,000 people from 209 different nations was a picture of what heaven will look like. The blessing of oneness in the spirit of worship and praise will live in me for a long time. When I look at our country today with religious groups such as Hindu, Moslem, etc. I have never thought of reaching out to these nationals, but what a beautiful sigh it was sitting side by side with these nationals proclaiming the name of Jesus together.



I had hoped to meet Billy Graham himself, but he was still recovering from an operation so his doctors were reluctant to have him travel. But what meant a lot to me was the fact that Billy Graham has worked with some of these men for 50 years and they have worked faithfully for the cause of Jesus Christ, therefore the conference

went on as though he was there. Franklin Graham, Billy Graham's son, is now part of the Association and in his own crusades he has touched more than 2 million people. Franklin's son also has started preaching although still at seminary. Anne Graham Lotz, Billy Graham's daughter is also a preacher. What a ministry passed on from father to son and to grandchildren!

I will not forget the Korean Youth quartet and the Indian choir. They sang so beautifully that I wished I had a video camera. Such is the gospel of our Lord Jesus.

Women's Ministry - The challenge was that women are called just like men to be evangelists. Why did Jesus choose to be seen by women after He rose from the dead? Women are evangelist from the time they are carrying the baby until he/she is born and up to adulthood. Mothers or women are ones who care for sick people in homes. Therefore, women are called to be evangelists in their unique way.

Children's Ministry --The Billy Graham Association ministries places great emphasis on children's ministries. They showed us a film showing a drama that they use to reach children.

The message that came through from every speaker was that: -

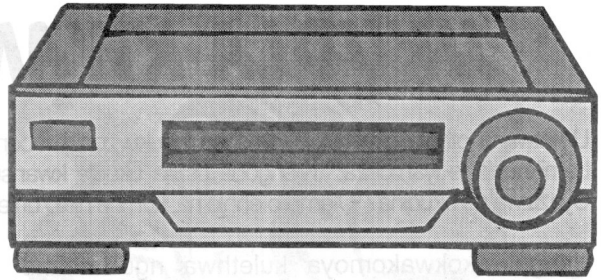
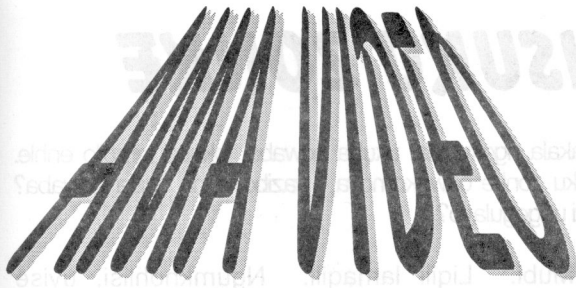
- a) We should preach the Word in and out of season.
- b) Preach Jesus and the cross.
- c) Preaching would be incomplete without discipleship and raising mature and functional believers.
- d) A lot of emphasis was put on the inner life of the evangelist/preacher.
- e) The evangelist/preacher's family are to be partners in the Gospel.
- f) The importance of reaching young children.

#### Final Challenge

A man from Lebanon who was challenged during the last Billy Graham Crusade in 1986 went back and sold his hotel to join the work of evangelism had this to say: "I have since started some evangelist work which has planted 13,000 churches. We are sending missionaries to Iraq and all over the Middle East." Is that not a challenge to all of us?

Most of the speakers were from para-church organizations such as Campus Crusade for Christ. The conference ended on a very high note with the celebration of the Lord's Supper which was so touching and I remembered the words of Jesus when He said "...I will not drink of the fruit of the vine until the Kingdom of God comes." (Luke 22:18)





Lonyaka iLiterature Committee yaqala uhlelo olutsha eMhlanganweni Omkhulu. Banengi abaya emhlanganweni abalanda inkonzo lezingxoxo zezifundo abangela ndaba lemihlangano yezindaba. Ukuze bangalahlekelwa yisikhathi behlezi nje ikhomithi yayitshengisa imfanekiso yama video nsuku zonke ngezikhathi zezeindaba langezikhathi zokudla kwemini. Amanye ama "video" la abukiswa aze aphindwa kusiya ngokucela kwabantu. Sithanda ukubonga umbalisi UMnumzana Dumisani Ncube ofundisa eMtshabezi. Nguye owasisiza nge televizhini yakhe lanye lomtshina wokudlala ama video. Sasebenzisa nje insuku zonke ngaphandle kwembadalo. INkosi ikubusise Mnumzana Ncube, ikwandisele izipho zayo. Ama video atshengiswayo yila:-

### **Ingxoxo loMfundisi Omkhulu u S. N. Ndlovu**

Lapha uBishop Ndlovu wayexoxa ngempilo yakhe lomsebenzi awubizelwa yinkosi. Uyacasisa ngokuphatheka kweBandla ngesikhathi sempi yenkululeko kanye lokunaba komsebenzi okwadalekayo. Uyathinta langemfundiso yeBandla esigabeni ezithile acine ngobufakazi ekumelaneni lomkhuhlane ngensuku zakhe zokucina.

### **A Doubled Harvest**

Le ideo imayelana lobunzima obabakhona eZambia ngendlala ka 1992/1993. Itshengisa inguquko eyabakhona empilweni zabantu sekukhona ukusebenzelana phakathi kweBandla labazalwane, iMennonite Central Committee loHulumende. Ngemva kokukhulumisana lokusebenza ndawonye kwadliwa ndawonye

### **Ekklesia**

Ibala elithi Ekklesia litsho ukuthi IBANDLA ngolimi lwesiGrecki. Le ideo ilezibaba eziyisithupa ezigoqela umsebenzi wokuqhutshwa kwevangeli emazwekazini onke omhlaba.

Esigabeni seAfrica ideo le inchaza ngokubalulekileyo ngomsebenzi kaGogo uMaria Tshuma lo Gogo uNaka Gininda. OGogo laba ababili basebenza okuncomekayo ebandleni. Loba uMaTshuma esesekuphumuleni loNaka Gininda engasekho umsebenzi wabo uya phambili.

### **Choose Freedom**

Le ideo imayelana lezigaba ezinengi lapho abatsha bethu okumele bakhethe khona. Ukukhetha lokhu kungaletha ingqubela phambili kumbe kulethe inhlungu ezingapheliyo. Iyakhuthaza njalo ngezinye izigaba zempilo ezinjengokuhlalisana emakhaya, ukuzigcina kanye lemikhuhlane angathelelwana.

### **Adventure Unlimited**

Le ideo ikhangela izigaba zempilo ezinengi ezigoqela imicabango enjengokuthi sonke siphakathi kohambo olude, sonke siqakathekile ebusweni bukaTixo, imuli zethu ziqakathekile, inguquko ezibakhona nxa sikhula, konke kulesikhathi sakho, singasila kuMabhuq' athintithe lokuthi singakhetha njalo singanqoba.

### **Neria**

Le ideo imayelana lemuli eyayizihlalele, yakhile ichelesile. Kusekule kanjalo omubi wangena ngemfa. Izigaba ezalandelayo umfowabo kamufi esethathela umfelwakazi labantwabakhe ilifa ababelitshiyelwe kanye lamandla omthetho ngezikhathi ezinje kutshengisa obala ukuqakatheka kokuthi ubani lobani azi ngamalungelo akhe.

# UKUDLA KWANSUKU ZONKE

Umntwana othola ukudla okulomsoco insuku zonke ubonakala ngokuqina, ukuba ncwaba, lokuba lempilo enhle. Lemikhuhlane iyamceza. Njengoba usidla ukudla kwansuku zonke okwakomoya, uyazibona na usiba ncwaba? Uyazizwa na ukuqina? Ulempilo enhle na, kumbe njalo uhlezi ungogulayo?

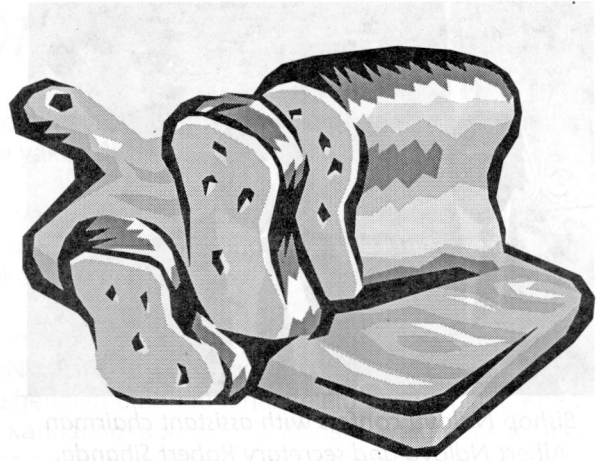
Ukugula kokwakomoya kulethwa nguSathani. Mubi. Liqili lamaqili. Ngumkhohlisi, uyise wamanga. Uhlezi ezingela insuku zonke efuna ukubona lapho angajimba khona. Njengabalandeli bakaKhristu, siyazingelwa izinsuku zonke, silwa impi lesitha esikhulu uSathani, kanye lemimoya emibi, ababusi balumhlaba abemnyameni. Siyakuswela ukukholwa okuqotho, ukulunga, iqiniso, ukuthula, insindiso lokuba ngamaqhawe omthandazo ekuseni, emini lantambama. Isitha singasingqoba ngokugcwalisa izingqondo zethu ngelizwi likaNkulunkulu. Ukholo lwethu luyaqina lunganyikinywa nxa siseyama eqinisweni eliselizwini. Zimisele ukunqoba kulo umnyaka omutsha ka2001. Uthi umhlabeleli kuHubo 119: 11 *“Ilizwi lakho ngilifihlile enhliziyweni yami ukuze ngingakoneli.”* Sengathi uJehova angakusiza empilweni uqhubeka ngalokhu kudla kwansuku zonke.

## NGOJANAWARI 2001

- |                         |                          |
|-------------------------|--------------------------|
| 1. AMANANI 1 – 3        | 16. UDEUTERONOMI 16 – 18 |
| 2. AMANANI 4 – 7        | 17. UDEUTERONOMI 19 – 21 |
| 3. AMANANI 8 – 11       | 18. UDEUTERONOMI 22 – 24 |
| 4. AMANANI 12 – 14      | 19. UDUTERONOMI 25 – 27  |
| 5. AMANANI 15 – 17      | 20. UDEUTERONOMI 28 – 31 |
| 6. AMANANI 18 – 21      | 21. UDUTERONOMI 32 – 34  |
| 7. AMANANI 22 – 24      | 22. UJOSHUWA 1 – 3       |
| 8. AMANANI 25 – 27      | 23. UJOSHUWA 4 – 7       |
| 9. AMANANI 28 – 30      | 24. UJOSHUWA 8 – 10      |
| 10. AMANANI 31 – 33     | 25. UJOSHUWA 11 – 13     |
| 11. AMANANI 34 – 36     | 26. UJOSHUWA 14 – 17     |
| 12. UDETERONOMI 1 – 3   | 27. UJOSHUWA 18 – 21     |
| 13. UDETERONOMI 4 – 7   | 28. UJOSHUWA 22 – 24     |
| 14. UDUTERONOMI 8 – 11  | 29. ABEHLULI 1 – 3       |
| 15. UDUTERONOMI 12 – 15 | 30. ABEHLULI 4 – 6       |
|                         | 31. ABEHLULI 7 – 9       |

## NGOFEBRUWARI 2001

- |                         |                         |
|-------------------------|-------------------------|
| 1. ABEHLULI 10 – 12     | 17. 2 USAMUYELI 7 – 9   |
| 2. ABEHLULI 13 – 15     | 18. 2 USAMUYELI 10 – 12 |
| 3. ABEHLULI 16 – 19     | 19. 2 USAMUYELI 13 – 15 |
| 4. ABEHLULI 20 – 21     | 20. 2 USAMUYELI 16 – 18 |
| 5. URUTHE 1 – 4         | 21. 2 USAMUYELI 19 – 21 |
| 6. 1 USAMUYELI 1 – 3    | 22. 2 USAMUYELI 22 – 24 |
| 7. 1 USAMUYELI 4 – 7    | 23. 1 AMAKHOSI 1 – 3    |
| 8. 1 USAMUYELI 8 – 10   | 24. 1 AMAKHOSI 4 – 6    |
| 9. 1 USAMUYELI 11 – 13  | 25. 1 AMAKHOSI 7 – 10   |
| 10. 1 USAMUYELI 14 – 17 | 26. 1 AMAKHOSI 11 – 13  |
| 11. 1 USAMUYELI 18 – 21 | 27. 1 AMAKHOSI 14 – 16  |
| 12. 1 USAMUYELI 22 – 25 | 28. 1 AMAKHOSI 17 – 19  |
| 13. 1 USAMUYELI 26 – 28 |                         |
| 14. 1 USAMUYELI 29 – 31 |                         |
| 15. 2 USAMUYELI 1 – 2   |                         |
| 16. 2 USAMUYELI 3 – 6   |                         |



### NGOMATSHI 2001

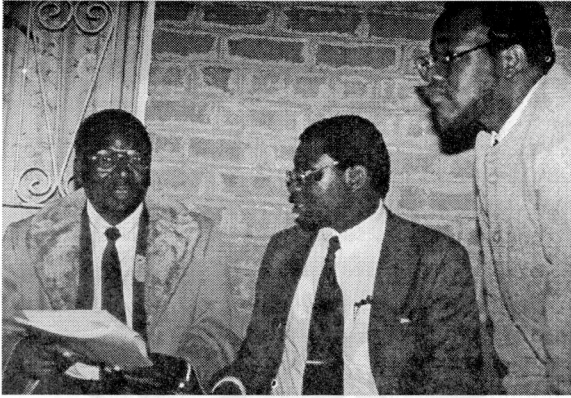
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4. 2 AMAKHOSI 8 – 10
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6. 2 AMAKHOSI 15 – 18
7. 2 AMAKHOSI 19 – 21
8. 2 AMAKHOSI 22 – 25
9. 1 IMILANDO 1 – 3
10. 1 IMILANDO 4 – 7
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16. 1 IMILANDO 24 – 26
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24. 2 IMILANDO 22 – 24
25. 2 IMILANDO 25 – 28
26. 2 IMILANDO 29 – 32
27. 2 IMILANDO 33 – 36
28. U-EZRA 1 – 3
29. U-EZRA 4 – 5
30. U-EZRA 6 – 7
31. U-EZRA 8 – 10

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1. UNEHEMIYA 1 – 3
2. UNEHEMIYA 4 – 7
3. UNEHEMIYA 8 – 10
4. UNEHEMIYA 11 – 13
5. U-ESTA 1 – 4
6. U-ESTA 5 – 6
7. U-ESTA 7 – 10
8. UJOBE 1 – 3
9. UJOBE 4 – 7
10. UJOBE 8 – 11
11. UJOBE 12 – 14
12. UJOBE 15 – 17
13. UJOBE 18 – 20
14. UJOBE 21 – 23
15. UJOBE 24 – 27
16. UJOBE 28 – 31

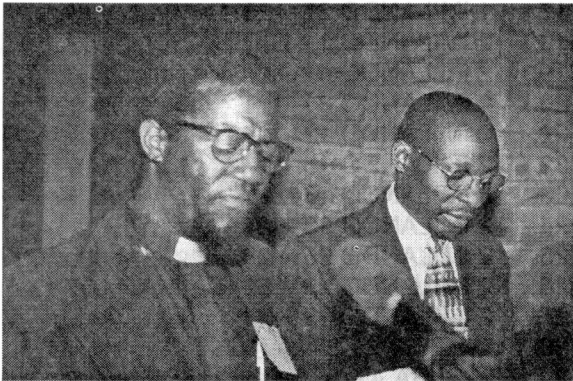
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18. UJOBE 35 – 37
19. UJOBE 38 – 40
20. UJOBE 41 – 42
21. AMAHUBO 1 – 3
22. AMAHUBO 4 – 7
23. AMAHUBO 8 – 10
24. AMAHUBO 11 – 13
25. AMAHUBO 14 – 17
26. AMAHUBO 18 – 21
27. AMAHUBO 22 – 24
28. AMAHUBO 25 – 28
29. AMAHUBO 29 – 31
30. AMAHUBO 32 – 35



*Bishop Ndlovu confers with assistant chairman Albert Ndlovu and secretary Robert Sibanda.*



*Executive Board 1999 ~ 2000*



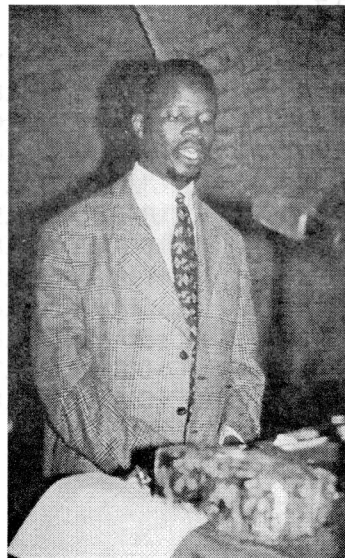
*Evangelist Munsaba stresses a point. Ozasala Ncube interprets*



*Mr. Litsoene brings greetings from Botswana. Ozasala Ncube interprets*



*Preparing for the "Lord's Supper".*



*Pastor Benedict Macebo speaks to the men's fellowship.*

# UKUBA NGUMLINDI OQOTHO WOMZIMBA WAKHO

UNKosikazi Jester Miilo wakhuluma ngendlela ethintayo ngokuba ngumlindi oqotho womzimba wakho. Imicijo elandelayo yaphuma enkulumeni yakhe. Wathi:

1. UNkulunkulu wafaka umuntu ensimini yase-Edeni ukuze asebenze kuyo ayigcine, uGenesisi 2:8 & 9, 15. Sivamile lathi abantu ukuthi sidinge abangasigcinela imizi yethu nxa singekho ukuze impahla zethu eziligugu zilondeke.

2. UNkulunkulu wadala umuntu wamenza ngomfanekiso wakhe; uGenesisi 1:26. Njalo kuHubo 139:13, umhlabeleli uyakhuluma ngoNkulunkulu ebabaza ukuthi umdale wamenza ngendlela emangalisayo esiswini sikanina. Kutshengisa uthando lonanzelelo uNkulunkulu enza ngalo umuntu. Wabuye wamthanda kakhulu kangangokuba uJesu Khristu wakhetha ukuba ngumhlathshelo, wanikela impilo yakhe ukuze sibe ngabasindisiweyo. Uyasithanda uNkulunkulu, unguMalusi olungileyo.

Ngakho-ke thina abantu kufanele sibe ngabangcini bemizimba yethu. Sizelwe sibahle. Siyageza ukuze sibe bahle. Kulesiga esithi, "Ukuhlanzeka kwandulela ukuba loNkulunkulu." Imizimba yethu iligugu kuNkulunkulu.

3. Okubi yikuthi ayisibo bonke abayiphatha kuhle imizimba yabo. Abanye bayayilimaza.

- Imizimba iyalinyazwa ngokudakayo. KuLukha 1:15 sibona uJohane umBhaphathizi etshelwa ukuba kamelanga anathe iwayini loba okunye okudakayo, ngoba wayegcwaliswe ngoMoya oyiNgcwele kusukela ekuzalweni.

Omunye owatshelwa ukuba wayengafanele ukuba anathe okudakayo nguSamsoni. Siyabala, ku-1 Khorinte 3:16 "Kalazi yini ukuthi lina lilitempelili likaNkulunkulu, lokuthi uMoya kaNkulunkulu uhlala kini na?" Ongcolisa ithempelili likaNkulunkulu uzabhujiswa.

-Imizimba iyalinyazwa ngenxa yenkanuko ezimbi. Ubona umuntu egqoke ngendlela ethelela abanye isono uzwe esithi, "Ngingathini, ngingowenyama." Ku 2 uSamuyeli 11:1-4, sibona iNkosi uDavida laye esehluleka ukuba ngumgcini womzimba wakhe. Wahawukela umka-Uriya, wehluleka ukuzithiba wacina esebulele umkakhe, wasemthatha umama lo esiba ngowakhe. Kodwa, okukhulu okuqakathekileyo yikuthi, nxa uMphrofethi uNathani embonisa isono sakhe, uyavuma uthi, "Ngonile kuNkulunkulu." Konelanga u-Uriya kuphela, kodwa wonela uNkulunkulu ngokwakhe. Siyakubona lokhu kuHubo 51.

Siyabona njalo uNkulunkulu echitha iSodoma leGomora ngoba abantu basebelandela inkanuko zemizimba yabo. UNkulunkulu wababhuhisa ngalokho. Kodwa, loba sifikelwa yizilingo, kumele sesabe kuqala uNkulunkulu. KuGenesisi 39:6-22 sibona umkaPhothifa elinga ukumnginisa emanyeleni ngenxa yenkanuko ezimbi. Uyala ukuvumela isilingo uJosefa uthi, "Ngingenza kanjani isono esingaka, ngone kuNkulunkulu na?" UJosefa wazibamba, wesaba uNkulunkulu. UNkulunkulu wamphakamisa. Imibiko isitshela ukuthi abantu abanengi okwesabekayo bayafa ngenxa yomkhuhlane we-AIDS. Okunengi kudalwa yikungabi ngabalindi bemizimba yethu. Siyabona ezindlini abantu besiba lenkanuko ezimbi phezu kwezisebenzi zabo, obaba emawofisini belambukela onobhala babo ababancedisayo. Siyehluleka ukugcina imizimba yethu eyenziwe ngomfanekiso kaNkulunkulu.

Kodwa nxa sivuma izono zethu, umzimba yiwo wodwa ozakufa. Umuntu wangaphakathi, umoya uyaphila kuze kube phakade. Kumele sibuyele kuNkulunkulu sicele ukuthethelelwa. Njalo silomlandu njengabazalwane owokuthi sivangele kulabo abafayo sibalethe kuKhristu ukuze bafele eNkosini.

Intshumayelo le yavalwa ngokuhlabelela ingoma 302 ethi, MANGIBE NJENGOJESU.

*Kubika uBarbara Nkala*





## GONE ON AHEAD OF US

One of the highlights of General Conference 1998 was the commissioning of Rev. Doubt and Maina Ndlovu for service as missionaries to Botswana. This was a big and exciting step for the church, many people pledged to support his family in prayer. Many also gave financially for the Botswana ministry.

In October 1999 a group of us were privileged to witness the first baptism in Botswana. Already there were three congregations meeting every Sunday for worship and fellowship at Francistown, Gaborone

West and Gabane. Rev. Ndlovu and his wife had faced some teething problems as happens when a new ministry is undertaken and they had come out positive and ready to face the challenges of the future. The church was growing. It had drawn Zimbabweans and Zambians who live in Botswana and it had drawn the local Tswana people. The only fly in the ointment was the poor health of Mrs. Ndlovu. Though this put a great strain on Rev. Ndlovu who had to care for her, care for their youngest son who lived in Botswana with them and still shoulder the challenging work of church planting, the church in Botswana continued to grow.

On 11th August Maina Ndlovu was promoted to glory. Today her body is no longer suffering the pain she endured on this earth. Her body was brought to Zimbabwe for burial. Present at the funeral was a strong representation from the Matopo Church where the Ndlovu's pastored before they went to Botswana and also members of the Botswana congregation together with the local church. Speaker after speaker expressed sorrow at such loss of a young life.

Bishop Shenk, who gave the funeral sermon, helped the church to look at God's Word in this time of grieving. He reminded us of God's answers to our "Why" in times like these. From Psalm 18 we were reminded that God's way is perfect and God's Word is everlasting. Bishop Shenk gave the example of Amos Ginder who came from the USA to serve in Africa. He was a very promising young man who was well loved by all who knew him and had obvious gifts for ministry. Within a year of arrival in Zimbabwe (then Rhodesia) Amos died. He was buried under the Mkhuna tree at Matopo. Many people asked "Why?" Today we ask "Why" Maina had to go at the start of their ministry. God has all the answers

In the weekend of 6 to 8 October there was another baptism at Francistown in Botswana. Five people were baptised. After showing the Jesus film Rev. Doubt Ndlovu gave a powerful message. Nine people made a commitment to the Lord. We thank and praise God for all the souls who are being drawn to the Lord. Together with the angels we rejoice that more are being brought into the fold. The work is going on. Now there is an additional group of worshipers meeting every Sunday in Lobatse.

The Gabane congregation which now has 45 - 50 regular attendees has put certain structures in place to help disciple its members. Mrs. Maggie Mpofo is working at relationships among couples in the congregation. Mr. Muleya is in charge of music. Mr. Kabwe co-ordinates the mid-week cell groups which meet on Wednesday for Bible study and prayer (they are presently going through the Gospel of John) and on Friday for prayers and testimonies. There are three cell groups at Gabane, Gaborone West and Broadhurst. Edward Ncube who was trained in Evangelism Explosion while back here in Zimbabwe is involved in one to one home visitations. Mrs. Muleya who also has Child Evangelism training is in charge of Sunday School while Mrs. Kabwe spearheads fund-raising.

Let us continue to pray for Rev. Ndlovu and the church in Botswana. Let us not only pray for the church but if we visit Botswana let us please get in touch with the Brethren. Let us also remember to pray for the Ndlovu children. Dictus and Diction are boarders at Matopo Secondary School. Little Dictate is doing Grade 1 at Gampu Primary School in Bulawayo.

*Reported by Doris Dube*



*Youth Quiz Team.*



*Gwanda Choir.*



*Mama Mrs. Dlodlo challenges the church to give.*

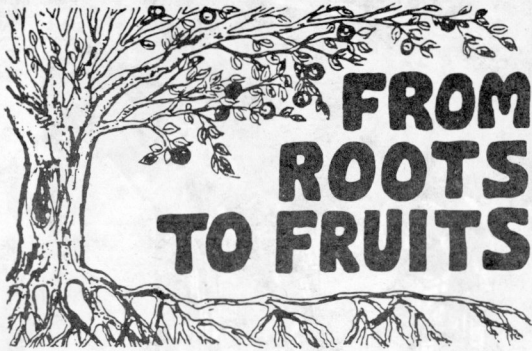
*Doris Dube chats with Ma Tshuma in the dining hall.*

*Bonnie Sadler with the mat which she bought at the auction, with the lady who made it.*



WE LOOK SOUTH TO CUBA

Writer: Esther Spurrier  
Artists: Karen Deyhle & Faithe Spurrier



How many of you know someone who speaks Spanish? Maybe some of you have learned Spanish words from watching TV. Fifty years ago there were not so many people living in the United States who spoke Spanish as there are now. But sometimes workers from Mexico or Puerto Rico would come the States to help tomato farmers or fruit growers at busy times of the year. Was it then that the Brethren in Christ began to think that these people need to hear about Jesus too?

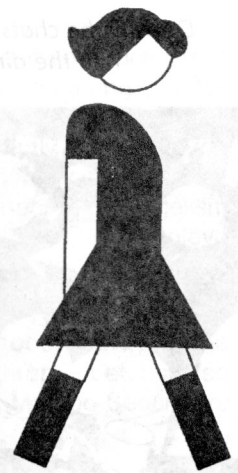
"*Hola!*"

Harry Hock was a BIC preacher in Detroit. He was invited in 1952 by another group to go and preach in Cuba for a couple weeks. He was sad to see all the people who did not know about Jesus. So the next year he took two other preachers, Charlie Byers and Dale Ulery, and their wives to hold some more evangelistic (this is a big word that means to tell the good news of Jesus to people who don't know) meetings. They visited a town called Cuatro Caminos (KWAH trow cahMEE nos) and discovered that the Baptists had started a church here nine years before, but some trouble had come and now the church stood empty. The people still wanted to hear preaching from the Bible. They decided this was a good place for Brethren in Christ to start a church. They came back to the States with "Cube fever," eager to tell everyone about the opportunity in Cuba. The mission board said, "We wish we could help, but we just sent missionaries to Japan and we don't have any more money. But if you can find the money, we are happy for you to go!"



= \$400.00!

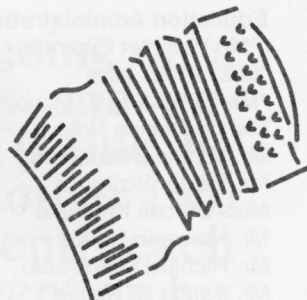
Well lots of other people seemed to catch the fever, and soon this group had the \$400 they needed to buy the church building in Cuatro Caminos. Rev. Hock took a group of people to Cuba to help fix up the old building, which had stood empty for so long. Maybe this was the first Brethren in Christ work team. He asked Howard and Pearl Wolgemuth to go because he knew that Pearl was very good at teaching children about the Bible. Brother Howard was not sure he should leave his poultry farm, and he told Pearl to just go without him. But Pearl didn't think it would be good for her to go alone with all the other men. It just wouldn't have looked proper. So Howard finally agreed to go. While the men did the fixing, Pearly had meetings for the curious neighbourhood children. The group tried to sue as



little money as they could, and so they ate oatmeal a lot of the time. One man said he lost 20 pounds while working on the church! But the group came to love the people. And the Wolgemuths decided that this was where they wanted to stay and work for God. So they came home and sold their farm and went back to live -- this time with their teenage daughter Judy.

When she settled into life in Cuatro Caminos, Judy was excited to be in this new place where everyone spoke in another language. It seemed impossible that people could spend their whole lives talking another language! But soon she began to learn Spanish--it is so much easier when you're young! And she was a big help with the work. In fact, even though she was away in boarding school in Havana, she got special permission to come every weekend so she could help her parents with the church work. She played the piano--or an accordion-- for church meetings. She helped her mother with children's meetings and was active in the youth group. The youth meetings were so lively that some of the adults complained that they wanted to come, too. Judy raised parakeets and gave some as prizes for people who brought friends to Sunday School. Once when Henry Hostetter, the director of BIC Missions, was visiting Cuba, he said, "I thought that we had TWO missionaries here, but now I find that we have THREE." Young people don't need to wait until they are grown up to serve Jesus.

The church grew, and a school for children was opened. John and Ruth Pawelski came as missionaries to help. But there was a revolution brewing in the country. Fidel Castro and his followers fought against the government of Fulgencia Batista. On January 1, 1959, Castro proclaimed himself president of Cuba, and Batista ran away. Castro's government was not friendly with the United States, and soon the missionaries could tell that some people were being careful to hide when they came to visit. They prayed that God would show them when they should leave the country so they wouldn't be a danger to the Cuban Christians. One day in early 1960, both another missionary and a Cuban Christian told them to leave. So after a tearful farewell, they took a boat and left the land the people they loved. But they left behind a solid church which would keep going even through the hard years of communism. The government soon took over the school, but the church, led by Juana Garcia and Eduardo Llanes, kept meeting.



**THE FRUITBOWL** - Even though the Castro government was not friendly or helpful toward churches, Juana Garcia led the church and kept visiting people and telling them about Jesus. Many Christians left the country because life in Cuba was very hard for them. Eduardo Llanes escaped so he wouldn't have to fight in the army. He finally moved to the United States and today he is the leader of a fast-growing group of Spanish-language BIC church in Miami, Florida. Recently, these churches began reaching out to the country of Haiti. Meanwhile in Cuba, many people are hungry to know God and His Word. The church is growing fast. The government won't allow the church to have any more buildings, but the people can meet in homes as long as the groups don't get too big. Pray for Daniel and Sara Cabrera as they lead the church now.

(Continued from page 2)

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