

die
the

Getuie Witness

Kommissie vir Getuienisaksie (KGA) van die NG Kerkfamilie in die Kaapstreek
Commission for Witness (CFW) of the DR Church family in the Cape Region

How dignity cannot be destroyed by charity



Two orphans who received parcels from the Morgenster Relief Fund.

The past few years were a survival challenge for our brothers and sisters in Zimbabwe. In order to support them, a relief fund was launched for Morgenster and contributions were used for the following projects:

Staff and students of the Theological College

From 2008, for more than a year, food had to be imported for staff and students of the College to survive, as there was literally no food available in the shops.

Although the availability of food has improved during the past year, salaries and finances are still insufficient and irregular. Due to the malfunctioning of the economy and infrastructure, relief assistance is still needed to prevent the College from having to close its doors.

Food for work and work for food:

School children

HIV/AIDS orphans are usually cared for by guardians (mostly widows and grandmothers). Through the Morgenster

Relief Fund, two sets of new school clothes and shoes, school fees, books and other stationery could be provided for more than 30 children in the past year. In order to help these people not to lose their dignity, the guardians need to work in the garden once a week, on a Wednesday or Friday. For a day's work, each person receives a parcel containing basic nutritious food (maize meal, sugar, oil, salt, dry beans, dried fish) and a bar of soap.

The suffering and the needy

Pregnant women, referred to Morgenster Hospital from rural clinics and waiting for delivery, as well as family members caring for patients, stay at the Matumba - an outside shelter at the hospital. These women and family members have to provide their own food and are given the opportunity, on Tuesdays and Thursdays, to work for food parcels and a blanket or clothing (especially baby clothing and toiletries). They are also spiritually fed with a tract explaining the way of salvation or a copy of the gospel of John.

The destitute (and the desperate)

On Mondays it is the turn of people who cannot survive on their own any more due to unemployment, illness and poverty.

Thank you to everyone who contributes to the Morgenster Relief Fund, and by doing so, enables the needy to live their lives with dignity.

CONTACT Henry and Susan Murray at hensan11@gmail.com if you would like to support them.

Hoe sorg ek verantwoordelik vir die skepping?

Wie is die mens dat U aan hom dink
... U het alles aan hom onderwerp;
skape en beeste, alles ... Psalm 8:5,8

In Genesis gee God opdrag aan die mens om vir die skepping te sorg. Die gemeente van die NG Kerk Oudtshoorn-Wes het hierdie uitdaging aanvaar en besluit om 'n positiewe verskil in hulle dorp te maak.

Volgens Carel Botes, koördineerder van die projek, word daar maandeliks ongeveer 130 000 ton afvalmateriaal deur die munisipaliteit op die vullishope gestort. Behalwe dat dit die mooi landskap in die Klein-Karoo besoedel, noop dit ook die Eden distrikks-
(Vervolg op bl 2)

Die sorteringspan van die herwinningsmateriaal van die NG Kerk Oudtshoorn-Wes
vlnr Tiere Grootboom, Siena de Jongh, Rachel Williams, Annie Goliath, Fillie Dina Lukas en Martiens Fredireck



Redaksioneel / Editorial

In die tweede uitgawe van *Die Getuie* 2010 vertel ons nog stories van hoop. In 'n neutedorp gaan dit oor waardigheid tesame met liefdadigheid, asook God's hart vir kinders en vir ons Joodse bure. Ons vertel van Christelike lektuur vir Afrika en vroue wat sterre word. Dit gaan oor 'n Xhosa-gemeente wat sendinggerig leef, 'n nuwe huis vir ons besoekende teologie-studente van buite die RSA, nuwe sig vir die blinde en verskeie voorbeeld van navolgenswaardige geestelike leiers. Daarby fokus ons op ons verantwoordelikheid ten opsigte van omgewingsorg. Vanaf die herwinningsprojek by Oudtshoorn en die Groen Projek van Stellenberg, wat beklemtoon ons het net een moeder aarde, fokus ons daarop om soos en vir die Here te boer, en om bome te plant as deel van ons saamwerk in God se sending. Lees asseblief alles, dank die Here vir die sorg en genade wat ons kry en 'gaan vertel dit oraloor! Mag ons almal die oortuiging, tyd en middele vind om saam te dien en te getuig, in en vanuit Afrika.

In the second edition of The Witness 2010 we again share stories of hope. In a nutshell is it about dignity going hand in hand with charity, about God's care for children and for our Jewish neighbours. It is about Christian literature provided for Africa, and women becoming stars. It's about a Xhosa congregation living a

missional life, a new house in Stellenbosch for our theology student guests from outside of the RSA, new sight for the blind, and examples of spiritual leaders worth following. In addition we focus on our responsibility for creation care. From the recycling project in Oudtshoorn and the Green Project of Stellenberg, realizing mother earth is all we have, we focus on farming God's way, for the Lord, and planting trees in working together in God's mission. Please read it all, thank the Lord for the care and kindness we receive and 'go tell it on the mountains'! May we all find the conviction, time and the means to share in this service and witness together, in and from Africa.

Johan Botha

Bediening aan die Jode

Dr. Francois Wessels en me. Cecilia Burger is al jare besig om na die Jode in Kaapstad en omgewing uit te reik. Francois vertel:

"Ons hoogste prioriteit in hierdie bediening is die Evangelie van Jesus as Messias en Verlosser. Om hierdie taak te vervul, werk ons saam met ander Christengroepe en individue.

"So woon Cecilia dikwels byeenkomste by wat deur 'n ander sendeling, Monica*, by 'n tehuis vir bejaardes in Kaapstad waargeneem word. Aangesien daar 'n aantal Joodse inwoners by die tehuis is, word onderwerpe gekies wat ook vir hulle interessant is. Tydens hierdie byeenkomste het Cecilia gereeld vir Miriam* gesien en geselsies met haar aangeknoop.

"In Paar maande gelede was almal baie geskok om tydens 'n byeenkoms 'n lelike wond op Miriam se voorkop te sien. Die diagnose van die dokter was dat sy velkanker het. Dit was baie pynlik en sy moes gereeld self aansmeer. Tydens een van hulle gesprekke het Miriam aan Cecilia vertel hoe moedeloos sy is, waarna sy toegelaat het dat Cecilia vir haar bid. Weke-lank het Christene vir Miriam gebid.

"Groot was die vreugde toe die wond aan Miriam se gesig byna heeltemal gesond was by 'n volgende byeenkoms. Monica en Cecilia het Miriam in haar kamer besoek om vir haar te bid en die Here te dank vir die groot verbetering.

"Monica en Cecilia was egter nie voorbereid op Miriam se getuienis wat gevolg het nie! Sy het vertel dat sy lank reeds in die naam van Jesus bid en weet haar gebede word verhoor. Sy is baie bang om dit vir haar Joodse vriende of haar broer te vertel uit vrees vir verwerpning.

"Miriam se velkanker is intussen heeltemal genees. Sy is nog nie gereed om Jesus as



Lidmate van die Messiaans-Joodse gemeente, Beit Ariel, in Kaapstad tydens 'n byeenkoms.

Verlosser en Saligmaker te aanvaar nie, maar is opgewonde oor Monica en Cecilia se besoek. Bid asseblief vir Miriam en baie ander soos sy.

Joodse mense verkeer oor die algemeen onder die indruk dat geloof in Jesus slegs vir Christene bedoel is en dat hulle hul Joodse identiteit sal verloor as hulle in Jesus glo.

*Skulname

KONTAK dr. Francois Wessels (021 9195903 / 083 2320960) of Cecilia Burger (021 4224841 / 083 2320628) of stuur 'n e-pos na simcha@mweb.co.za.

deur mense wat betrokke wil raak, en meer as een gemeente op Oudtshoorn het al hulle voorbeeld gevolg. Tonne herwinbare produkte word tans in hierdie omgewing herwin.

Die voordele van hierdie herwinningsprojek is legio – behalwe vir werksgeleenthede wat geskep is vir die sortering van die produkte, bespaar die munisipaliteit ook deurdat daar nou minder afvalprodukte na die stortingssterrein vervoer hoef te word. 'n Ton papier wat van herwonne vesel gemaak is, bespaar nagenoeg 32 000 liter water, 17 tot 31 bome, 4 000 kWh elektrisiteit en 27 kg lugbesoedelende stowwe.

Kan ons dit nog bekostig om nie betrokke te raak by herwinning nie? Kom ons leef ons Christenskap uit en help sorg vir 'n mooi en skoon omgewing.

Kontak Carel Botes by tissuetraders@gmail.com vir meer inligting.

Sy's al wat ons het!

As gelowiges het ons 'n verantwoordelikheid om die skepping te respekteer en te onderhou, maar ons bly in 'n wêreld wat besig is om ons mooie Moeder Aarde dood te leef. – Nataniël se pragtige lied "Sy's al wat ons het" laat jou sleg slaap en jy wonder wat op aarde kan gedoen word om ons riviere weer skoon te kry, ons lug weer suiwer en hoe gemaak met ons berge van plastiek?

Die kerksraad van die NGK Stellenberg-gemeente het die bul by die horings gepak en onlangs 'n *Groen Program* in hulle gemeente geloods. Vanaf 15 Augustus tot 5 September is daar 'n hele rits bewusmakingsessies in die gemeente aangebied; onder ander is:

- Ernst Conradie, teoloog met 'n hart vir ekologie, gevra om te kom praat oor die verbruikerskultuur, asook hoe ons slagoffers van welvarendheid geword het;
- 'n swartsak-stap gereel waartydens rommel opgetel is;
- *Geen Koolstofspoort*-eredienste gehou – gemeentelede het kerk toe gestap, fietsgery en geen elektrisiteit is tydens die eredienste gebruik nie (behalwe vir dominee se stem!)
- 'n gemeentestap gereel na Disakloof, Helderberg-natuurreservaat;
- 'n buitelugerediens met piekniekmandjies gehou;
- Lindi Buirski, omgewingskundige, genooi om te kom praat oor 'n *Slim Leefwyse*.

Tydens hierdie tyd is daar ook praktiese wenke aan lidmate gegee oor hoe om die aarde ekologies meer vriendelik te bewoon en te bewerk - **Leef Groener!**

- Begin met jou eie groentetuyn en word deel van Jason Hartman (van *Idols*-faam) se mikpunt om 1 miljoen Suid-Afrikaners sover te kry om hul eie groentetuine te begin! Daar is alreeds 26 229 individue en 574 besighede op sy webwerf, www.jasonsgarden.com geregistreer as ondersteuners van hierdie inisiatief;
- Kontak Cornel by *Green Wave'z Recycling* (Stikland, Bellville) by 078 434 8706 / greenwavez@vodamail.co.za om teen R35 per maand alle herwinbare afval (papier, bottels, karton, blikke, polistireen) by jou huis te kom oplaai;



Stellenberg-gemeentelede besig om 'n boom te plant

- Kontak ECYCLE (Paarl) by 021 862 8240 / www.ecycle.co.za om enige toestel met 'n elektriese koord (bv. ou TV-stelle, rekenaars) gratis by jou huis te kom oplaai.

Die aarde is 'n geskenk van God; sy's al wat ons het. Laat ons wagwoord *reduce, re-use, recycle* wees.

KONTAK Sanél Joubert vir verdere inligting
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Ungadinwa nangomso, Mfundisi!

Random thoughts on the retirement of mfundisi FB Mbenenge on 22 May 2010 by mfundisi JC Oosthuysen

"He is a very bright scholar," Mr Bosman, the principal of the Langabuya Primary School in Paarl, said. "I have no hesitation in recommending that he be assisted to further his schooling. It would be a grave mistake for him to end his school career on completing his primary education at the end of this year." And so it happened that I met the young Fezile Benjamin Mbenenge and could facilitate his attendance of the Arthur Tsengiwe High School in Cala.

In Cala at the Arthur Tsengiwe High School, Fezile had the good fortune of attending the church services led by the gifted dr Jaap Durand of the DR Church in Africa. Soon he enrolled in the catechism classes conducted by Dr Durand and gained sound spiritual insights built on a solid theological foundation.

Fezile came to the realisation that the Lord was calling him to train to become a minister of religion in the DR Church in Africa. But where were the funds to make this possible? Bursaries were only available for second year university students that had demonstrated their ability to achieve.

On a day Mrs Badenhorst, a neighbour and member of the 'Vroue-Sendingbond' in Stellenbosch told me: "The past years I have been subsidising the post of an evangelist in the DR Mission Church, but now this post has been suspended and I would like to support the work of the DR Church in Africa. What would you suggest?" I introduced her to Fezile and she promised him the necessary funds to enrol at the University of Fort Hare.

Once at university Fezile's achievements were of a high standard and he was awarded bursaries that not only enabled him to achieve his degree at Fort Hare and theological training at Decoligny, but also enabled him to do post-graduate studies in Michigan in the United States of America.

But Fezile not only excelled academically; he also proved to be a dedicated pastor and a very able non-dominating church leader. As actuaris of the Cape Synod of the DR Church in Africa I had the privilege of working alongside mfundisi Mbenenge on the moderation, where he filled the post of moderator with distinction. I was always impressed with his humble dedication and the way in which he managed to give intelligent positive leadership without ever dominating. When the DR Church in Africa and the DR Mission Church united to form the Uniting Reformed Church, I found the hot



Rev. Mbenenge and his wife at their farewell ceremony

chair very much cooler when he was elected assessor and I could reckon on his able support.

However, the most memorable part of my association with mfundisi Mbenenge was in the field of translation. We translated many documents together into Xhosa, for example the Confession of Belhar. But our most notable co-operation in this field was in respect of the production of the 1996 Xhosa Bible of which I was the project co-ordinator. As a member of the Review Committee mfundisi Mbenenge availed us of his grasp on the ability to render functional equivalent translations in immaculate Xhosa. And when the final manuscript had to be prepared for the press he made himself available to spend a week a month in my office helping with dotting the "i"-s and crossing the "t"-s. It is with nostalgia that I think back on the moving prayers with which he opened our sessions in the morning.

And now mfundisi Mbenenge is retiring! God agrees with the amaXhosa in saying thank you to a faithful servant with the words "ungadinwa nangomso!" don't be so tired that you stop your prophetic witness tomorrow. (Shortened)

Morgenster

- the place where women become stars

In the Andrew Louw-commemoration Hall at Morgenster, a group of students is sitting in the shape of a half moon, lectured by Mrs Susan Murray. They listen attentively and ask questions and contribute towards the topics of "What is personal work?" and "Personal witness". They are evangelist students and wives of theological students of the Murray Theological College.

Susan Murray uses lecturing material from Cecile Perold's book, Personal Work, Rick Warren's Purpose Driven Life, courses from NBI (Nehemia Bible Institute) and self-compiled notes. Due to this training, the students receive a thorough foundation of Bible knowledge, training in personal evangelism and discipleship.

One of the other lecturers, Mrs Muungani, teaches Home Economics - Cookery and Nutrition, Needlework, Homiletics, Women's League and Hygiene.

By means of all these subjects, taught by Mrs Murray and Mrs Muungani, these students' wives are empowered to become equipped for the ministry together with their husbands and leaders in their future congregations.

However, this is not all - a few years ago, the Kubatana Project was started as an income generating project for these women students. Kubatana in Shona means: Uplifting one another. It so happened that by the end of the term of September 2006 there was not enough time for the women to complete a complicated sewing article before the end of the year in a two hours sewing class period per week. It was decided that they should make tea cosies. Two of them made very neat ones and one of the lecturers ordered a few for Christmas.

They requested more orders, because of the few dollars they earned. Material was bought, more tea cosies were made and sold, and by 2007, all the wives of the students and female staff of the Theological College - even the Needlework lecturer, joined the project. Other items were made e.g. aprons, potholders, placemat sets, shoulder bags, etc.

The project took off and expanded to such an extent that the women are now earning their own sewing machines through payment for their work. First, each woman starts by earning her own electric steam iron and ironing board to enable her to improve the quality of her work.



Mrs Munamati (right) receives her well earned stove from Mrs Susan Murray (left).

In 2008, when there was literally NO food available in the shops in Zimbabwe, the women were paid not with money, but with food imported from South Africa. Consequently, entire families could be supported by this sewing project. Those who have already earned sewing machines are now working for overlockers, electric stoves, etc.

The Kubatana Project is always seeking for marketing opportunities in South Africa and abroad, as there is no market for the articles in Zimbabwe, due to the economical situation. Good quality cotton, mostly with ethnic and African designs printed in Zimbabwe, is used for all articles. These are quite popular with visitors to Morgenster and the ideal gift to take home from Africa.

The goals of the Kubatana Project are to

- learn a skill which can also be passed on to others,
- enable each woman to purchase her own sewing machine, and
- support their families financially.

Contact Susan Murray at hensansjm@gmail.com for further information.

Die Here sorg vir Malawi se kinders

Ilsa van Schalkwyk (Vrouediens) woon vroeër vanjaar die diplomaplegtigheid van die Malingunde onderwyseresse as eregas by en skryf:

"Vir my is dit altyd 'n spesiale toegif as die HERE Sy kinders toelaat om 'n kykie te kry van sy kreatiewe vermoë om verskillende gebeure oor 'n paar jaar te sinkroniseer! Nooit sou ek kon voorsien dat my toer saam met die KGA se Uitvoerende Komitee in 2004 soveel positiewe gevolge sou hê nie."

"Die KGA neem 12 persone uit die VGK, RCA en NGK deur Mosambiek, Malawi en Zimbabwe om die NG Kerkfamilie se sendingstasies te besoek. Die vier dames in die groep is bevoordeel om een aand by AnnaMarie de Klerk op Malingunde te slaap. Deur ons gesprek oor die toekoms van die Malingunde Vroueskool, wat jarelank deur die Vrouediens ondersteun is, plant die HERE 'n saadjie: lei die vrouens op as kleuterskool-onderwyseresse - daardeur word vroue bemagtig én kleuters gestimuleer."

"In Jaar later, toe die Vrouediens se Bokse-vir-Buksies-Geletterdheidsprojek begin posvat, ontmoet ek AnnaMarie in die Kaap en stel ek haar bekend aan die 10 roomsbakke vol kleuter-apparaat soos klei, kryte, musiekinstrumente ens. Met verdere deeglike navorsing stel AnnaMarie 'n puik sillabus vir kleuter-opleiding op en die studente begin inskryf!"

"Om as guest of honour vir die diplomaplegtigheid van die Malingunde onderwyseresse genooi te word, is vir my 'n groot voorreg. Maar presies hóé dit my hart sou roer, kon ek nooit raai nie! Die week voor die plegtigheid (op 29 Mei vanjaar) ontmoet ek die 12 damesstudente mev. Gobede, Jhonias, Katsache, Masauli, Boxer, Fulamile, Saidi, Jangale, Chikapa, Chadza, Kamanga en Lote by Malingunde. Ons eet saam msima (het jy al slappap met jou hande geëet en probeer om dit as lepel in te span

om die groen gekookte blare in jou mond te kry?), leer legkaarte uit gewone bokskarton maak, bestudeer Gods Woord saam en word baie lief vir mekaar. Elkeen van hierdie 12 spesiale vroue getuig hoe die HERE haar begenadig het om hierdie kursus te kon voltooi.

"Verder ontmoet ek die 18 volunteers manne en vroue wat reeds die opleiding ontvang het en hul skooltjies vrywillig - sonder enige salaris!! - aan die gang hou. By die skooltjies wat ek besoek, is geen meubels nie en bittermin, maar wel 'n splinternuwe skryfbord waarop die onderwysers ontsettend trots is! 'Waar kom DIT vandaan?' vra ek.

"En ek hoor presies hoe die HERE van die anderkant af aan dieselfde projek werk: Die kinders van die Wes-en Suidkaap het betrokke geraak by die kleuters van Malawi. 'n Span KIX-mense onder leiding van Gielie Laubscher (Jeug) en Kobus Odendaal (KGA) het twee weke vantevore Malingunde besoek en die swartborde gebring. En alhoewel AnnaMarie afgetree het as hoof van die Malingunde Vroueskool, sal sy as KIX-koördineerder steeds betrokke wees by die skooltjies. "Dís nou Goddelike beplanning!"

KONTAK Kobus Odendaal by mission@kaapkerk.co.za / 021 957 7179 vir meer inligting.

Studente en belanghebbendes tydens die diplomaplegtigheid van Malingunde Vroueskool se gradeplegtigheid.





AMOS – Boer vir die Here

Amos Agrimin (Agriculture Ministries) is 'n interkerklike Ef 4:11 Apostoliese spanbediening, asook 'n Artikel 21-maatskappy, wat sedert 1993 op plase en onder boere en plaaswerkers werk. Hulle doel is om die Koninkryk van God sigbaar te laat word in die landbougemeenskap en het as visie *Living and Farming God's way / Leef en boer volgens God se wil*.

Om God se Koninkryk sigbaar te laat word, wil hulle graag landbougemeenskappe in Afrika transformeer deur die herstel en bou van verhoudings met God, mense en die skepping.

Amos is nie net in Suid-Afrika betrokke nie, maar onder ander ook in Namibië, Zimbabwe, Uganda, en Zambië,

Amos bestaan uit drie afdelings, naamlik *Amos Agrimin* (bedieningsbeen), *2Support* (administrasie en ondersteuning) en *4Goodfruit* (fondswerwing). *Amos Agrimin* het 'n nasionale leierskapspan wat verantwoordelik is vir die bedieningsbeen en vanaf 2009 word die Amos-leierskap bestuur in terme van die beginsels van die Apostoliese bediening soos gevind in byvoorbeeld Efesiërs en Handelinge.

Behalwe vir informele en formele opleiding op plase en onder plaaswerkers, is Amos ook betrokke by die opheffing van opkomende boere en bestaansboere - van die materiaal is gratis beskikbaar op die webwerf. 'n Groot deel van wat ons doen, is ook die opleiding van boere en gemeenskappe in minimum bewerkingsmetodes deur middel van *Farming God's Way*, met die fokus op voedsel-voorsiening vir Afrika, asook hoe om met dit wat jy het op die regte tyd kos te kan produseer (bv. in plakkarskampe en op plase).

Lees verder oor AMOS by www.amosafrica.net. Kontak JB Wessels by 083 233 4533 / jb.wessels@amosafrica.net vir meer inligting.

Farming God's Way

'n Suksesvolle tabakboer van Zimbabwe, Brian Oldrieve, kom in sy middeljare tot bekering en besluit om eerder met mielies te begin boer. Nadat hy sy plaas verloor en as bestuurder by Hinton Estate begin werk, sit hy een dag moedeloos en bid nadat 'n donderstorm die soja-oes weggespoel het. Terwyl hy met die Here praat, raak hy bewus van twee dinge – eerstens word grond nooit in die natuur omgekeer nie, en tweedens is die grond altyd bedek.

Hy gaan terug en begin eksperimenteer deur eers net een halwe hektaar mielies te plant. Sonder om die grond om te ploeg, maak hy gaatjies, plant die mielies en bedek dit met gras. Omdat hy daardie jaar 'n goeie oes op die stukkie grond maak, plant hy die volgende jaar een hektaar, die jaar daarna twee hektaar, toe vier en daarna al hoe meer. Omdat hy die groot verskil in opbrengs sien, plant hy later die hele mielie-oes op hierdie manier.

Gedurende die groot droogte van 1991-92 in Suidelike Afrika, moes mielies na Zimbabwe, Botswana, Suid-Afrika, Malawi, Zambië en Tanzanië ingevoer word. Vyftig persent van Zimbabwe se nasionale beeskudde het in daardie periode ook gevrek. Op Hinton Estate was die oes daardie jaar egter so goed, dat 'n wins getoon is.

Brian besef dat hy hier iets besonders beet het. Hy begin deur direk nadat die mielies ge-oes is, koring te plant en daarna weer mielies. Hy bemes die gewasse met kunsmis reg by die wortels en probeer sodoende die grond minimaal versteur.

Cedara doen navorsing deur op twee stukke grond die "stimulated rain trail"-eksperiment te doen: die een stukkie grond word omgeploeg en die ander een nie – die vorige oes-reste word net so daarop gelos. Nadat 65mm in 'n halfuur op die 2 stukke grond besproei is, is die volgende bevind:

- by die geploegde landjie het 90% van die water afgeloop en slegs 10% ingedring en 30 ton grond per hektaar per oes is verloor;
- by die ongeploegde landjie het 94% water ingedring en slegs 6% afgeloop en slegs 1 ton grond per hektaar per oes is verloor.

Wilhelm Els van die Kaap borg in die begin-2007 vir Hennie Smit en James Veitch van Nkhoma in Malawi om Brian se jaarlikse *Farming God's Way*-konferensie in Harare by te woon. Hennie begin die metodiek onmiddellik op Nkhoma toe te pas, vergroot die eksperimentele grond in 2008 en betrek mnr. Malavira en andere om dit ook te doen.

Die opbrengs van 'n mielieland wat landboukundig tradisioneel verbou word, is normaalweg ongeveer 'n half ton per hektaar suid van die ewenaar. In 2008 het hulle eksperiment alreeds 5½ ton per hektaar opgelewer!

Die grootste voordeel van hierdie metodiek is dat daar baie min erosie plaasvind nie en die gehalte van die grond verbeter. Sodoende word die grond bewaar en natuurlike grondvrugbaarheid verhoog wat hoër oes-opbrengste verseker.

God se opdrag aan ons as mens (soos beskryf in Genesis) gee aan ons die mandaat om

die aarde te bewerk, maar terselfdertyd ook die verantwoordelikheid om die aarde te bewaar en te respekteer. Lees gerus verder by www.farming-gods-way.org.

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Mnr Malavira by mielies, bewerk volgens *Farming God's Way*

Go, tell it on the mountains!

- A tribute to Christian grandmothers

Davidson Chifungo was born at Lilongwe, Malawi in 1969 and moved to Chigodi, 3km from Nkhoma when he was 8 years old. His grandmother was a Christian, and as he lived with her, she shaped his spiritual foundation. She prayed every evening, told stories and taught him what she learned from the missionaries. He came to believe in God since his 8th year.

They were very poor and ate fruits from the forest in the morning and only had one meal per day at three in the afternoon. His grandmother encouraged him to go to Sunday school and to school, but they didn't have any money for school fees. She then taught him that God loves him and that he must keep going on – *God loves you – don't worry if you don't have money, God has a plan for your life – keep going. God will provide.*

Because of a grant that was given by the government, he could later attend the missionary school at Chigodi. He did very well from the start and went to Lilongwe to live with his cousin when he started his 6th grade. He completed his 12th grade in 1992.

During these years he developed a strong urge to become a minister. But how would he be able to manage? He knew that God has a purpose for his life and attended the ABC (African Bible College) in Lilongwe. He started his 4 years BA Christian Education degree with Biblical Studies as major subject in October 1993. For his final year he went to Milange in the summer holidays to do mission work and an evangelism course with Danie Murray, the missionary at Milange. Davidson's future wife, Phoebe, was in the same class and were already preaching in villages, evangelising. On the way back from Milange Davidson made sure that he and Phoebe sat together in the bus back to Malawi, because of how God brought their hearts together. The relationship grew stronger - they both realised that they got the same calling. Although they were poor, God loved them and had a plan for them. Davidson graduated in 1997 and got engaged to Phoebe.

He still had the urge to do missionary work and contacted Ryk van Velden who helped him to apply as evangelist in Mpatso Synod in Mozambique where he was inducted at Mitondo village in December 1997. There was no infrastructure – no roads, no schools. He had to stay in a mud hut with a roof made of grass, but he realised that this was where God wanted him to be – to serve the people.

When Davidson arrived at Mitondo in January 1998, it was raining and there was no transport to his village, but he decided to start walking. When he arrived in the evening after a whole day's walking, the village people danced and celebrated on his arrival.

He was planning to get married on 30 May 1998 and was worried how he and his future wife would survive with a salary of R50 per month. His fiancé was a high school teacher who earned a good salary by now, and how would she cope in a hut made of mud?

When he brought Phoebe to the village after their marriage, her first words, when she



Davidson Chifungo.

saw their house, was: "Long at last I have my own house and a husband – let's serve together." She had to draw

water from a well and carry it on her head, and they only had a bicycle as transport, but they were very happy.

After serving God for 3 years Davidson applied for ordination and they joined JMTI at Nkhoma where they were inspired by the teaching of Hennie Van Deventer whose lifestyle encouraged them. After being ordained on 6 August 2000, many expected them to remain in Malawi to serve under comfortable conditions, but God called them back to Mozambique to the same place, where they served for another four years.

Davidson and Phoebe served as missionaries in Mitondo for 7 years altogether. In those seven years they planted 22 prayer houses and the believers grew from 20 to 2 000. They also started more than 5 village schools in that area and taught the parents to raise funds themselves in order to pay the teachers. John Roux started to train teachers at Vila Ulóngwé which was a tremendous help to enhance the quality of teaching skills of those teachers.

Today Davidson and Phoebe lives in a beautiful historic house at Nkhoma. He is the general secretary of the Nkhoma Synod and she teaches English at the William Murray High School for boys.

We praise the Lord for a grandmother who had a vision for her grandson and encouraged him to make something of his life in the service of the Lord.

Blindes sien weer!

Vanaf 2 tot 6 Augustus was die nou-al-bekende Oog-span weer in Mosambiek besig om oog-operasies uit te voer. Klinieke is gehou op Vila Ulónguè en verskeie omliggende plekke, o.a. ook by'n Rooms-Katolieke Sending-hospitaal.

Die span het bestaan uit drs. Johan Eloff, Matthys Labuschagne (albei van Bloemfontein) en die reeds afgetrede drs. Paul Burger van Durbanville en Chris Blignaut van die Strand. Verpleegsusters Helen Meyer en Estelle du Plessis, wat albei vroeër op Vila Ulónguè gewerk het, het die span (soos dikwels vantevore) bygestaan en ondersteun. Piet du Plessis (Estelle se man) wat voorheen bouer en nutsman op Vila Ulónguè was, het vir hulle gekook en ook gehelp met die bestuur van die voertuig na die buite-klinieke.

Mnr. Stephen Simava, 'n verpleêr van Nkhoma Sending-hospitaal in Malawi, het kom help om vir die operasies te skrop. Die vier gesondheidsorgwerkers, Pascual Cumbane, Daussi Nthenga, Fatima Jonasse en Lucrecia Avora Mario wat op Vila Ulónguè mobiele kliniek-werk doen, het ook gehelp en die aanvoerwerk gedoen deur solank die pasiënte met oogprobleme by die buite-klinieke te identifiseer en aan te sê om die oog-span te kom spreek.

In die paar dae is 'n totaal van 871 pasiënte met oogprobleme ondersoek waarvan 70 katarak-operasies en 6 ander mense oog-operasies ondergaan het. Deurentyd was twee van die dokters besig met klinieke en twee met operasies. Buiten hierdie waardevolle werk wat gedoen is, is daar ook 159 leesbrille verskaf (dr. Blignaut kon in die Kaap leesbrille teen R16 elk kosprys kry) en dit teen dieselfde prys verkoop. Dit is

hoofsaaklik aan ouer mense verkoop wat net graag weer hulle Bybels wou lees.

(Lees verder op bl. 11)



Helen Meyer besig om pasiënte se besonderhede neer te skryf.



Food parcels are being handed out by Lungani Mandlakazi.

Makhathini: Poverty Relief Food Parcel Project

The Makhathini Congregation tries not only to address people's spiritual needs, but also to take care of their material and physical needs. Currently about 200 orphans are provided with food parcels that are compiled by what the Lord provides.

At the start of 2008 Lungani Mandlakazi was appointed as a field worker for Social Services. Initially Lungani spent lots of attention to research the social conditions of communities in and around the 22 various existing congregation wards. A number of problem areas were identified and now being addressed systematically by means of various projects. One of these projects is the *Poverty Relief Food Parcel Project*.

The motivation for this project is that it is a statistic fact that school children's academic performance increases up to 20% with healthy daily food. Confirmed by ACAT (www.acatkzn.co.za) communities are much more liable, motivated and successful in any development program if they are fed well. It is also a statistic fact that the appetite of TB patients increases a lot because of the treatment they receive. If they don't use the treatment consistently, they will become resistant against TB treatment. Most of them do not have enough funds to buy sufficient food while under treatment. (80% of HIV patients died because of TB.)

It will be irresponsible to only give food to people, therefore it is of high priority to develop the community where the DRC Makhathini is involved. It is their aim to develop programs to enable rural farmers in their agricultural skills and to improve their quality of life through sustainable and low cost food production. Consequently they already started with community gardens as training centres.

The role of the Home Based Care (HBC) workers is also of vital importance in this project. Apart from addressing the material needs of the orphans, the overall well being of the children is also taken care of by the HBC workers.

The project receives no state grant, but does, however, receives overseas donor funding which is administered by Usizo, the social department of the URC in Natal, as well as from Container Ministries, a social fundraising department of the Family Grace Church in Durban. Except that these above mentioned funds are not sufficient at all, they provide us only when they have means available to provide. If we get the funds available we would like to extend this project and equip the Home-Based Care workers with resources like medical kits, school clothes for the children, warm blankets during winter times, etc. We would also like to provide a daily prepared food parcel for the children to pick up on their way to school (R150 per child per month) and a monthly food parcel to deliver at the household that foster the orphan or sick people (R350 per food parcel).

John Piper said, "Only one life to live. It will soon be passed. Only what is done for Jesus Christ, will last."

CONTACT Rev. Louwrens van der Westhuizen at weshuis@hantam.co.za / 082 516 4437.

Decoligny leer leef na buite – vir Christus

Oor die heuwels van die voormalige Transkei, is die Gees van die Here besig om in Christene te werk en hulle te leer wat ware sending is. Sedert 1997 het die Here dit op die hart van die VGK Decoligny-gemeente gelê dat hulle moes leer wat dit beteken om na buite te leef, en nie net na binne nie.

Anvanklik was dit vir almal 'n vreemde gedagte, maar die gemeente het saamgestem dat dit die opdrag van die Here is dat elkeen Sy getuie moes wees. Die gemeente het verskillende jeug-groepe, soos YWAM, genooi om kursusse oor Sending en Evangelisasie te kom aanbied.

Gedurende Desember 1998 is twee van hulle jongmense saam met 'n kerkgroep na Mosambiek, waarvoor daar binne twee weke, met God se hulp, genoeg geld gegenereer is. Die gemeente kon hierdie jongmense ook vir drie jaar daarna na Mosambiek stuur.

Toe die jongmense gedurende die Paasfees-konferensie van 2001 weer terugvoering gee oor hulle besoek aan Mosambiek en vertel van die groot oorstromingsnood daar, het die gemeente besluit om vir hulle klere te stuur. Daarna het een van die lidmate opgestaan en een van sy enigste twee baadjies aan Mosambiek beloof, want "ek kan tog net een baadjie op 'n slag dra".

Hierdie besluit het gelei tot Decoligny-gemeente se eerste uitreik na Mosambiek in 2001. Die Here het hulle gelei om kontak te maak met die personeel van die Volta A Biblia Bybelskool by Macia, in die suide van Mosambiek, waarheen hulle van toe af elke jaar op 'n uitreik gaan. Al die lidmate wat op 'n besoek wou gaan, moes eers van die opleidingskursusse wat in hulle gemeente aangebied word, bywoon en prakties in die gemeente betrokke wees met Evangelisasiewerk.

Aanvanklik was hulle besoeke daarop gerig om die Sjangaan-kultuur te leer ken, maar later het hulle saam met die studente deelgeneem aan huisbesoeke, kinderbediening, vroue-bearbeiding en preke in verskillende gemeentes. Omdat daar in

(Vervolg op bl 8)



'n Gestremde kind word by die Sinethemba Sentrum versorg

Decoligny leer leef na buite – vir Christus (vervolg van bl. 7)

Decoligny-gemeente voorhuwelikse en huwelik-seminare aangebied is, het hulle betrokkenheid by *Volta A Biblia* gegroeï tot die aanbied van huwelik-seminare vir die studente en ander kerk-leiers.

Decoligny se betrokkenheid by *Volta A Biblia* het ontwikkel tot 'n kerkraadsbesluit om 'n maandelikse bydrae tot die onderhou van een van die Bybelskool-studente, asook 'n bydrae tot 'n dosentesalaris te bewillig. Volgens die kerkraad moes hulle van dit wat die Here vir hulle gee, gebruik om ander tot seën te wees.

In 2009 het hulle vier van hulle jeugleiers op hulle jaarlikse besoek aan Mosambiek geneem. Hulle het spesifiek gegaan om Jeugkonferensies in Chibuto, een van die Igreja Reformada-gemeentes, te gaan aanbied en om saam met die jeug van daardie gemeente te werk om ander jongmense na die Here te lei. Met hul verslag aan die kerkraad, is die salaris-probleem van die leraar van daardie gemeente uitgelig - hy kry nie naasteby die salaris wat hy veronderstel is om te kry nie, en die kerkraad het toe weer 'n geloofsbesluit geneem om hom

maandeliks te ondersteun. Vanjaar gaan die jeug, op versoek van daardie gemeente, om weer met jeugwerk te help en om ook behulpsaam te wees met fisiese bou- en herstelwerk aan die kerk en pastorie.

Volgens die VGK-gemeente van Decoligny het hierdie besoeke aan Mosambiek hulle geleer om na buite te kyk en om gehoorsaam te wees aan God se opdrag om dissipels van mense te maak. Dit het ook 'n gesamentlike aksie tussen die VGK Decoligny en die NGK Mthatha tot gevold gehad en met behulp van baie ander ondersteuners, kon hulle die Sinethemba Sentrum vir spesiale vaardighede vir verstandelik- en fisiesgestremde kinders naby Ngqeleni bou waar 72 kinders versorg word.

"Aan God kom toe al die eer, omdat Hy ons oë in Decoligny-gemeente oopgemaak het om verder as onself en ons gemeentegrens te kyk!"

Kontak ds Willem Botes by 047 531 2767 / 083 658 2154 / pondoo@wildcoast.com en lees meer by www.decoligny.org.za



Sinethemba se vrolike kinders en personeel voor hulle sentrum.

CAVA (Christian Audio-Visual Action)

In die vroeë 1980's het ds. Bertie en Nyassa Groenewald van die RCZ (Reformed Church in Zimbabwe) in Harare 'n behoefte aan audio-visuele materiaal ter verspreiding van die Evangelie geïdentifiseer en in die geloof daarvan begin werk.

'n Groot deel van sy werk was op die plase van NG Kerk-lidmate wat die Evangelie aan hulle werkers en gesinne wou bring. Dit het dikwels geskied in samewerking met RCZ-evangeliste wat self op die plase gebly het. Flennie-borde, kassetspelers en later MP3-spelers is alles ingespan om die Evangelie te verkondig.

Die behoefte was nie net aan klanklesse nie, maar ook aan die geskrewe woord. 'n Drukpers is aangeskaf en Boet Schoeman was lank drukker. Douglas Tagwirei en later Admire Muvewa (die huidige drukker) het by hom oorgeneem.

Gerard Breytenbach is tans bestuurder van CAVA en verduidelik dat dit CAVA se doel is om relevante, bekostigbare Christen-media beskikbaar te stel vir die wyer publiek. Daar is 11 ander baie bekwame personeellede wat hom bystaan, naamlik Christine Chanza (boekhouer/administrateur), Webster Gwanzura (audio-visuele departementshoof), Kainos Mandishara (Nehemiah Bible Institute), Samantha Dots-Makoni (Desk Top-uitgewer), Admire Mureva (drukker), Edward Golombe (assistant-drukker), Trycouse Shumba (guillotine-operateur), Brenda Mungwini (ontvangs en boekbinding), Hesman Mungwini (tuin en boekbinding) en Dorothy Mungwini wat die geboue versorg en ook met die boekbinding help.

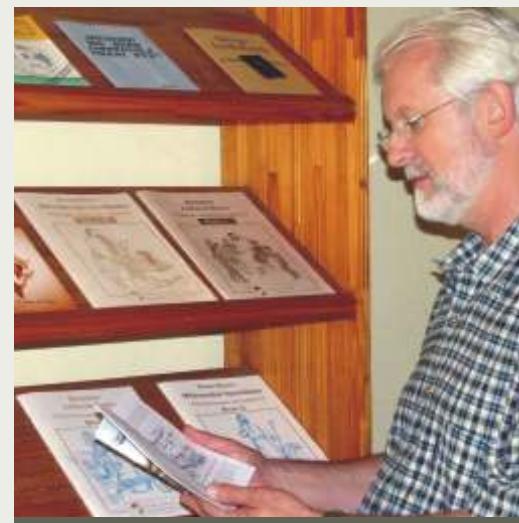
CAVA se teikenlesers kom meestal uit die laer inkomstegroepe en daarom maak hulle sterk staat op ondersteuningsvennote. Hulle strewe daarna om die hele repertoire weer op die rakke beskikbaar te kry nadat daar oorgeskakel is na 'n nuwe drukmetode. Dit sluit in literatuur oor Evangelisasie, dissipelskap, jeug (sondagsskoolmateriaal, Bybelstories, inkleurboeke, verhoudingskwessies ("the birds and the bees"), ouerskap, MIV/Vigs, berading, knelvrae oor toordokters en ander kultuurkwessies (soos voorvadergeeste en rougebruike), kontemporêre vrae, die Sjona-konkordansie, ens. Materiaal/media is beskikbaar in 4 tale, t.w. Engels, Sjona, Ndebele, Chewa en Portugees.

CAVA het oor die jare heen werklik 'n Suider-Afrikaanse impak gemaak, en deur God se genade staan daardie deur nog wawyd oop. Benewens literatuur bemark CAVA ook hulle eie DVD's wat in samewerking met Lux Verbi en Bybel-Media in Zimbabwe gemaak word. Die literatuur word verprei deur boekwinkels, bv. by CAVA self, Scripture Union, Harare Theological College en Mabuku van die RCZ in Masvingo. Kolporteurs koop en verkoop ook CAVA se boeke teen 'n wins en gemeentes neem boeke op 'n basis

van "sale or return" – hulle bring dus terug wat hulle nie verkoop kry nie. Daar is dus noue samewerking tussen CAVA en die RCZ.

CAVA bestuur 'n afdeling vir NBI (Nehemiah Bible Institute) in Zimbabwe. Hierdie instituut, gesetel in Wellington, is in die lewe geroep om kerkleiers van alle vlakte wat nooit toegang tot Bybel/theologiese onderrig gehad het nie, toe te rus met basiese beginsels en vaardighede. Dit is 'n korrespondensiekursus wat twee jaar duur en is baie populêr onder verskeie denominasies.

KONTAK Gerard Breytenbach by cava@mango.zw / +263 4 495 600.



Gerard Breytenbach by van die literatuur wat deur CAVA versprei word.

VGK Cloetesville herwin en plant bome

*Earth's crammed with heaven
And every common bush afire with God:
But only he who sees, takes off his shoes,
The rest sit round it, and pluck blackberries*

Elizabeth Barrett Browning

Internet: <http://www.florin.ms/ebb.html> [22 October 2010]



Gemeentelede van VGK Cloetesville tydens 'n boomplantseremonie.

Die VGK-gemeente Cloetesville in Stellenbosch wil graag deel word van die massa mense wat wêreldwyd besig is om iets daadwerlik te doen omtrent die bewaring en versorging van die aarde.

Die skriba, June Adonis, het met 'n herwinningsprojek begin nadat sy besef het hoeveel glas en plastiek deur haarself weggegooi word, en in watter mate dit bydra tot die verdere besoedeling van die aarde. As gevolg van hierdie besef, is 'n herwinningsaksie amptelik deur die kerkrAAD begin en 'n ooreenkoms met 'n herwinningsinstansie aangegaan.

Die gemeente het 'n staande uitnodiging om plastiekbottels en glas van watter aard ook al by die kerk af te lewer, sodat dit dan deur hierdie herwinningsinstansie, wat dromme daarvoor aan die gemeente verskaf het, gekolleerde kan word. Dit het al selfs gebeur dat iemand met 'n kattebak vol bottels opdaag!

Die VGK-gemeente van Cloetesville is ook bevoordeel om 'n groot tuin om die kerk te hê. Meer as een keer het hulle Sondagskoolkinders of Brigadekinders al hierdie geleentheid gebruik om boomplantingseremonies te reël.

Volgens hulle is dit maar 'n beskeie begin, maar dit help om 'n bewussyn in die gemeenskap te skep om die mooi skepping van God te beskerm en te bewaar.

Hefsiba moves ever foward

What started out as a modest theological seminary in Mozambique, soon found that not only the church and students, but the entire area expected much more from it.

Hefsiba Christian Institute for Higher Education in Vila Ulongue was founded in 1994 after 35 years of bitter war in Mozambique. Due to the dire shortfall in infrastructure and education in the country, Hefsiba faced daunting challenges. Yet gradually it found its feet, producing a small but steady stream of well-trained pastors to serve in a young church that was bursting out of its seams.

In 2005, miraculously, the Mozambican government accredited Hefsiba's four year degree in theology; the only accredited theological degree in the country to this very day. But at the same time came firm requests that Hefsiba should expand to offer other programmes too. For a young institution barely staying ahead of the urgent need for theological training, this was pressure indeed!

A Faculty of Psychology was duly founded, but most of the subjects retained a theological basis, like ethics and community development. Initially staff and students found it strange to have a class full of people who were not really Christians or church people. The town's mayor and other local dignitaries enrolled.

A few months later a lecturer was surprised when a prominent person studying Psychology asked him to take care of his finances, to assist him in overcoming a drinking problem. A few years later his final year research paper dealt with the dangers of alcoholism, with the defence attended by an interested crowd enthusiastically participating in the discussion. He now works as a part-time lecturer at Hefsiba.

This year in September NetACT, the Network for African Congregational Theology, was asked to help the Hefsiba staff with strategic planning for the next five years on the shore of Lake Malawi!

"The first challenge was to formulate a vision," says Prof Jurgens Hendriks, director of NetACT, and Dr Frederick Marais, director of Communitas.

"This is a spiritual exercise in discernment: 'How did you see God at work?' People told stories about incidents that can only be described as being due to the presence of God in their midst. There were themes running through the stories. Most prominent was how attitudes had changed and personal relationships were formed. Boundaries were crossed. A few months prior to the Lake Malawi meeting their town hosted a festival. The seminary's lecturers were invited with government dignitaries from Tete and Maputo!" says Jurgens.

The vision? We are called to be a Higher Education Christian Institute of Excellence that forms leaders to be role models in all sectors of church and society to process transformation that will realize the reign of God.

"The major challenges the seminary faces were formulated as: Poverty, AIDS, lack of integrity, bad education and poor financial management. It took quite a few hours of



The Hefsiba Institute for Christian Higher Education

hard work before the next faculty was named: Business Management and Accounting (including Old and New Testament, Community Development and Ethics as part of the programme!).

Their most challenging problems will be administration and infrastructure, including finding and qualifying competent lecturers.

"These are faith challenges, but they can be dealt with. Christianity's heartland is 'Moving to the southern hemisphere'. Those of us working in different parts of Africa are privileged to see how the Spirit of the Lord creates new life," says Jurgens.

CONTACT Jurgens Hendriks at hjh@sun.ac.za / 021 808 3260



Some of the lecturers of Hefsiba.
Fltr rev. Manassa Matiquele (the rector),
rev. Samuel Matunda and rev. Kruger du Preez.

Weidenhof House

For students from partner churches arriving in Stellenbosch for further theological training, it can be an intimidating experience. Everything is so overwhelmingly different – the country, the town, the people, the language; the faculty, the work, the other students. Where is Admin? How do you get a student card and how do you activate it? Registration, emails, finances ...And then they arrive at Weidenhof House, and find that they are home again.

"As an individual I benefitted from this house," says Dr Enos Chomutiri, moderator of the Reformed Church in Zimbabwe. Enos spent 26 months living in Weidenhof House during the years that he worked on his doctorate degree.

Weidenhof House consists of two semidetached houses near Stellenbosch station and the campus, offering short and long term accommodation for African students. Newcomers are quickly shown the ropes of being a Matie, from buying groceries to computer skills. Students from for example Malawi, Zambia, Zimbabwe, Kenia, Mosambique and Nigeria become "family" with a shared spiritual home in Weidenhof House.

Residents of Weidenhof House find a communal experience as they share their practical experience, faith and international perspectives. They have devotions every night, where cross-pollination of ideas and opinions greatly enriches their personal lives and theological studies. The rotational evening devotions encourage and empower them, also enhancing their ability to speak in front of an international audience.

Enos, a married father of five children (one of his sons died while he was in Stellenbosch in 2008), says Weidenhof provided everything he needed, from cooking utensils to computers.

"I started my stay at Weidenhof House in 2002 coming twice every year and each time I stayed in Weidenhof House for a month. When I was working on the final stages of my doctoral thesis, I stayed here for eight months and then again for four months.

"The students I met mostly came from Africa, from countries like Ghana, Kenya, Malawi, Mozambique, Namibia, Nigeria, South Africa, Zambia and even from my country, Zimbabwe. Once we stayed with a family from Nigeria. Most of the people I stayed with were ministers of religion, although some are from other disciplines.

"Apart from being a place where one interacts with various cultures, it also serves as a home for spiritual nourishment as members have a chance every evening of sharing the word of God. We sing spiritual hymns together and spend some time praying for our families, countries and other important issues," says Enos.

"I benefited from other students when we cooked together and shared life experiences. We also interacted about our studies, sharing our knowledge. When students feel they are not coping with their studies, other members of the house encourage them to press on with the studies and not to give up. I personally was encouraged by the success of others and I looked forward to my day [of success]."

Most of these students study at the Faculty of Theology through NetACT, the



Front: Uma and Esther Onwunta (Nigeria) and Hastings Abale-Phiri (Malawi). Back: Miracle Ajah (Nigeria), Madalitso Banda (Zambia), Christopher Munikwa (Zimbabwe) and Olu Ndukwe (Nigeria). They are all ministers of religion.

Network for African Congregational Theology. This network of eleven reformed presbyterian theological institutions focuses on leadership development in the church and continent. The Faculty of Theology is a member of NetACT and also houses its offices. "We are also privileged to provide affordable accommodation for numerous NetACT students at Weidenhof House," explains Prof Jurgens Hendriks, director of NetACT.

The houses were donated to Stellenbosch University by the Hartgerink Trust and the Dutch Reformed Church family's Commission for Witness and accommodate 14 students. The university plans urgent renovations to the property, also extending it to accommodate more students, including women, small families and disabled students.

For more information, please contact Lienna Hoffman: liena@sun.ac.za / +27 21 808 3255.

In Memoriam

Ons harte gaan uit na die naasbestaandes wat die volgende geliefdes die afgelope tyd verloor het:

† **Dr Chris Loff** – bekende kerkhistorikus van die Verenigende Gereformeerde Kerk, is in die ouerdom van 69 jaar oorlede. Gedurende die laaste paar jare het hy waardevolle diens gelewer as sekretaris van die Raad van Trustees van die Suid Afrikaanse Sendinggestig se historiese Het Gesticht in Langstraat, Kaapstad

† **Ds Paul de Villiers** – dien sedert 1955 as leraar op Zimuto-sendingstasie en in Augustus 1966 stel die Sendingraad hom aan om radiowerk in Sjona namens die Kerk te doen. In 1984 aanvaar hy 'n beroep na die Morgenster-gemeente van die Reformed Church in Zimbabwe (RCZ). Hy tree in 1987 in Beaufort-Wes af. Ds De Villiers het in April 2010 op 89-jarige ouerdom heengegaan, terwyl hy en sy vrou, Engela, in die Strand gewoon het.

† **Mnr Louis Barry** – (84 jr.) was wetenskap-onderwyser wat eers in Masjonaland en daarna by die Hoër Handelskool Laborie in die Paarl skoolgehou het. Na aftrede was hy jarelank by Arbeidsbediening betrokke en het ook die gevangenes by die Drakenstein Gevangenis bedien. Hy was ook ouderling van die NG Kerk Drakenstein en het Sondae na kerk die gevangenes in die polisieselle geestelik bedien.

† **Prof GC (Pippin) Oosthuizen** – besondere theologiese pionier, was agtereenvolgens in Bulawayo NG Moedergemeente (1950) en Queenstown (1956) predikant. Vanaf 1959 was hy verbonde, eers aan die Universiteit van Fort Hare en daarna die Universiteit van Durban-Westville. Van besondere belang was sy baanbrekerswerk in verband met navorsing oor die Afrika Onafhanklike Kerke. Sy navorsing het ook oor Oosterse godsdiensste en ander godsdienstige verskynsels gegaan.

† **Prof. Chris (CJA) Greyling** – word in 1955 as eerste voltydse NG-sendeling onder die Indiërbevolking in die Transvaal georden. Hy en sy eggenote, Grace, werk beide onder

Hindoes en Moslems. Sy bediening van 14 jaar dek veral die Oos-Rand en Pretoria.

Vanaf 1969 sit hy hierdie bediening in die Kaap voort, waar hy deur die Sinode met opdrag Sending onder Moslems in die destydse NGSK-gemeente Wynberg bevestig word. Hy speel ook 'n belangrike rol in die ontstaan van die Reformed Church in Africa. Vanaf 1977 word hy dosent in Bybelkunde by UWK en vanaf 1985 professor in Godsdienswetenskap aan die Universiteit van Durban-Westville. Na sy aftrede in 1995 was hy vir 'n hele aantal jare nog behulpsaam met die aanbied van kursusse oor Oosterse Godsdienste en Islam aan die Fakulteit van Teologie by die Universiteit van Stellenbosch.

† **Ds Floors Thirion** – dien as leraar van die NG Kerk in Afrika in die Transkei, eers in Sterkspruit (1970 -'75) en daarna Bambisana (1975 -'80). Hy begin sy bediening in die NG Sendingkerk De Doorns in 1980.

Hy word in 1986 na die NG Sendingkerk (later VGK) Laingsburg beroep waar hy tot 1996 met sy aftrede dien. In 1998 werk hy vir AMOS en help met afloswerk in die Hexriviervallei tot en met 2008.

Zim-vennote

'n Venootskap wat onlangs begin en met groot ywer weggespring het, is die Morgenster-vennootskap. Heelwat gemeentes in Suid-Afrika het, veral na die rampspoedige Zimbabwe-verkiesing in 2008 en die daaropvolgende ekonomiese en menslike ellende, tot die Noodfonds begin bydra. Baie gemeentes het in hierdie tyd ook op uitreike na Zimbabwe gegaan.

In aantal gemeentes in die Suid-Kaap rondom George, Oudtshoorn en Ladismith het al jarelange verbintenis met Morgenster en die RCZ (Reformed Church in Zimbabwe). Ook rondom Pretoria is lidmate aangegryp deur die nood in Zimbabwe en 'n aantal gemeentes wou deur uitreike en die verskaffing van kundigheid direk daar betrokke raak.

Die groot toename in belangstelling het egter vir Henry Murray, hoof van die teologiese skool op Morgenster, genoop om die koördinering van uitreike meer gesstruktureerd te bestuur. Om hom hierin by te staan, het Floors Meyer van George en Nico Haarhoff van Pretoria die inisiatief geneem en na 'n paar maande se beplanning die Twee-been-vennootskap vir Morgenster tot stand gebring.

Op Woensdagaand, 24 Maart 2010, is die noordelike been van die Morgenster-vennootskap in die kerksaal van die NG Gemeente Rooihuiskraal geloods, en in Julie 2010 het die suidelike been in George-Suid tot stand gekom. Elke been het 'n bestuurspan met 'n koördineerdeerder - in die noorde is dit Nico Haarhoff (nicohaarhoff@gmail.com) en in die suide is dit Louis Fourie (pnageorge@gmail.com).

Die visie van die Morgenster-vennootskap is om vanuit Suid-Afrika verhoudinge met die kerk in Zimbabwe te bou. Hulle werk saam as vennote in die opbou van die gemeentes - die RCZ dui prioriteit aan en werk saam in die besturing van die proses. 'n Interafhanglike verhouding ontstaan waar daar by mekaar geleer en gebaat word.

Skakeling met die Teologiese skool het gedien as eerste stap van samewerking binne die Morgenster-vennootskap. Die langtermyndoel is om al hoe breër met die RCZ se ander bedieninge en gemeentes saam te werk. Wyer skakeling vind reeds plaas, soos tussen die NGK Ladismith (Kaap) en die RCZ Dzoro-gemeente.

Die Kommissie vir Getuienisaksie fasiliteer en ondersteun die vorming van

vennootskapsappe. Die *Partnership Agreements* wat met ons susterkerke in die RCZ in Zimbabwe, die CCAP in Malawi en die IRM in Mosambiek oor vele jare gevorm is, bied die breë raamwerk waarbinne vennootskappe van gemeentes betrokke kan raak in 'n verskeidenheid van bedieninge en verhoudinge met plaaslike gemeentes. Kobus Odendaal (missio@kaapkerk.co.za) is binne die KGA vir die Zimbabwe-, Malawi- en Mosambiek-streke verantwoordelik.



Ds. Nico Haarhoff (links) en Louis Fourie besig met 'n beplanningsgesprek tydens hulle besoek aan Morgenster einde-September vanjaar.



Ds. Nico Haarhoff en Louis Fourie, koördineerders van die Morgenster-vennootskap, hier in gesprek met die Gutu-sendingstasiebestuur in Zimbabwe.

(Vervolg van bl 7) **Blindes sien weer!**

Chris Blignaut vertel:

"Die Here het werlik gebede verhoor vir hierdie besoek en ons was ook gedurig daarvan bewus dat mense van oral in SA vir ons bid. Ek noem 'n paar voorbeelde:

- Ons het baie toerusting, brille en oogdruppels saamgeneem en was benou vir die doeane op Lilongwe-lughawe in Malawi waar ons geland het en ook vir die Mosambiek-grenspos, (ons het per pad van Lilongwe na Mosambiek gereis), maar ons is seepglad deur beide;
- Anders as met vorige besoeke het ons net die grootste welwillendheid en samewerking van die plaaslike owerhede ontvang - ons glo dit was 'n antwoord op gebed;
- Na ons aankoms op Vila Ulónguè is daar vir ons gesê dat kragonderbrekings alledaags is en dikwels gebeur. Daar was egter geen kragonderbrekings tydens operasies nie. Toe ons een oggend opstaan, was die krag af. Baie operasies het die dag op ons gewag en ons het maar net weer opgekyk na Bo in geloof. Toe Estelle by die hospitaal kom om die vooraf sterilisasie te doen, was die krag steeds af, maar die kragprop waaraan die sterilisator gekoppel is, werk! Sy kon dus die sterilisasie doen en toe dit tyd was vir Johan om te begin opeereer, toe gaan die krag skielik aan en kon hy daardie dag 30 operasies doen.

"Ek wil ook graag vir julle vertel van 'n blinde dogtertjie van 10 jaar. Haar een oogie was opereerbaar, maar vir 'n kind van daardie ouderdom is dit bykans onmoontlik om 'n oogoperasie onder lokale verdowing te doen. Algemene narkose vir 'n katarak-operasie kan net toegedien word met iemand wat ervaring daarvan het en so 'n persoon was nie beskikbaar nie. Daar was dus geen ander uitweg as om dit onder lokale verdowing te doen nie. Ons het dit so aan die kind se ouma, wat haar hospitaal toe gebring het, verduidelik. Sy het mooi met haar kleinkind gepraat, wat toe begin huil het, maar haarself gou reggeruk en ewe gehoorsaam op die bed gaan lê. Ek het in haar taal (sy praat gelukkig Malawi se taal wat ek ken) verduidelik dat ek haar 'n inspuiting onder haar oog gaan gee en dat sy moet stil lê. Ek het biddend die naald agter haar oogie ingedruk en gespuit en sy het nie 'n ooglid verroer nie! Op die teatertafel het sy absoluut doodstil gelê ten spyte van doeke wat oor haar gesig geplaas is en ek en Johan kon die katarak suksesvol verwijder en 'n kunsrens inplaas. Toe ek die volgende oggend die verband afhaal en vir haar vra of sy my kan sien, het sy met 'n groot glimlag gesê "e mzungu" wat beteken, 'Ja, jy is 'n witmens'.

"n Ander ou vrou weer, toe ek die oggend na die operasie die verband van haar oog

afhaal, was sy onmiddellik verontwaardig dat haar rok so vuil is. Sy sien dit toe vir die eerste keer in jare.

"Al die operasies het goed afgeloop en die laaste dag toe ons almal ontslaan, was dit 'n fees om die vreugde op almal se gesigte te sien en kon ons saam met hulle die Here dank en loof.

"Vir almal van julle wat vir ons gebed het, wil ek net baie hartlik bedank. Die feit dat 70 mense wat stokblind was weer kan sien, is maar net weer 'n bevestiging dat die Here gebede van mede-gelowiges verhoor."

KONTAK vir Helen Meyer by 021 949 8451 / 082 358 1916 / helenmeyer@telkom.co.za of Chris Blignaut 021 8536581 / 0828240654 / lowani@mweb.co.za indien jy hierdie projek wil ondersteun.



Vlnr Steven Simwawa van Nkhoma Hospitaal in Malawi, Estelle du Plessis van Kleinmond en Johan Ellof van Bloemfontein, besig om vir 'n operasie voor te berei.

'n Blink dak vir een van Makhathini

se kerke.

In September is 'n span van Oudtshoorn-Wes se gemeente na Noord-Natal om 'n dak vir een van die VGK kerke naby Jozini in die Makhathini-vlakte te gaan opsit.

Die kerkie het te klein begin raak vir die groeiende gemeente en die lidmate het hulle initiatief gebruik en die kerk uit eie fondse, wat hulle oor 'n lang tyd bymekaar gemaak het, tot op dakhoopte gebou.

'n Deel van die Oudtshoorn-span is vroeër as die res vooruit om solank ongeveer die helfte van die dakkappe klaar te maak voordat die res die Maandag met die werk op die terrein sou begin. Met die res van die span ook veilig in Jozini het oom Ep, die spankaptein, hulle sommer vroeg die Maandagoggend op die bou-perseel laat aantree. Binne 'n japtrap het hy die onervare span touwys gemaak en kon hulle begin werk.

Die span het onder andere bestaan uit 'n dominee, 'n afgetrede soldaat, 'n prokureur, 'n bakker, 'n nutsman, 'n sjef, 'n jongman en 'n skolier. Dit maak dus nie saak wat jou beroep is nie - die Here kan jou gebruik.

Die manne met die minste hoogtevrees het op die hoë mure begin werk, terwyl die ander nader aan moeder aarde gebly het. Terwyl vier manne verder kappe gemaak



Een van Makhathini se nuwe kerke spog met 'n blink dak.

Saam hou ons lekker kerk

het, het die ander die klaargemaakte kappe van 'n kant af begin staanmaak.

Nadat die dakkappe en sinkplate opgesit is, het die gemeente die span met 'n heerlike ete verras wat sommer in die kerk bedien is. Joseph Gumede, die evangelis, het namens die gemeente die span hartlik bedank.

Oudtshoorn-Wes dank die Here vir die geleentheid om Makhathini te kon help, en dat hulle uit die oorvloed waarmee God hulle seën, 'n bietjie kon terug gee. Mag die boodskap wat in die kerk met die blink dak gepreek sal word, tot seën wees vir almal wat daar aanbid.

Called together to service and witness in and from Africa



Geoffrey Songok (moderator of the RCEA in Kenya), Eddie Orsmond (Chairman of the CFW) and Johan Botha (Director of the CFW) in conversation.

On 13 and 14 October the CFW hosted a consultation, discussing the subject of Partnering for ministry in sub-Saharan Africa, north of the Equator, with special reference to Nigeria, Southern Sudan and Kenya.

Africa is our homeland, and as African Christians God calls upon us to witness and to support each other as partners in Christ. The vision the mission agencies and

churches had for sub-Saharan Africa north of the equator in the beginning of 1900, was revisited. The conference also realised the necessity of establishing and strengthening existing partnerships with our brothers and sisters in North-Africa.

We discussed various possible strategies to affirm the vision to establish a Christian presence in sub-Saharan Africa North of the Equator. The exploration of the context with its numerous challenges of various unreached people groups and the building of relationships are firmly on our agenda. Delegates at the conference realised that to do this effectively we need to get to know one another better. All of this needs our focussed and persistent prayers.

Rev. Geoffrey Songok, moderator of the Reformed Church of East Africa (RCEA) in Kenya and chairman of the National Council of Judges, was one of the many role players attending the conference. The RCEA originated from the South African settler farmers, who were members of the DRC and immigrated to Kenya in 1902 after the Anglo-Boer War. They started to reach out to their Kenyan farm workers during the 1930's, and the RCEA was eventually founded in 1944.

Rev. Songok mentioned a number of current challenges which the RCEA faces. One of them is the Muslim Khadi courts, which the new constitution of Kenya allows. These courts promote Islam, through the execution of the law. This is a new experience for the nation and currently causes concern both within the churches and in public life. Additional challenges for the church are how to deal with the unresolved ethnic tension among the 42 Kenyan tribes; the corruption in the public sphere and the instability of the neighbouring states. The RCEA also needs to build their capacity to train their ministers and to support them financially, to support religious education in schools and colleges, and to sustain all the ministry programmes of the church.

Rev. Songok believes that a partnership with the CFW could benefit the RCEA and the DRC family in many ways. Firstly it will affirm our common 'roots' – it suggests a common history and relevance. Secondly a partnership will provide a platform for witnessing together and for the sharing of our experiences as the church of Christ in Africa. Together, as partners, we can succeed better in our witness as children of God.

'n Hartlike dank aan alle medewerkers met die samestelling van hierdie uitgawe. Ons volgende uitgawe verskyn DV teen Mei volgende jaar.
Ook 'n spesiale dankie aan al ons getroue donateurs sonder wie al hierdie getuienisaksies onmoontlik is. Lees verder oor die KGA by www.kga.org.za

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