



Ecclesia Today

Inclusive & Transforming Good News

ECCLÉSIA TODAY

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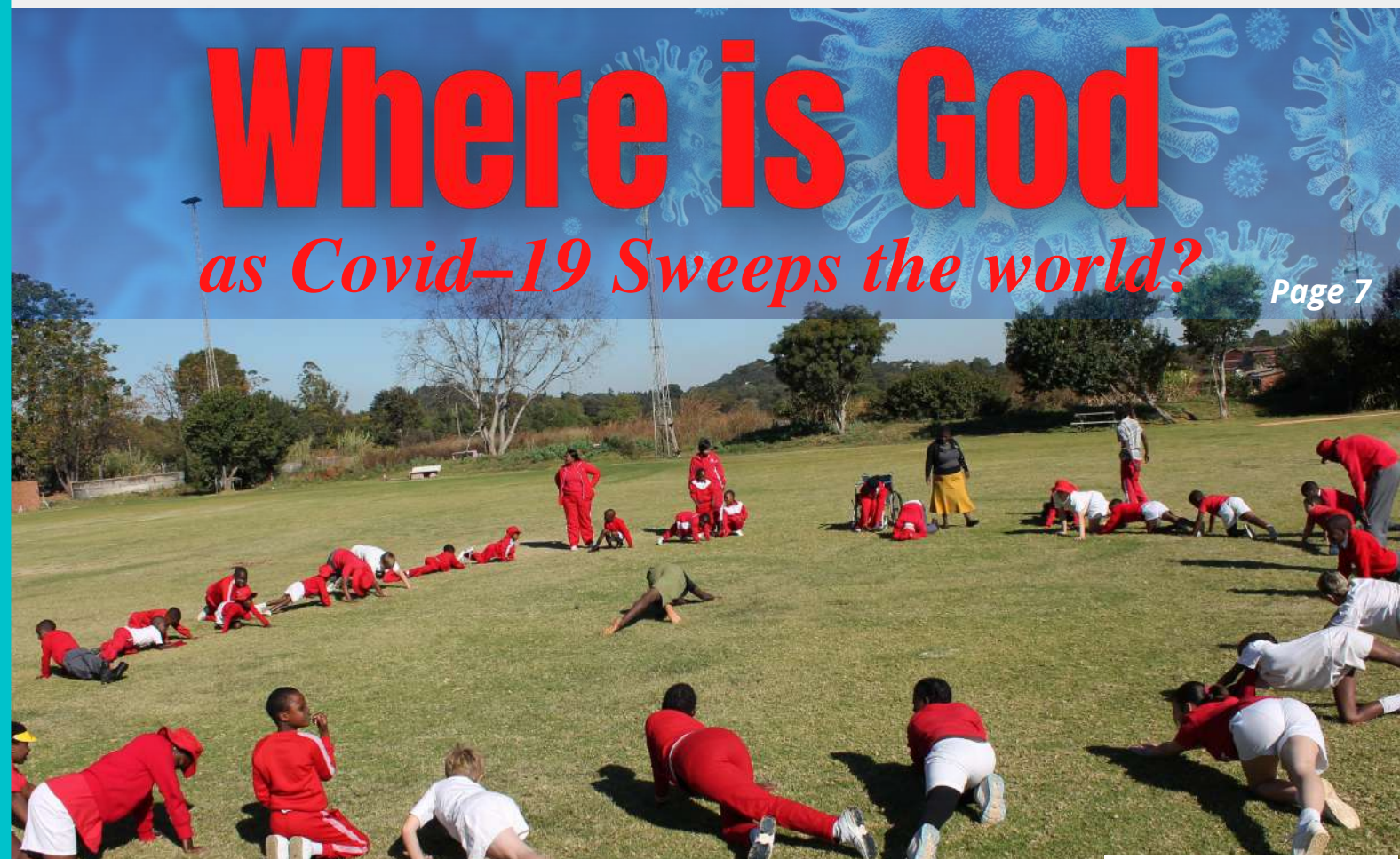
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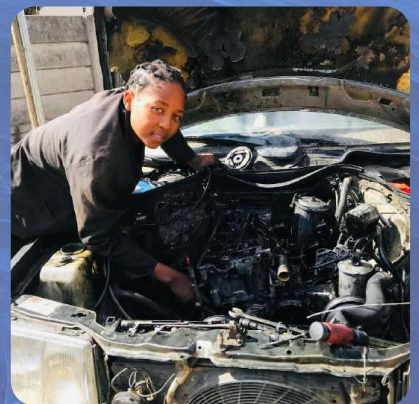
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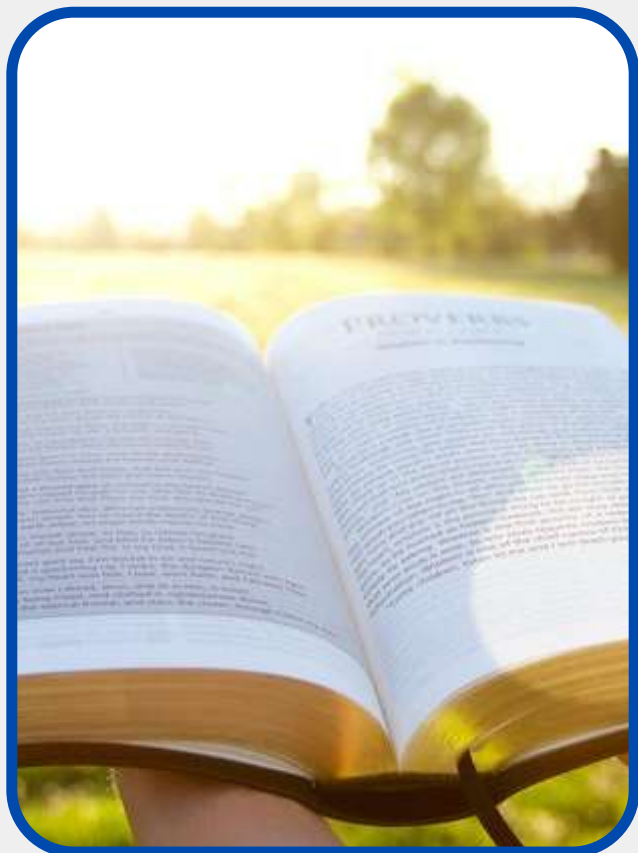
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Editorial Note

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Let's Build our Economic Sustainability

It is by grace to be alive this date as Covid-19 has been sweeping lives across the world. We praise God for protecting us.

While we grieve for our departed loved ones, we pray and believe that God will heal our hearts.

Meanwhile, welcome to our second edition! As we strive to make up our brand, we have added 'Today' to our name, making it Ecclesia Today, to capture our being current.

Ecclesia Today signifies that we don't address the past, but today's people and affairs.

As we evolve, we are highly grateful to readers' support. We feel fueled to keep going, growing and glowing.

Our inaugural edition presented our missionary focus on inclusivity and transformation through contextualized good news. The coverage of personal experiences of people living with rare diseases, disabilities and conditions in Church sought to draw us to progressive self-introspection and engagements towards developmental inclusion which is reflected through Galatians 3:28.

This edition brings new reflections from different contexts. Ecclesia Today is geared to add value and diversity to our living through eye-opening and enlightening reportage.

Today we draw our attention to ecclesiastic sustainability. Countless churches have been disturbed by economic instability, worsened by Covid-19, and varied contextual factors.

As the pandemic unsettled our contexts, the cost of missionary work rose while our incomes decreased.

The Church bears a costly holistic missionary obligation – through Kerygmatic (evangelism and follow-ups), Diaconal (care for the needy), Koinonia (fellowship and ecumenical co-operation) and Leitourgia (worship and services) dimensions. Reliance on tithes, freewill offerings and donations appears unsustainable, especially in poor contexts. Economically hard-pressed congregants cannot give much.

While foreign donations used to help, many donors have been challenged by global economic recession. It's correspondingly unwise to rely on aid because it ensnares recipients into dependency syndrome, and sometimes comes with attached conditions.

The Church needs to establish, multiply and diversify her finances through investments, to cope operating costs.

As the risk of diverting focus from missionary work is historically high, the Church can employ separate boards to run her businesses while reserving clerics for gospel work.

Progressively, commerce should not be taken merely as complementary to missionary work through raising funds. Business must be conceptualized as congruently missionary, by strategically directing it to minister the gospel in the market place.

Conclusively, Ecclesia Today calls us to utilize and develop available God-given human, material and financial resources to build up our economic sustainability for the accomplishment of Missio Dei and Missio Ecclesiae.

Meanwhile, to support this magazine towards meeting production and related costs in cash or kind, please email

kimion22tc@gmail.com Call/WhatsApp +263777430283; or connect with me on Facebook or LinkedIn.

GOSPEL FEATURE

LIVING THE GOSPEL THROUGH LOVE



**BY REV DR ROY MUSASIWA, HARARE,
ZIMBABWE**

Just how important is love?

Just ask Jesus. He will tell you: "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbour as yourself. On these two commandments depend all the Law and the Prophets" (Matt 22:37-40).

What if we ask Paul the same question? His answer? "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing...So now faith, hope, and love abide, these three; but the greatest of these is love (1 Cor 13:1-2, 13)

John the beloved disciple is equally emphatic about the need for love. "Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. Anyone who does not love does not know God, because God is love (1 Jn 4:7-8).

Did you hear that? If you do not love you do not know God even when you have degrees in Theology.

Jump centuries later to Francis of Assisi (1181-1226), and in one of his best known and best loved prayers you hear him praying: "Lord, make me an instrument of Your peace; Where there is hatred, let me sow love". He did not pray: "Lord make me rich; or Give me power over other people". In fact he even gave up his riches in order to sacrifice for others. He took love seriously, this man who earned the title "saint".

With such powerful witnesses as Jesus, Paul, John and Francis of Assisi we cannot doubt that love is the most powerful force for good in the world. Imagine Paul saying that without love we are nothing. Isn't that a bit surprising – and maybe even disturbing for many? You can be very rich, with all the land, cars, houses and fancy attire – yet you are nothing?

You can have many degrees, yet be nothing because you have no love. You can even be a super spiritual Christian who speaks in tongues, prophecies and performs miracles. But without love God says you are just a noisy gong. A poor, humble and uneducated Christian who loves is worth a lot more in the sight of God than a loveless "miracle worker".

Wow, love is what life should be all about. Living the gospel means living a life of love.

Living the gospel by understanding what love is

We have already learnt that "God is love" (1 John 4:8). So to know what love is we just have to see how God expresses love. In fact love is so deep that the Bible uses three Greek words to show how God expressed it.

First is agape love. That is the love that is self-giving, that comes from the will and not just from feelings. With that kind of love God gave us his only Son Jesus Christ so that through him we can be saved. It is the love that accepts us, not because we are worthy but because he has decided to love us. It is a forgiving love which takes the initiative to seek reconciliation with sinners.

Second biblical word for love is philia – the deep, feeling, friendship kind of love. In John 15:15 Jesus the Son of God says: I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you". That is philia love. A famous song says "I am a friend of God".

God demonstrates the third kind of love called Storge – the love which expresses itself as a bond of attachment between family members. God the Creator has also become "Our Father" with a strong storge love for us his children.

Living the gospel by loving God

Having seen how God expresses love, we can only live the gospel by loving God in turn.

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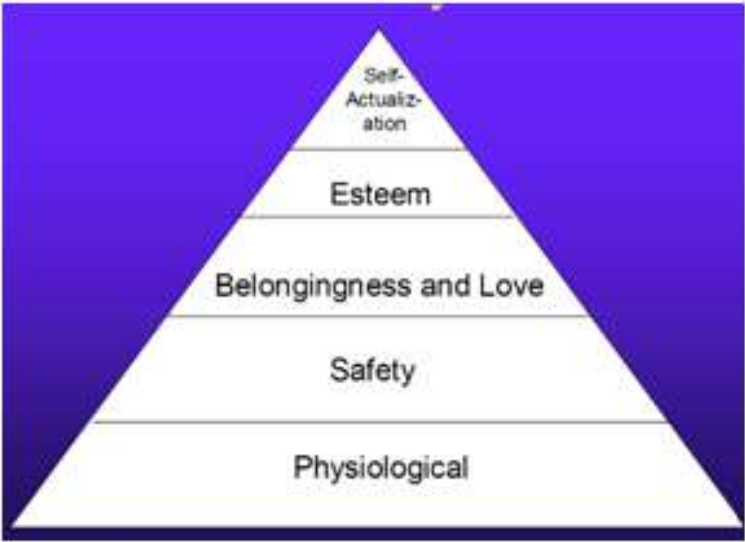
GOSPEL FEATURE

LIVING THE GOSPEL THROUGH LOVE

According to Jesus, we have to love God with all our heart; that is with a passion which includes agape, philia and storge. If we love God with our whole heart and soul, He will have priority in our lives over everything else. He is worthy of your time, talent and treasure. And of course we also must love God with all our mind. We have to study his word and seek to understand him. Some people never feed on the Word of God by themselves. They just wait to be fed by the preachers and will believe everything that comes from the “man of God” even when it turns out to be heretical. We need to be like the Berean Christians. “They received the word with all eagerness, examining the Scriptures daily to see if these things were so”. We can only live the gospel by loving God.

Living the gospel by loving others

The love for others and love for God are so intertwined that the Bible says “If anyone says, ‘I love God,’ and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen.” In these days of Covid-19 we need to show our love for God by loving one another. How do we do that? By meeting needs. Maslow teaches us that to be human is to be needy. He then showed human needs in their triangular hierarchy. The needs must be met from the bottom up. Physiological and safety needs (the survival needs) must be met before the love, esteem and self-actualisation needs are met. Many people’s physiological needs have been made worse by Covid-19 and its associated lock-downs. What can you do to feed the hungry or to share clothes with those who cannot afford to buy any? The second in the hierarchy of needs is the safety needs. Do we not need to do something to increase others’ safety? In the Evangelical Fellowship of Zimbabwe we have seen some doctors taking precious time to educate us about how to be safe in this covid environment. Then there is the love and belonging needs made more acute by prolonged lockdowns. Though we have not been able to physically meet for a long time we can still use communication technology to stay in touch with one another. Going higher we get to esteem needs. We are created in the image of God. That means we are all special. What can you do today to show someone how special they are? That is a very loving act. Next Maslow talks of the self-actualization need. How about helping someone this year to realize their potential in the area of education, sports, drama, music and many other areas. Everyone has a need to develop the gifts and talents God has given them. That is an expression of love.



Maslow's hierarchy of needs

When you love others in all these ways you receive multiple benefits. Love promotes your own health. Anger and resentment is the source of diseases including ulcers, high blood pressure and ulcers. Self-victimisation, bitterness and isolation are a result of not loving others. So you need to love by forgiving, not because someone deserves to be forgiven, but because you deserve to forgive. You deserve better sleep, better appetite and better health. Hatred, anger and resentment consume too much energy which should be put to the development of yourself and others.

Living the gospel by loving ourselves

When Jesus said: “Love your neighbour as you love yourself” he was teaching us that loving ourselves is very important. Loving yourself does not mean being proud and looking down on others. In fact God resists the proud but gives his grace to the humble. But it is also well known that those who do not love themselves, who do not have a healthy self-concept and self-acceptance cannot love others. You can’t give what do not have. If you are full of self-hatred (e.g. you think you are ugly, unlikeable, and good for nothing) you will treat others the same way. You might have heard the saying: “hurting people hurt people”. How very true! Those who suffered rejection when they were growing will obvious reject others so that they become even more rejected by others. It’s called a vicious cycle. So please start seeing yourself as God sees you. You were created by a loving God in his image. That means you are so very special in God’s eyes. Be like David who says in Ps 139:14 “I praise you, for I am fearfully and wonderfully made. Wonderful are your works; my soul knows it very well.”

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GOSPEL FEATURE

LIVING THE GOSPEL THROUGH LOVE

You don't have to look like So-and-So and be gifted like them. Just accept yourself the way God made you.

Then as you start loving others, forgiving them and appreciating them, you will find yourself being in turn loved, forgiven and appreciated by others.

The greatest is love

So we end this reflection the way Paul concluded 1 Corinthians 13. The greatest is love. Love is the greatest force for good (and for God). Just imagine what love can do for Zimbabwe and for the world.

If we truly love one another we would not engage in election or post-election violence.
If we truly love one another there would be no corruption, because corruption is a way of enriching oneself by stealing from the poor.
If we truly love one another our differences of race, tribe and talent would be a means of enriching one another, not competing with one another.
If the world was to release the force of love, the nearly 2 trillion United States dollars per year that is being spent on militarism and weapons of war would be more than enough to wipe out hunger, poverty and illiteracy.
If we truly love one another we would all experience joy, peace and happiness.

So here is the full prayer of St Francis of Assisi to meditate on:

*Lord, make me an instrument of Your peace;
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
And where there is sadness, joy.
O Divine Master,
Grant that I may not so much seek
To be consoled as to console;
To be understood, as to understand;
To be loved, as to love;
For it is in giving that we receive,
It is in pardoning that we are pardoned,
And it is in dying that we are born to Eternal Life.
Amen.*

Rev Dr Musasiwa is the founding principal of Domboshawa Theological College and one of the leaders within the Evangelical Fellowship of Zimbabwe

GOSPEL FEATURE

Where is God as Covid-19 sweeps the world?

...Does he still care? :



**BY GEORGIE PHILLIPS,
JERSEY, USA**

"Lord, if you had been here, my brother would not have died", said Martha to Jesus (John 11:21). What a statement of despair from a once strong woman of faith. Job in his plight, and John the Baptist in prison would also similarly question realities of their faith in God.

Today, most of us are grappling with similar questions as we face Covid-19 pandemic and its effects. Life has become a series of unexpected, unprecedented, and incomprehensible experiences.

What's confusing to many Christians is why such experiences are not selective. They hit on non-believers and believers alike (Mathew 5:45b).

Storms of the current global pandemic and the impact of lockdowns and restrictions have left many people grieving and suffering. The devastating encounters aggravated the strain and stress on a people already under the furnace of an ailing economy.

Lockdowns hugely affected communities whose livelihoods mostly depended on self-employment! Many are left widowed, orphaned, destitute, and with several unanswered questions.

This was the predicament and dilemma of Martha and Mary when the Lord did not come on time to heal their brother. Jesus delayed for four days! Job was stripped of everything including the skin of his back! Had God totally forsaken him? Were his prayers and pleas falling on deaf ears?

Similarly, did God abandon John the Baptist and leave him to be beheaded at the whims of the enemy Herodias?

The two most opposing forces to faith are 'delay' and seeming 'contradiction'. Why do such experiences happen to Christian believers? Why does God not respond on time when we pray? Is God still in control when the unexpected happens? Does He still care? Does He still love us?

Life is a journey and sometimes it takes us through 'raging fires', 'stormy seas', 'scourging wilderness', 'deep dark valleys' and 'thorny paths'. All this lead to:

1. **Suffering:** This phase is when 'Lazarus' or a dearly loved family member gets sick. Everybody else in the family and circle of friends gets emotionally, psychologically and spiritually sick as they watch helplessly on their agonising loved one. In most instances there is a huge financial strain as relatives seek for medical aid. During this phase our faith and hope are tested and tried severely.

2. **Death:** The worst of all experiences is when we lose our loved one/s. Mostly, this challenges our faith and hope as we encounter unanswerable questions from ourselves, colleagues and even the devil. "Lord, why, why, why; did we not pray enough, did we pray amiss?"

3. **The battle of hope:** It is said that a human being can survive for around three days without water, five minutes

without air, and up to 60 days without food, but you cannot survive a second without HOPE.

Where does our hope come from in such times of storms?

1. The Word of God (Romans 15:4)
a. **Stability** - like an anchor, the Word of God gives stability to one's soul in storms. That is why we should "meditate on it day and night" (Psalm 1:1-2)

b. **Security**- the Word of God gives security in times of storms. Going through rivers of difficulty will either cause you to drown or force you to grow stronger. If you go in your own strength, you are more likely to drown. If you invite the LORD to go with you, he will protect you. (Isaiah 43:2)

c. **Serenity**- the Word of God gives peace and tranquil to a restless soul, the peace that surpasses all understanding and comprehension (Phil. 4:6-7); (Psalms 119:50); (Psalms 30:5).

d. **Healing**- The Word of God brings healing (Psalms 147:3). "He heals the broken-hearted, and binds up their wounds."

e. **Life** - The Word of God is our comfort in our affliction, for His Word has given us life (Psalms 119:50)

2. **The Holy Spirit:** the Ark of the Covenant which was a representative of the PRESENCE of God in the Old Testament would define the works of the PRESENCE of God or the Holy Spirit.

a. **Guidance:** Life is full of decision making and we need God to guide, and lead is on our decisions and direction (Psalm 32:8).

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GOSPEL FEATURE

Where is God as Covid-19 sweeps the world?

∴...Does he still care? ∴

In Israel the ARK went before them. It led the way always e.g. when crossing Jordan etc.

b. **Victory:** All that is happening is not a surprise to the all-knowing, all-powerful, all-seeing, and ever-present God, thus the battle against all these afflictions is not ours but His. All we have to do is to surrender unto Him and trust and let Him do what He promises. (2 Chronicles 20:15). The ARK defined Israel's victories in her battles. David would not lose a battle as long as the PRESENCE of God was manifestly present with him. At Ziklag when their camp was ravaged, he resorted to God. We will win the war against Covid-19 if we seek the wise counsel of God.

Yes, when we turn on the news or look on social media, it doesn't look as if we are winning the battle against Covid-19. The heart feels so very discouraged. It is easy to allow fear or complacency to take over, but thank goodness, the LORD has given us reminders in His Word that He is faithful, no matter how the battle rages on. (1 Sam 17:47) - The story of David and Goliath.

c. **Blessings:** The ARK manifested blessing upon Israel and so will the Holy Spirit manifest the blessing of restoration and life upon us. Conclusively, the Word of God strengthens and empowers saints with God's promises (The Bible) and God's presence (The life that lives in an intimate relationship with the Holy Spirit). Psalms 23:4-5, "Even when I walk through a valley of deep darkness, I will not be afraid because You are with me. Your rod and Your staff – they comfort me."

Georgie Phillips is a Chaplain at Jersey General Hospital, Channel Islands and a Lead Therapist at Macmillan Jersey Cancer Support. Georgie is a graduate of Domboshawa Theological College in Zimbabwe and also studied Systemic Family Counselling with Zimbabwe Open University.



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GOSPEL FEATURE

UNDERSTANDING BIBLICAL TITHING: PART ONE



**BY DR. TAWAFADZA MAKONI, IN
JOHANNESBURG, SOUTH AFRICA**

The Origins of Tithing

Tithing did not originate necessarily in the Scriptures, but was a rampant practice in most Middle Eastern cultures. This confuses most people when they discover it. Biblical tithing originated in the mind of a loving God who ingrained it in the various cultures well before the Bible was written.

Let us take a look at biblical tithing and see whether we have not confused matters.

Hebrews 7:1-11 says, "For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him, and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace. He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever. See how great this man was to whom Abraham the patriarch gave a tenth of the spoils! And those descendants of Levi who receive the priestly office have a commandment in the law to take tithes from the people, that is, from their brothers, though these also are descended from Abraham. But this man who does not have his descent from them received tithes from Abraham and blessed him who had the promises. It is beyond dispute that the inferior is blessed by the superior. In the one case tithes are received by mortal men, but in the

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other case, by one of whom it is testified that he lives. One might even say that Levi himself, who receives tithes, paid tithes through Abraham, for he was still in the loins of his ancestor when Melchizedek met him. Therefore if perfection were through the Levitical priesthood for under it the people received the law, what further need would we have for another priest according to the order of Melchizedek who is not called according to the order of Aaron."

This Scripture is a great launching pad for understanding tithing. We have often viewed tithing within the wrong context. Hebrews takes the discussion of tithing to the context of the beginning in Genesis 14 and places it within the context of the priesthood.

In reality his argument implies that tithing is intrinsically linked to the priesthood. The Bible teaches that there are two lines of priesthood, namely the priests according to the order of Aaron or commonly called the Levitical priesthood and the priesthood according to the order of Melchizedek.

Scripture teaches us that the Levitical priests were mandated by the Law to collect the tithe from their brethren. The priesthood according to the order of Aaron was appointed by inheritance by being born into the tribe of Levi. It was through this priesthood that the Law was introduced to people during the time of Moses. This priesthood was subject to death and so was temporal. The Bible calls it an imperfect priesthood. It is clear that the Levitical tithing system is introduced and exercised within the context of the Mosaic Law.

One priest receives the tithes here on earth while the other receives the tithe in heaven. These tithing systems are also different. For good measure the Scriptures state that the Order of Aaron (Levitical priesthood) is subservient to the Order of Melchizedek as Levi paid the tithe to Melchizedek (Jesus Christ) through Abraham.

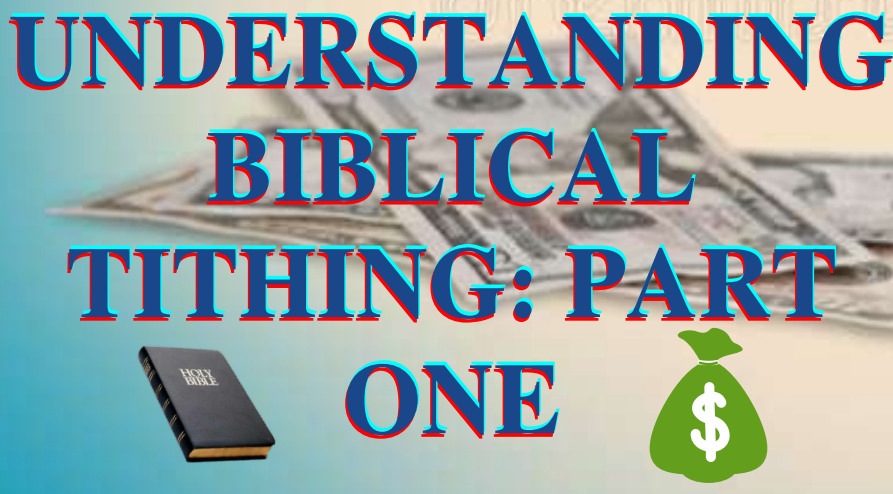
For the avoidance of doubt there are two priesthoods here namely **i) Order of Aaron** – the imperfect priesthood of Levi who minister at the tabernacle of Moses and **ii) Order of Melchizedek** – the eternal (or perfect) priesthood of Jesus Christ who minister on the tabernacle of David.

To understand the second priesthood let us move on to Hebrews 7:12-24 (MEV) which says *"For the priesthood being changed of necessity there is also a change of law. For He of whom these things are spoken belongs to another tribe from which no man officiates at the altar, for it is evident that our Lord arose from the tribe of Judah of which Moses did not speak anything concerning the priesthood. And yet it is more evident if in the likeness of Melchizedek there arises another priest who has come not according to the law of the flesh but according to the power of an endless life. For He testifies: You are a priest forever in the order of Melchizedek. For there is an annulling of the previous commandment due to its weakness and uselessness. For the law made nothing perfect, but now a better hope is introduced, by which we draw near to God. And He was not made a priest without an oath. (Other priests were made without an oath, but this One with an oath by the One who said to Him: The Lord has sworn and will not relent, you are a priest forever, in the order of Melchizedek. Through this oath Jesus became the guarantor of a better covenant. And the former priests were numerous because they were hindered from serving because of death. But He, because He lives forever, has an everlasting priesthood"*

Hebrews declares that there was a change of priesthood and a tribe that did not inherit priesthood, the tribe of kings was now allowed access to the priesthood. This is the priestly order of Melchizedek. Jesus Christ came and operated under the priesthood in the order of Melchizedek.

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A change in priesthood necessitates a change of law. Again we see two different sets of laws: the Law of Moses and the law of Christ. It clearly says that there is a change of law because of the change of priesthood.

The second priesthood is linked to Melchizedek who had no known genealogy or parentage. This would immediately disqualify him for being a priest under the Levitical system because one had to prove their lineage to Levi to qualify.

Hebrews tells us that Jesus Christ is the High Priest of the priesthood of the order of Melchizedek. Jesus, the lion of the tribe of Judah, descends from the tribe of Judah of which Moses never said anything about the priesthood. What this means is that the priesthood of Melchizedek is not governed by the Law of Moses. In actual fact this priesthood predates the priesthood of Aaron. When God introduced the concept of priests he started with the priesthood of the order of Melchizedek in Genesis 14.

Abraham's response to being introduced to the priesthood of the order of Melchizedek, was to bring a tithe. Notice that there are two priestly lines – Order of Levi which is earthly and temporal but received tithes according to the Law and order of Melchizedek which is heavenly and eternal. This priestly line received tithes from the Abraham.

Tithing systems

The Levitical tithing prescribed by the Law and linked to the Law of Moses and the Abrahamic tithing which is the first and original tithe introduced by God.

Let us follow these two tithing systems and study what they are made up of.

The Levitical Tithing System

This tithing system was introduced and governed by the Mosaic Law. The sons of Levi were responsible for collecting this tithe. It was a three-tithe system as described below:

Tithe 1: Levite Tithe – Often called the lord's tithe, it consisted of 10% of all annual agricultural produce, flocks and cattle which was used to support the priests and Levites since they were given no inheritance of land. Numbers 18:21, 24 says, "I have given the children of Levi, all the tithes in Israel for an inheritance, for their service, which they serve, even the service of the tent of meeting. --- But the tithes of the children of Israel, which they offer as an offering to the Lord, I have given to the Levites to inherit. Therefore I have said to them, among the children of Israel, they will have no inheritance."

Leviticus 27:30-34 says, "A tithe of everything from the land, whether grain from the soil or fruit from the trees, belongs to the Lord, it is holy to the Lord. If the man redeems any of his tithe, he must add a fifth of its value to it. The entire tithe of the herd and flock- every tenth animal that passes under the shepherd's rod- will be holy to the Lord. He must not pick out the good from the bad or make any substitution. If he does make a substitution both the animal and its substitute become holy and cannot be redeemed."

This tithe was by commandment and a heavy penalty for failing to pay the tithe on time. The Levites were also required to take a tithe from their income – from the tithes they received- and tithe to God. This is the tithe that is referred to in Malachi 3:10. God was complaining about the priests who had robbed him and failed to give God the tithe of their own income.

Levitical Tithe 2: Festival Tithe – The second tithe on the remaining 90% was an additional tithe that the people consumed themselves each year at the Feast of Tabernacles in a nationwide celebration of God's provision in God's Presence.

GOSPEL FEATURE

Unlike the use of first tithe, however, God designates second tithe for personal use during His festivals. Please note that they were to share with the Levites.

Deuteronomy 12:5-7 *"But you are to seek the place the Lord your God will choose from among all your tribes to put His Name there for His dwelling. To that place you must go, there bring your burnt offerings and sacrifices, your tithes and special gifts, what you have vowed to give and your freewill offerings and the firstborn of our herds and flocks. There in the presence of the Lord your God, you and your families shall eat and shall rejoice in everything you have put your hand to because the Lord your God has blessed you."*

Deuteronomy 12:17-19 clearly shows that they were not to eat the tithe within their gates but in the presence of the Lord and they were to include the Levites in this.

Deuteronomy 14:22-27, *"Be sure to set aside a tenth of all that your fields produce each year. Eat the tithe of your grain, new wine and oil and the firstborn of your herds and flocks in the presence of the Lord your God in the place he will choose as a dwelling place for his Name, so that you may learn to revere the Lord your God always. But if that place is too distant and you have been blessed by the Lord your God and you cannot carry your tithe (because the place where the Lord will choose to put His Name is so far away), then exchange your tithe for silver and take the silver with you and go to the place the Lord your God will choose. Use the silver to buy whatever you like, cattle, sheep, wine or other fermented drink or anything you wish. Then you and your household shall eat there in the presence of the Lord your God and rejoice. And do not neglect the Levites living in your towns, for they have no allotment or inheritance of their own."*

Tithe 3: Charity Tithe – Unlike the other two tithes, this one was to be offered once every three years. Its primary purpose was to take care of the aliens, the poor and the Levites. It was not taken to the temple but stored in their towns.

Deuteronomy 14:28 *"At the end of every three years, bring all the tithes of that year's produce and store it in your towns, so that the Levites (who have no allotment or inheritance of their own) and the aliens, the fatherless and the widows who live in your towns may come and eat and be satisfied, and so that the Lord your God may bless you in the work of your hands."*

Clearly the Levitical tithes and the entire Levitical priestly order are based on the covenant of the Mosaic Law. With this understanding, let's consider the popular text on tithing namely Malachi 3:10-11, "Bring all the tithes into the storehouse, that there may be food in My House, and test Me now in this, says the Lord of Hosts, if I will not open for you the windows of Heaven and pour out for you blessing, that there will not be room enough to receive it."

There are a few challenges with a literal reading of this Scripture for a new covenant believer. This text is written primarily to the Levitical priests and refers to the Levitical tithe. It refers to blessings being poured out through open windows of heaven, implying that the recipient is outside.

However the New Testament positions us as having been invited and seated together with Christ in heavenly places. If you are being fed through windows then you are operating outside the heavenly sanctuary. Levitical priests were outside. Jesus paid the price to bring us in. We are seated in heavenly places with Christ. (Ephesians 2:5-6 ESV). Furthermore in the New Testament God opens doors and not windows. Doors for us to enter. We are not outsiders but insiders. We are blessed with all spiritual blessings in heavenly places. ("Blessed be the God and Father of our Lord

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GOSPEL FEATURE

UNDERSTANDING BIBLICAL TITHING: PART ONE



Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places”, Ephesians 1:3 ESV) The next challenge is that a curse is placed on non-tithers. However, Galatians 3:13-14 (ESV) clearly declares that “Christ became a curse for us”. He took the curse of the Law. We are blessed together with faithful Abraham. I am not cursed but I am blessed in Christ. God is not in the business of cursing people. So according to Malachi 3, people tithe because of fear of being cursed. It is not based on faith.

The New Testament principle is clear: Whatever is not of faith is sin! I do not tithe out of fear!

Another concern with Malachi 3 is that God “promises” to pour out a blessing that I cannot contain or have the capacity to contain. So it’s a limited blessing like too much rain that just washes off the ground without soaking in to have any benefit to the ground. There was no structure under the Levitical priesthood that could contain the fullness of God’s blessing. Yet the testimony of the New Testament is that I have enough capacity in Christ to receive the fullness of the Abrahamic blessing. There is enough room in my life for God’s blessing. To be accurate however, the seven words in bold do not exist in the original. They were added by translators to amplify the meaning but in this case they distort the meaning.

Part two of this article presents Abrahamic Tithing, the Confusion on Tithing, Benefits and my conclusion. Watch this space in the next edition!

THEOLOGICAL REFLECTION

Reconciling Theology and Science in Covid-19 Context



BY ARCHIBALD GANDAH, HARARE,
ZIMBABWE

Archibald Gandah is the founder of White Lotus foundation, a social enterprise that provides spiritual, moral teachings and mentoring for youth and children. He has a Master's degree in Science and Religion from the University of Edinburgh, BA in Theology & Religious Studies from Zimbabwe Open University through Domboshawa Theological College and is passionate about the interface of Science and Religion as a vital paradigm in the search for knowledge about God and the world we live in.

I had a very interesting conversation the other day with a theologian friend of mine. 'What is the real object of education', he asked me? "To pass examinations", I quipped. "Do you believe a proper and sane education system should produce the most vigorous and liberal mind, strictly trained in logical and accurate thought, and not in blind faith?" he continued.

"Most certainly", I retorted, "I believe school training is of great importance in not only that, but also for forming character, especially in its moral bearing"

"How then can you ever expect good results, while you pervert the reasoning faculty of your students by bidding them to believe in the miracles of the bible on a Sunday, while for the other six days of the week you teach them that such things are scientifically impossible?"

That last question floored me. It then hit me; indeed we live in an age when faith is often portrayed in opposition to science. Lots of people believe that science and the Christian faith are in conflict. The conflict between religion and science is what naturally occurs to our minds when we think of this subject. It seems as though, during the last half-century, the results of science and the beliefs of religion had come into a position of frank disagreement, from which there can be no escape, except by abandoning either the clear teaching of science or the clear teaching of religion.

It's helpful to begin our exploration of this territory with some very simple questions: What is religion? What is science? Words like 'science' and 'religion' are bandied about an awful lot and can mean a variety of different things depending on how different people use them. 'Religion', in particular, is a notoriously difficult term to pin down, to the extent that virtually any definition of it immediately begs questions. Since 'religion' is so difficult to define, many writers in this field talk of 'theology' instead. Now 'theology', too, is a much-misused term.

So, what do we mean by 'theology'? Again, different traditions would understand this word in different ways, but generally 'theology' seems to signify a way of thinking, of applying our rational selves to the asking of questions about God, and about the relationship of God with the universe we see around us – and with ourselves, as a part of that universe. St Anselm described theology as *fides quaerens intellectum*, 'faith seeking understanding' – a description which many have found helpful.

The word 'science' is similarly bandied about in a variety of ways, but probably the most helpful is that which sees it as a method, as a way of interrogating the world around us, which generates data of a particular kind. Warfare is a common metaphor used for describing the relationship between religion and science. Above and beyond the specific scientific insights supposedly in conflict with the biblical worldview, the scientific method itself is often perceived as hostile to faith. Science progresses by observation, experiment, and calculations, whereas religious faith is seen as subjective opinion that is said to lack sufficient rational credentials.

When we consider what religion is for mankind, and what science is, it is no exaggeration to say that the future course of history depends upon the decision of this generation as to the relations between them. We have here the two of the strongest general forces which influence men, and they seem to be set one against the other — the force of our religious intuitions, and the force of our impulse to accurate observation and logical deduction.

Technological innovations have revolutionized societies worldwide and transformed the earth into a global village. Christian witness faces particular challenges in a science-driven world. But does it have to always be so? I am of the conviction that science is a gift from God,

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THEOLOGICAL REFLECTION

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but that too often Christian leaders lack the confidence and tools to engage with scientific questions. If we are to develop well-informed, theologically grounded, practical knowledge about the world and our place in it, a consistent and coherent account of science and its relations to theology is important. If Christianity is to live through the centuries of the future and continue to play a part in the moulding of thought of an evolving humanity, then it has to be responsive both to the historical tradition and to contemporary science.

A number of commentators on the relationship between science and theology in recent decades have favoured a dialogical approach. This is the view that an understanding of the sciences can be valuable in informing the way in which we do theology; and reciprocally, an understanding of theology can inform the way in which scientists do science. This can lead to integration; Ian Barbour believes that it should be possible for insights from both these disciplines to be united to generate what he calls an 'inclusive metaphysics'.

Who is Ian Barbour? You might ask. Well, modern studies of the relationship between theology and science are now nearly half a century old and may be dated back to a seminal work by Ian Barbour, *Issues in Science and Religion*, first published in 1966. Further pioneering work was done in the 1980s and 90s by people like John Polkinghorne, Arthur Peacocke and Paul Davies; and this topic has lately been something of a boom area in universities in Europe and America. Current work in the field of science and religion encompasses a wealth of topics, including creation, divine action, free will, ethics, human nature, and consciousness. Scientific developments in the twentieth century such as big-bang cosmology, fine-tuning, and quantum physics provide added credibility to a theistic worldview.

Does the tension between science and religion really exist? And in the context of COVID-19, is it inconceivable that a scientist can wholeheartedly pray for a cure for a loved one whilst also working to develop a vaccine? For the rest of us, is it hypocritical to pray for good health whilst also taking the vaccine and all necessary public health precautions, grounded as they are in scientific evidence?

In conclusion, for those who are serious about living the Christian faith in the context of our contemporary postmodern world, the task of incorporating science into our current theological worldview is highly important for apologetic reasons. Our world has been fundamentally changed by an all-pervasive scientific and technological culture that shapes the rationality of the way we live our daily lives. What is the meaning of the universe and our presence in it? What the meaning of human life? What is God like? Indeed whether or not God exists, these have become questions that are so interlocked that they cannot be considered in isolation anymore. These are the ultimate questions that bring theology and science closer together for they are questions that cannot be answered through the resources of Religion or science alone.



BOOK YOUR SPACE

CHURCH & DEVELOPMENT

Creating a Conducive environment for Church Development



BY GODFREY SIMON MKOLO, AUSTRALIA

Godfrey Simon Mkoło is a pastor, passionate of Church and Development, facilitating some developmental work in Hwange, writing from Australia.

Having introduced Church and Development in our first edition, today I felt to talk about creating a conducive environment towards our advancement. The driving force which makes people build trust and confidence in their pastor, or anybody in Church leadership, is getting them feel accepted, loved, tolerated and given a sense of worthiness and belonging; not judged or condemned.

Congregants should not feel at home as others normally put it. They should be at home. It is therefore important for leaders to lead them to take ownership of the church.

The world is full of negativity, but Jesus Christ came to restore that which the enemy temporarily gives at a cost.

When we make people be at home, they can open their hearts to us. We need to run away from the temptation of accepting people based on their social status, education, tribe or race.

We need to learn from Jesus who accepted people regardless of their religious backgrounds and transformed them. When onlookers saw and heard them speaking, they recognized those who had met him irrespective of the fact that they were previously ordinary.

Those who had time with Jesus Christ went on to turn the world upside down. Such encounters teach us that Jesus Christ transforms the ordinary into extraordinary beings.

The most amazing testimonies at times come from people who were once taken as trash and worthless by the society and found their identity in Christ.

I have learnt the importance of building people. It takes patience, wisdom and time. That is why pastoral care needs a person with the passion of loving people. When you sow into people, and show them love and care, results will amaze you as God pays back for your work from foundation levels of those that He brings to us.

It will be uplifting to have some people standing, thanking God and saying, 'had it not been for that person I would not be where I am'. I have personally witnessed this and realized that it builds the church.

I think that we need to take keen interest in positively impacting lives from Sunday School or Children's ministry through Youth ministry, attending and caring for them as Jesus Christ indicated about care of His sheep as a Shepherd, "Again Jesus said, "Simon son of John, do you love me?" He answered, "Yes, Lord, you know that I love you." Jesus said, "Take care of my sheep." (John 12:16)

Bearing in mind that Church is not buildings, but people; taking care of people that God brings into our lives paves way for Church growth, and that becomes a healthy ground for holistic empowerment and development.

Let's take a break here. I will take us to the next part of Church development through a practical example which inspired and kept in my mind. Do not miss it!

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SOCIAL ENGAGEMENT

THE WORRIES AND JOYS OF
SINGLE PARENTING

By Marble Nguwasyapie Luwemba Lwanda, in Malawi

I have engaged in some love relationships and experienced challenges. As a human being, we keep hoping for a second chance towards having someone to share life with. Being a single parent is both funny and fateful. Sometimes our challenges cost energy, confidence and happiness.

At times, we get overwhelmed. Reconciling roles of two people is demanding, and herculean. Single parenting robs us of joys of companionship and complementarity. Single parenting also comes with loneliness. Losing a partner leaves a gap that may be difficult to fill. We find no shoulder to lean on. It drains us emotionally.

Memories of good times once shared in marriage sparks nostalgia. Nevertheless, one has to rise out of the past for the sake of children and personal progress.

There is always need to balance attention between children and personal needs. It is very difficult to deal with children when alone. Due to emotional stress, children can become mischievous. How to navigate the unknown avenues of single parenting, disciplining children while managing own life demands much.

It takes an aggressive stance to withstand the pressures, manage children, financial needs and personal desires. I made co-parenting plans in order to manage my children and it has been working well.

When overwhelmed, counsellors and psychologists can be handy in dealing with emotional instability, children and related matters.

I must also share about harsh societal judgments. Society sometimes judges separated and or divorced spouses instead of giving them support. As if that is not enough, some family members and friends correspondingly give hard times, instead of helping in any way.

My message to my fellow single parents is that God sees, and cares. Everything happens for a purpose. Being a single parent is not a crime before God and the best one can do is to believe in God, and in oneself.

My moment of joy is when I launched my gospel music career at Mount Soche. I invite us to expect more and exciting shows. God called me to minister to us through music and contribute to the delivery of good news for the poor, broken-hearted and liberation for those in bondage (Luke 4:18).

I have also engaged in supporting needy children through a foundation called Beauty from Ashes, which is committed to help village girls and boys through education. The foundation believes that people must overcome poverty through education as a key investment to break the seemingly endless cycle of poverty among families and communities in Malawi.

As a Christian and a progressive woman, I believe that individuals need not to be wealthy without extending a helping hand to the needy in our societies. I therefore dedicated my music launch to needy children of my home town of Thondwe, in Zomba. Proceeds will go towards paying school fees for the children at St. Anthony CDSS, Nswaswa CDSS and Nsala CDSS in Zomba.

My vision is to put smiles on people's faces by supporting them to develop their wellbeing, families and communities.

Born and bred in Thondwe, Zomba district and later settled in Lilongwe, Malawi, I grew, got married and divorced when my former husband dumped me and married his workmate after ten years of marriage.

Becoming a single parent is tough and worsened by cultural views that portray women as wrong when marriage breaks.

My parents, relatives and society took a long time to accept my fate. It is however understandable that parents and society do not expect anybody to leave marriage especially after having been married for some time.

Tears of sorrow for losing marriage, lacking family and societal support, and joy of getting free from pains of being cheated traded on my face when I was left with children.

Meanwhile, being employed bettered my situation as I am a police officer with Malawi Police Service since the past twenty years and I am currently upgrading myself through pursuing a degree in Criminal Justice with Atlantic International University.

SOCIAL ENGAGEMENT

EMBRACING RESPONSIBLE INDEPENDENCE: REFLECTION ON LEARNING AWAY FROM HOME



**By Tafadzwa Cliff Mhazo, in
Warsaw, Poland**

At one point in any young adult's life, it is highly expected that one becomes independent and faces this harsh world head on, without any assistance from family.

The only difference is usually how and when this happens.

For a young man who spent almost eighteen years of his life with parents doing almost everything for him, becoming independent was one of the most challenging developments that ever took place in my life. Growing up, I had two God-loving and hardworking parents. They provided food, shelter, affordable luxuries etc. Most importantly, they availed spiritual and moral guidance. They would even pick the clothes I would wear on functions, so life was somewhat easy with help on every decision I was making.

One day I had to kiss my family goodbye, I took a very long flight to the heart of Europe for academic reasons. It all happened so briskly and suddenly that it was tremendously overwhelming, but assuming responsible independence became a necessary part of growing up.

Being independent meant that I had to start taking pride in my work, in my studies and all my daily activities. Though I celebrated the idea of not having anyone to control me, I knew I was still expected to uphold the

Tafadzwa Cliff Mhazo is a full time BSc Computer Science student at Wyższa Szkoła Bankowa University in Poznań, Warsaw, Poland.

morals and spiritual decency that I had learnt back home.

Studying abroad is not really a generic experience. Everyone has their own story to tell. For me it was quite demanding in the first days with pressure of trying to fit in a new societal setup at the same time trying to make ends meet financially.

I really learnt a lot and developed rapidly by becoming independent. Having to cook for myself, work for myself, plan everything for myself and making important life choices, something that was honestly new and hectic for me. I made my faults and proudly also learnt from them.

Becoming independent made me a lot wiser and responsible more than I was before. I got to know that for every decision I made, there was a positive and negative outcome.

I already knew most of these things but experiencing them was a different story. I made mistakes when I was with my family back home but at that time, we would face the consequences together and we cleaned every mess together.

For me, being independent got me facing most consequences alone. I realized that the following areas are vital when becoming independent:

Emotional Stability – It will be very important to choose what you expose your energy to because you will have all the power to do what you want, but putting your mental health first will help you select who and what can have access to your space.

Financial Responsibility – this one is the most important area. It is very important to work with budgets, consume everything responsibly and avoid wasting money.

Purpose in life – with your own space, you will need to have upright goals and principles guiding you otherwise it might be easy for you to go astray or go after non-productive pursuits.

Spiritual Growth – As a Christian, I realized it could be easy to dismally fail spiritually, considering that no one will be pushing you to fast, pray, go to church etc. You need to build principles and live by them. Peer pressure is mainly on the negative side.

In conclusion, it is salient to note that by being independent, life will throw you curveballs - no exceptions. Being independent will come with hardships and heartaches. You will have to realize that being an adult requires effort, trial and error, and persistence. It's important to accept every setback as an opportunity for growth and maturation. At the end of the day, being independent comes down to developing good habits, making wise decisions and contributing positively to the society as an individual.

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Economic Empowerment

RELEARNING INDUSTRIOUSNESS FROM APOSTOLIC CHURCHES



**By Simplisio Mukondo Komboni, in
Gweru, Zimbabwe**

Simplisio Mukondo Komboni is a police officer and one of the African Apostolic church leaders under Arch-bishop Paul Mwazha. He also writes novels, short stories and poems.

Ascot Extension, my first place of residence from college.

Due to his unwavering resilience in business, through thick and thin, he defied all odds and managed to withstand the ups and downs associated with the usually struggling and tedious, small-to-medium entrepreneurship. Eventually, his clientele base grew in Mkoba to an extent that nearly every household recognized and religiously called him 'Mupositori' (translated as apostle). The man commanded a huge following.

But what was driving him regardless of countless drawbacks in Zimbabwe? Was it by sheer determination that he was soldiering on under such biting weather conditions? Was it intrinsic motivation or something extraordinary, that he did not act like well-established traders, who have the option to scribble and display on their doors this note: *Closed on account of weather, please come in?* Of course, he could not do so, because of the nature of his business.

Inwardly, I always marveled and saluted him.

Such is the industriousness I observed from a number of apostolic people in Zimbabwe.

Not only Mupositori is known for his aggressiveness in business. Dotted across the country, from Zambezi to Limpopo, Vic Falls to Nyamapanda and Kanyemba to Chikwalakwala, the chaps are just hard workers. Be it from Johane Masowe, the African Apostolic Church (Mwazha), Johane Marange, Mugodhi, or Apostolic Faith Mission (AFM), members are assiduous.

Both in rural and urban centers, these people are marvelous. They exhibit total zeal and prowess in their day to day pursuits.

What strikes my mind is, it is not about gender, tribe, geographical location, level of education or social status. Both men and women are always diligent. The most important lesson is that they have adapted to the economic challenges we have faced in Zimbabwe from the past decades hitherto today.

If it is farming, they do it wholeheartedly. At one particular juncture, I was pretty shocked after learning that a certain old man from Gokwe, Reverend Nduna of the African Apostolic Church, stunningly produced a whopping three tons of maize, in the just ended 2020-21 planting season, despite being a simple peasant farmer.

Chilly, blood-curdling, July winds vehemently whizzed across the vastly-empty, dusty, boulevards of the high density Mkoba 16 suburbs till sunset. Occasionally, thick brown clouds of blinding dust were being blown off the ground into the cold atmosphere high above. Almost everybody was indoors with the mere exception of Madzibaba Pirikisi who was making frantic efforts to wind up business of the day.

His high-pitched, pastoral voice, and the clinking bell, hung firmly onto the push cart, made noise considerably enough to invite the attention of his regular customers who were inside buildings, away from the extreme temperatures outside.

To him, it was business as usual—to supply fast-selling products—as he always does. That's how he puts food on the table at the end of the day. On this particular day, there was no time to cuddle for warmth. Being a father of three, his family direly needed to be fed, back home. Such was his routine duty—pushing a two-wheeled cart fully laden with an assortment of nice edibles like fruits, tomatoes, green veggies and candies—almost every weekday.

Temperatures that were not friendly could not deter him.

Since 2016 when I knew him, he had run that business for more than six years. I got to know him when I moved in from

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Currently, he boasts as the best rustic ever to supply one-and-half tons of the white grain to the local Grain Marketing Board [G.M.B], at once. History tells that so far no one besides him has achieved that feat!

After some thorough investigation, I made a crucial observation that behind such developments is hard work, which is reflected through the book of Proverbs 6 verses 6-11, "You lazy people, you should watch what the ants do and learn from them. Ants have no ruler, no boss, and no leader. But in the summer, ants gather all of their food and save it. So when winter comes, there is plenty to it. You lazy people, how long are you going to lie there? When will you get up? You say, "I need a rest. I think I'll take a short nap. But then you sleep and sleep and become poorer and poorer. Soon you will have nothing. It will be as if a thief came and stole everything you owned."

The apostolic churches believe in working hard in order to realize their dreams. They conceptualized that laziness begets poverty. Apostolic churches teach their congregants about self-sustenance through income-generating projects like gardening, poultry, horticulture and even apiculture.

Some of them are doing pottery, metal work, dress-making and energy-sapping jobs like building, carpentry and mining. It is from such projects that they realize substantial gains to fend for their families, develop and support their churches.

Lastly, another area of their par-excellence is education. Apostolic church leaders encourage their followers to get educated! One such example is Arch-Bishop Earnest Paul Mwazha of Africa, leader and founder of the African Apostolic Church, who taught fervently about the importance of education.

As such, through hard work, quite a number of his devotees are proud holders of certificates, diplomas and degrees in various fields. Progressively, there is a lot to learn about industriousness from the apostolic churches in Zimbabwe.

RARE DISEASES, DISABILITIES & CONDITIONS



Disability does not Mean Inability



By Ecclesia Today Staff, Bulawayo, Zimbabwe

A twenty seven-year old man named Tsepang Thembanani Nare, who was born with muscular dystrophy, a congenital disease which causes gradual weakening of muscles has extraordinarily bagged a number of milestones, standing as an example that disability does not mean inability.

Born and bred in the city of kings and queens, Bulawayo, he attained his primary and secondary education at King George VI Memorial School.

Like the majority of persons with disabilities, Tsepang grappled with discrimination from birth. In an exclusive interview, Tsepang explained that whenever a child is born, families and communities will be having different expectations.

When he/she is born with a disability, it traditionally becomes news characterised by myths and misconceptions. Thus family members, and neighbors will have something to say, mostly, retrogressively negative.

As a result, segregation starts at birth because having a child with a disability is usually unexpected and unacceptable in most African communities. Many will not be willing to associate with such a child.

Regardless of his challenges, Tsepang grew and eventually attained Human resources certificate from Bulawayo Polytechnic, a diploma from the Institute of People Management of Zimbabwe (IPMZ), Christian counselling from Perth Bible College in Australia and Disability Studies from the University of Pretoria, in South Africa.

With unwavering resilience, Tsepang is now a well-grounded disability development consultant who was once a mere activist. He is also an author with a series of published articles locally, regionally and internationally.

Part of his recent works include petitioning the Zimbabwean Parliament with regards to transport and disability representation. The parliament heard his voice and included his submissions in the national disabilities policy.



Tsepang Thembanani Nare

Besides that, he also accomplished some consultancy work with Zimbabwe Council of churches (ZCC). He participated in the ZCC disability survey on disability inclusion.

Tsepang has also worked with one of the leading and renowned international organisations, namely ActionAid on disability mainstreaming towards social inclusion. His expertise and passion is depicted through his work as he has served with Rare Diseases and Disabilities Africa (RaDDA), in crafting and redefining their portfolio.

His successes also include co-founding, and running as a board member of, Beyond Measure Community Trust which was registered last year 2020. A community based organisation which was previously an informal structure but through his leadership, helped in its transition to become a working organisation. In that capacity, he has contributed a lot to social protection and welfare of people with disabilities.

Philanthropically, he worked with Rotary Club (Haare Dawn) in mobilizing wheelchairs for people with disabilities through his 'Debonairs Wheels' Campaign.

More-so, he has taken part in various campaigns for people with disabilities.

Beaming with flexibility to serve wherever need arises, Tsepang has participated in the SADC Youth Forum held in Mozambique last year 2020, and is set to participate in the same forum this year in Malawi. Following a call for one person living with a disability to be part of the electoral commission, he facilitated and spearheaded a social media campaign with a vibrant team of other persons with disabilities and

they managed to raise 246 nominations for one of the promising contestants.

Inspiring many, Tsepang said that "nothing is a hindrance to one who has a quest to achieve". His motto is rising beyond and above expectations. Tsepang voiced that such positive conception of life has enabled him to rise in the midst of adversity.

He added that "we must be challenged by our capabilities, least our challenges challenge us. Whenever there is a challenge, we must seek to challenge the challenges through triumphing." For him, challenging challenges reveals our utmost abilities. Tsepang also said that we need to bear in mind that we are born in a cruel world in which we experience discrimination, setbacks and infliction of pain as the world always reminds us how much disabled we are, hence the need to stand strong against all odds towards the best we desire in life.

Speaking in a soft yet powerful voice, Tsepang added that the world does not owe us, instead by being born we owe the world so much that we ought to rise to the challenge, taking our buttons and facing our fate head on.

RARE DISEASES, DISABILITIES & CONDITIONS

VimbainaShe Institute serves challenged children



VimbainaShe children sporting

VimbainaShe (*Shona name, which means trust in the Lord*) Learning Institute that was founded by a long serving special needs teacher and practical theologian Mrs Sylvia Chirevesayi Musasiwa in 1993, is serving multiplying numbers of children who are challenged with diverse disabilities and learning difficulties in Zimbabwe.

The institute started humbly with sixteen children, and has grown its enrolment to more than sixty to-date.

It is located in Mabelreign, Harare since its inception. Envisioning to be the leading provider of special needs education and vocational skills training to children with various learning challenges, the institute is governed by a board of directors responsible for its policy, administration and development.

Born out of a God-given vision to serve, VimbainaShe integrates, trains and educates children with different challenging behaviours in a Christian manner so as to enable them to acquire independent and educational skills through strategically structured, individualized programs.

Its guiding core values include commitment, accountability, integrity and honesty to stakeholders.

RARE DISEASES, DISABILITIES & CONDITIONS

VimbainaShe Institute serves challenged children

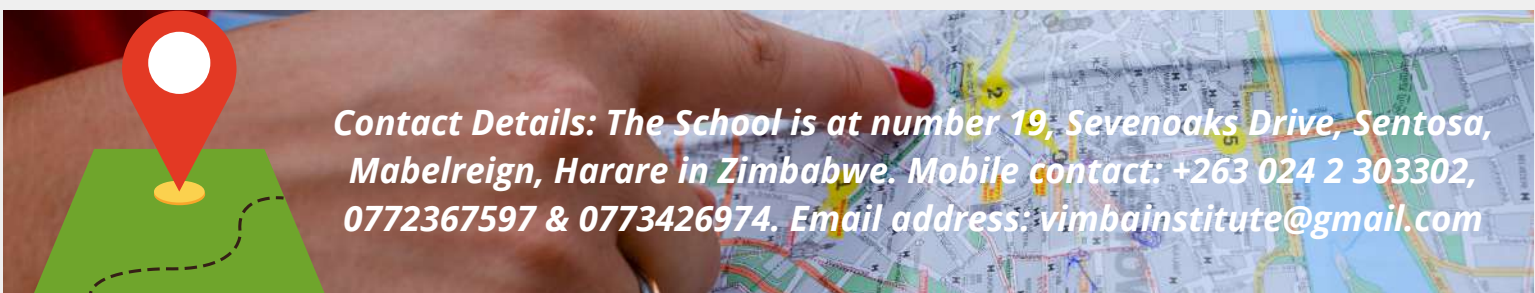
*VimbainaShe children sporting*

VimbainaShe institute is very unique in its individualized attention to children in all areas of their lives. Its services accommodates all children with varied physical challenges, autism, Down's syndrome, CP, Intellectual challenges and many others. Armed with trained and competent special education teachers, the institute designs Individual Educational Programs for each child with the help of an occupational Therapist.

Besides education, VimbainaShe further trains children in different sporting activities such as golf, swimming, ball games and athletics.

Moreover, the institution is also an examination centre for the University of Zimbabwe Occupational Therapy Department.

In addition to teaching and learning services, it also offers attachment places for Social Work students and has overseen a number of students from Africa University and Women's University.



Contact Details: The School is at number 19, Sevenoaks Drive, Sentosa, Mabelreign, Harare in Zimbabwe. Mobile contact: +263 024 2 303302, 0772367597 & 0773426974. Email address: vimbainstitute@gmail.com

250m



Hatchery
Services



Fertilised
Eggs



Free
range
chickens



Chicks

Consultancy Specialist Services in free range chicken breeding, feed, hatchery and fertilised eggs services

Boschveld, Black Astrolope, Kuroilers, Koekek, Jersey Giant, Buff Orpington, Light Sussex and more.



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I tell my story of how I read medical books,
got to the root cause of ENDO and healed it
naturally without drugs.
NO miracle cures... Just plain straight good
of fashioned medicine.....
NO drugs, NO surgery, NO birth control,
NO Doctors.
Complete and total pain relief.
I have gone from living in agonising pain
every day to living a Normal life
totally pain free.

**I said GoodBye
to ENDO Pain Forever!**



**Heal Your
Endometriosis Pain
Naturally!**

NO drugs, NO surgery,
NO birth control, NO Doctors.
Complete and total pain relief.

250m



Hatchery
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Fertilised
Eggs



Free
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Chicks

Consultancy Specialist Services in free range chicken breeding, feed, hatchery and fertilised eggs services

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PROMOTIONAL FEATURE

LIVING FOR OTHERS TO LIVE BETTER - STACEY HUISH

*Stories of people who are positively impacting lives from different countries are spectacular and remarkable. **Ecclesia Today** engaged Stacey Huish, a transformational business woman, author and philanthropist from Australia, who shared her life-changing story. An excerpt of the interview follows;*



1. What's your full name? My name is Stacey Huish

2. Where were you born? I was born, and I am based in Australia

3. Can you briefly tell us about your educational background? I have been formally trained in Business Management, Event and Festival Management, Workplace Assessment, Business Office skills and administration. I'm also an NLP Master Practitioner, Change Therapist and Transforming Communication Instructor. I further trained in Life Coaching, Ambulance First Aid, and I have a Blue Card for QLD. I have had over fifteen years' experience in Communication, Business, and Life Coaching, as well as manufacturing, hospitality, retail, direct sales, natural therapy, training and development, seminar logistics, debt collection, telecommunications, event coordination, customer service, finance, investing, administration, telephone counselling, and management.

4. What's your hobby? I love to dance. I love letting the music take over my body and move to the groove. And I love watching sunsets. Every day just before sunset, I go outside and sit on the grass and watch the sun go down. It does not matter what I am doing, I always watch the sunset.

5. Let's talk about your books: What are the titles of books you have written? I have contributed to other authors' books and am now a Best Selling Published Author. The book titles are: Inspired to Success by Sandy Forster, Dare to Live by Diane Carter, I Choose to be Free by Di Coop, Great Women Rise by Ania Notoa, The Inspiration Bible by Emily Gower, Successful Women in Business. I have been writing and contributing chapters to two book series: Sources of Wisdom Vol 1 – Vol 6 – Denise Baron, Nurtured

Women Books Vol 1 – Vol 6 – Kathie Holmes. I wrote and published my own book titled; Communication Impact. Currently I'm putting together another book titled 1000 Ripple Effects.

6. Briefly tell us about what each of your books is about. 'Communication Impact' is a series of short stories gathered from members of the community talking about and sharing about the importance of communication. The necessity of learning good effective communication skills so you can face life and know how to handle different situations you are faced with. '1000 Ripple Effects' is about advices for 15–21 year old people transitioning from boyhood to manhood, and girlhood to womanhood. The book delivers critical lessons to help them in moving from their family as they become independent. The book intends to create ripple effects in readers through uplifting, restoring faith, and impacting hearts of many, through impactful stories from different contributors. Proceeds from sales of the book will create ripple effects by various projects towards empowering the needy, building self-sustainable communities, creating employment, other opportunities and enabling education and life skills.

7. Let's turn to your foundation: What is it about? It's 'A Place to Call Home'. It's a place for the homeless and needy to call home, in the heart of Ipswich. It provides accommodation, care and facilitates education, life skills and employment for the needy and vulnerable children. In the future I will purchase land for a community centre. I intend to develop the foundation into a hub of connections, and the hive of activities.

8. Which businesses have you established? I am facilitating fully self-funded and self-sustainable business initiatives to help as many people as possible towards being successful in their chosen career paths. I do marketing for others to do what they are brilliant at. One of my businesses is helping women to heal from endometriosis pain naturally and living a normal life completely pain-free.



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PROMOTIONAL FEATURE

LIVING FOR OTHERS TO LIVE BETTER - STACEY HUISH

9. Can you tell us about your business successes? I have spent my whole life creating Ripple Effects to leave lasting impressions in the hearts and minds of those who come to contact with me. I have successfully grown five start-up businesses, founded a Not for Profit Organisation and authored two books. Creating Ripple Effects has been a major part of my success. As a Social Entrepreneur, One million Women Ambassador, Speaker, Educator and Author, I am a free-spirit affectionately known as a Game Changer. I am raising others to live passionate, purpose filled lives whilst healing the hearts, planet and enabling divine purpose to unfold.

10. And your business failures? There are no failures, only feedback. If something is not working, then make the necessary adjustments and keep moving forward. For me, Failure means: First Attempt In Learning and 'No' means Next Opportunity!

11. How have your academic qualifications helped you in your current endeavours? I am self-taught. I just learn what I need to as I go along.

12. What has helped you to be successful in your life?

Determination – be determined and persistent to succeed. Taking steps, and action every day. When you take action, you gain traction, when you have traction, you get attraction.

Knowing my purpose helped me a lot. I have known my purpose and why I am here since the age of four. When a person has a purpose, they get up every day and do what is needed.

13. How has Covid-19 affected your life, and work? I have not been affected at all. Life goes on. Don't let it affect you or your business. There is always 250 ways to solve a problem. Make your business work.

14. How are you managing your business in the context of Covid-19? My business was all set up online before COVID-19. So business just continued as normal.

15. What's most important that you wish the world to know about you? I always find a way, no matter how long it takes me.

15. Do you have any message of advice you can give to the world about life? Success is about how many people lived a better life because you lived.



For some more about the works of Stacey Huish, let's visit her websites: <http://www.1000rippleeffects.com> and <http://www.1000rippleeffects.com/endometriosis.html>

Promotional feature

Female Mechanic Breaks Barriers



A young, inspiring Zimbabwean lady, Memory Bere, who is affectionately known as 'Memo Mekanika' got inspired by her father at childhood and successfully broke stereotyped barriers which used to block women from certain works by venturing into traditionally male dominated motor mechanics industry. Ecclesia Today interviewed her and below are excerpts of the interview.

Memory Bere

- 1. What is your full name?** *I am Memory Bere*
- 2. When were you born?** *19 July 1991*
- 3. Where were you born?** *I was born in Chipinge.*
- 4. What's your marital status?** *I am single*
- 5. Where are you based?** *Chitungwiza, Harare*
- 6. Which church do you attend?** *I attend Reformed church in Zimbabwe*
- 7. What's your specialization in motor mechanics?** *I don't specialize. I fix both petrol and diesel cars*
- 8. What inspired you to pursue motor mechanics?** *My father used to have a Datsun 1500 which had mechanical problems. Sometimes I would help him to fix it and from there I started liking mechanics*
- 9. Any challenges you have faced in the male dominated career?** *Sexual harassment, lack of support, and being doubted by male colleagues*
- 10. How have you been dealing these challenges?** *I believed in myself, that I am capable of doing what man can do so I worked hard to prove that.*
- 11. Are you currently employed?** *I am self-employed*

12. What is your biggest dream? *I want to open my own workshop by God's grace*

13. Which institution trained you? *City Study Centre in Harare, Zimbabwe.*

14. What are the requirements for one to enroll for motor mechanics training? *Five O' levels. Even without O' level you can train with some institutions.*

15. What is your advice to other women aspiring to pursue motor mechanics? *Have faith and believe in yourself. If I can do this, you can do it too!*

