

# NATULEYA! - Let's go!

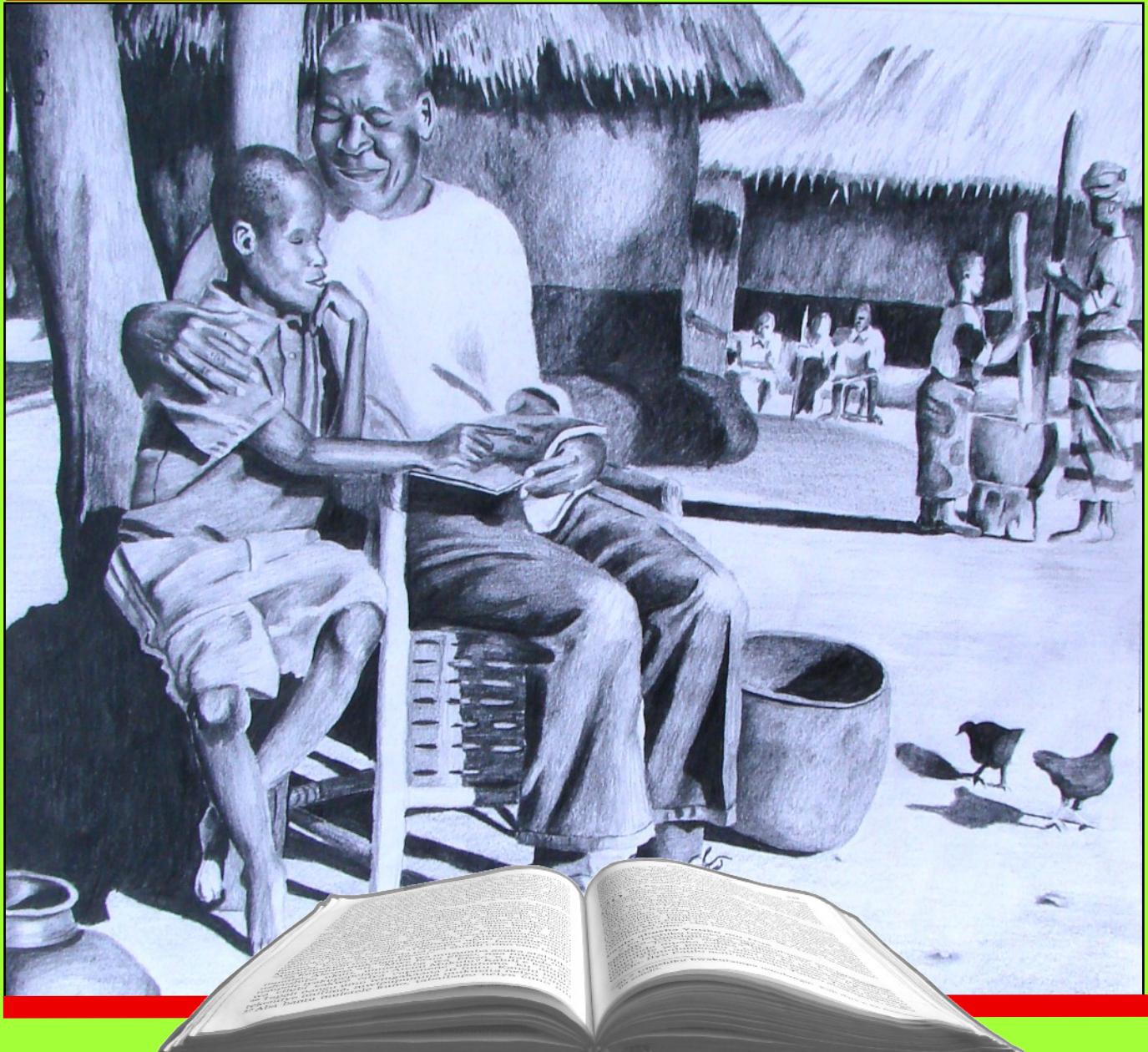
*Ukupitila mu Cipingo ku mikalile ya lelo -*

*Through the Scriptures to real life*

Bemba / English

No. 02/2009

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*Ulukuta ulwacincila  
Pakati ka Mafya  
Abana abalekeleshawa  
Ukucimfyanya kwa Bakalenga*

*The Healthy Church  
In the Eye of the Storm  
A Home for Street Kids  
First Artist Contest*

# NATULEYA! -

## Let's go!

ISSUE No 2 / 2009

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*Mu capita 1, Johane asangile bawishi, bashimapepo, abalemon-eka ababulanda: ibeli yabo Paul, kabilia wa mbila nsumma na bana mutanda, acita ubulalelale! Johane asililwe ukushininkisha ifyo cacitiike. Nga cakutila alikwete ishuko lya kwipushanya na ciwa, kuti afwaisha ukwisha ifyo ciwa alengele munyina ukuwa ububibubi.*

### CIWA ANTUNKILE - Capita 2

Ubu bushiku kwali ukwabuta ico umweshi walibalike. Na mu muputule mwalele Yohane mwali umwabuta lubali. Mupepi no busanshi kwali itebulo ilinono apali Icipingo ne nkoloko. Kibili mwali no mupando apo Yohane abikile ifyakufwala fyakwe. Pa mpela ya muputule pali icipuna cimbi pambo no mwakubika ifyakufwala. Ilyo ali mu tulo, Yohane alisunkene no kupilibuka. Ku lubali lwa muputule ukwali imfimfi, Yohane amweneko icinshingwa icalesukankana.

Efyo Yohane atendeke ukulota ukuti mwali umuntu umwaume mu muputule umo ale. E ico Yohane alisantamwike no kupunda. (Konkanyenipo pebula 31)



# WELCOME!

Some people are stingy with their money, others rather with their knowledge. Especially the second one wants to keep things under control - if the others don't know how it works, then he still has a role to play. A big one.

Our Lord Jesus was different. He shared with others - his money, and his knowledge. He didn't fear to loose control. He knew he had to delegate the work. That was the Father's plan to reach the whole world. Others had to become able to do what he did. So he taught them, he showed them, he allowed them to implement his lessons and to learn from the mistakes. He built a team through which God changed the world.

Also read in this issue about the importance of systematic teaching in our churches. Learn from some experienced youth workers how we can live together with older and younger Christians in the church. See what you can get from the reports about various programmes and seminars that are running in our churches. Let us pray for those involved and see how we can support them!

Many people asked us why we have chosen this name for the magazine. "NATULEYA! - Let's go!" is an answer. Firstly, our Lord Jesus told us to "Go and make disciples..." - and as obedient followers we reply "Okay, LET'S GO!" Secondly, it has been observed that a lot of the problems that we face in our churches and communities could be dealt with - if there were one or two people who would take the initiative and say "NATULEYA! - Let's go!", let's do it! We thought, both reasons show very well, what this whole magazine is about.

Please pray for everyone who is involved in this new work! We had to delay the second edition because it took a lot of time to reach the distant places in our provinces with the first edition. To establish a system of distribution and sales that can work is a very big challenge, and we need support and reliable brothers and sisters in the different places. Pray and advertise! In this issue you find a calendar that can help you with both. Put it on your wall or on the door, so that you and others are reminded to talk about this magazine - with people and with God!

God bless you, wherever you are!

*The Editor*

# MWAISENI MUKWAI!

abantu bamo baba nobutani bwa ndalamama, bambi nabo ubwafyo baishiba. Maka maka abalenga bubili bafwayafye balifye beka pamulu - ngacakuti bambi tabeshibe ifyo cibomba, lyena bacili na-bakwata ulubali mufyakucita. Ulukalamba.

Imfumu yesu Yesu ali uwaibela. Alepelako na bambi - ulupiya Iwakwe, na nefyo aishiba. Ena taletina nokuti balingana. Alishibe ukuti ali nokwakanya imilimo. Ifyo efiali ukuteyanya kwakwa Wishi ku kufisha kwisondileyonse. Bambi bali nokwisacita ifyo acitile. Eico alibafundile, alibalangile, abasuminishe nokubika ayo masambililo mukucita no kusambilila mu filubo. Akulile ibumba ilyo Lesa acinjishemo isonde.

Kabili belengeni muli iyi magazini pabukankala bwaba mu masambililo ayatantikwa bwino mu filonganino fyesu. Sambilileni kuli bakalapashi mu mulimo wa misepela ifyo twingekala pamo abakalamba nemisepela ishina Kristu mu cilonganino. Moneni ifyo mwiningonkamo ukufuma mu tusebo tulelanda pama programmes na maseminars ayalekana lekana ayo yaleomba mu filonganino fyesu. Natupepeleko abo abaibimbamo nokumona ifyo twingabafwa!

Abantu abengi baleipusha umulandu twasalila ili shina lya magazine. "NATULEYA! - Let's go!" bwasuko. Intanshi, Imfumu Yesu yatwebele "Kabiyen no kulenga abasambi.." Nga bakakonka abacumfwila twayasuka "Cili-fye, NATULEYA!" Icabubili, calilangwa ukuti amafya ayengi ayo tulolenkana nayo mu filonganino fyesu nomo twikalila kuti yabombelwapo - nga kwali umuntu umo nangu babili bengema apasweke nokutila "NATULEYA! - Let's go!", natubombelepo! Twatontonkenye uku iyi milan-du ibili, elelangisha bwino bwino mu iyi magazine ilelan-dapo.

Mukwai pepeleniko abo bonse abaibimbamo muli uyu mulimo upya! Twalikokoshako ukufumya magazine wabu-bili pamulandu wakutila cali tusendela inshita pakuti tufike mu ncende ishaba ukutali muma provinces, ifi efycacitike

na magazini yakubalipo. Ifyakubika inshila

iya kulasalanganishishamo no kushitishishamo cintu cimo icikalamba ico tuleshingwana naco, kabili tulekabilo ukutungililwa ukufuma kundume ne kan-shi ishinga cetekelwa mu cende isha lekana lekana. Peperi no kwishibisha bambi! Muli iyi magazini mulesanga Calender ingamwafwilisha muli fyonse fibili. batikeni ku pa cibumba nangu ku

cibi, pakutila imwe nabambi mulecinkulwa ku kulandapo pali uyu magazine - kabantu elyo nakuli Lesa!

Lesa amipaale, konse uko muli!

*Ba Editor*



Kam-

# *ULUKUTA ULWACINCILA: KUSAMBILISHA*

*Awe balecincila mu kusambilisha kwa  
batumwa. Imilimo 2:42*

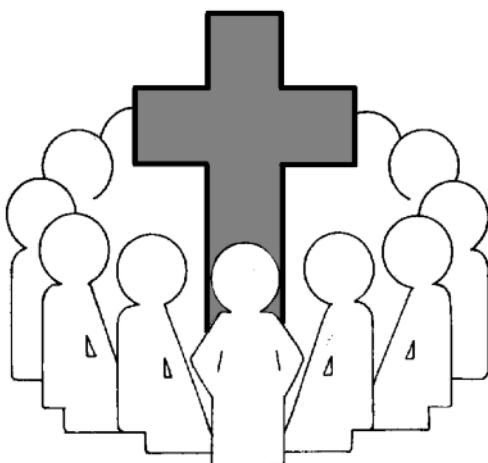
Mukusambilila kumo ukwabelele ku Northern Province mu calo ca Zambia, kasambilisha afwaishé ukwishiba apo Abena Kristu bapalukuta basikile mukwishiba Baibele. Eico atile, "Nibanga pakati kesu basumino kuti Yesu Mwana wakwa Lesa?" Abaimishe amaboko mukulango kusumina bali abengi. Kabilii aipwishe ukutila, "Nibanga pakati kesu basumino kuti Yesu NILESÀ?" Kwali fye bamunyina babili abasuminishe, lelo abengi tabaishibe bwino, kabilii kwali na bambi abapukwinye fye mitwe mukutwishiaka.

Ify efyo ukwishiba kwa Baibele mu nkuta shesu kuli! Tatulafika pacipimo cakwishihibisha nga cakutu Yesu Kristu ni Lesa nangu iyo! Ili sambililo lyalatwafwa ukuya kuntanshi mukwishiba ifyo tuli no kusambilisha Baibele mu nkuta shesu.

*Nakuba: YESU NI LESA mu cine!*

The Editor

Icilonanino lintu catendeke calebombo kulingana na masambililo yalefundwa kubatumwa ikumi na babili. Balipelwe nsambu shakuba inte shakwa Kristu kibili abakwimininako Kristu. Ilintu Shikulu atutubwike kubafwa no kubwelela



Yesu ati Raboni Ieabolelo  
mukuti shikulu nelyokasambilisha uwacilamo.  
Yesu aishibikilwe ku mano akwete ukufuma ilintu ali ne  
myaka yakufyalwa ikumi na ibili. Ili cali ni nshita ali mwi  
tempele ukumfwa kuli bakasambilisha elyo no kulabepusha  
mepusho. Abalipo balipapile pamulandu wamyumfwile pa-  
mo na masuko yakwe, Luka 2:46-47.

## **Kasambilisha abala asambilila umwine**

Apa tulemonapo ifyo ilintu Yesu talatendeko kusambilisha, alisambilile. Ni mumusango umo wine, abantu abalesungamino kuba bakasambilisha, balingile baipela kukusambilila. Bushe kuti twasambilisha shani ukwabulo kusambilila? Icishiba ca menshi kuti catuma menshi mumumana nga cakutti cabala capokelela.

# *THE HEALTHY CHURCH: TEACHING*

*They continued steadfastly in the apostles doctrine. Acts 2:42*

During a recent seminar somewhere in Northern Province, the guest speaker tried to find out how well taught the church members there were. He asked: "How many here believe that Jesus is the Son of God?" Many raised their hands. The second question was: "How many believe that Jesus IS God?" Two brothers nodded, but the majority was uncertain, a number of the participants even shook their heads. —

*That's how bad the confusion is in some of our churches! We are not even sure whether our Lord Jesus Christ is God or not! The following article will help us to think about the place that sound and helpful teaching should take in the work of our church.*

*By the way:  
JESUS IS GOD, of course!*

The Editor

The practice of the early church was to follow the teachings set out by the 12 apostles. They had been given the authority to be Christ's witnesses and also Christ's ambassadors. When the Lord had risen and returned to Heaven, those whom he had trained would become the teachers of the people. Mark 3:14 "...he appointed twelve (whom he also named apostles) so that they might be with him and he might send them out to preach."

## **Jesus was the Great Teacher.**

The name Rabi (Hebrew) means Master or teacher, John 1:38, 49; 3:2; 6:25. It was a title of respect used for somebody who was a teacher. Mary even called Jesus Rabboni which means Supreme master or chief of teachers.

Jesus was marked by His wisdom from an early age, when he was a boy of 12 years in the temple, he was found listening to the teachers and asking them questions. They were amazed at his understanding and his answers, Luke 2:46-47.

## **The teacher must first be taught.**

This tells us that before Jesus began to be the teacher, He was known as a student. In the same way, those who would be teachers must spend all their lives learning as students. How can we teach unless we are being taught? A lake can only send water out once it has been filled.

That means we should keep learning and studying the Scriptures. Then we can work like Jesus who taught the people with authority because He knew what He was talking about, John 3:11. When we teach the Word which we ourselves have been taught, we do not need to

fear what other people think. If they reject the teaching we give, they are not rejecting us, they are rejecting God.

### The teacher must live a holy life.

The Scribes were people who wrote out the Scriptures in those days before printing presses were invented. Even though they knew the Scriptures very well, they were known as hypocrites, Matthew 23:13. They managed to find ways of avoiding to do what the Bible said.

It is not enough for us to know the Bible, we have to be obedient to it ourselves. Otherwise people will not listen to us because we teach what we do not do, so we have no authority. When we live Holy lives, people are taught by our lives as well as by our words.

When the people heard Jesus they were astonished at His teachings and noticed how different this was from the teachings given by the Scribes, Matt 7:28-29.

### What do we teach?

The teacher will use the Word of God as his teaching book. As Bible teachers, our job is to teach people what the Word of God says. Jesus told the people that His teachings were not His own but were given to Him by His Father, John 7:16.

Jesus opened the understanding of the disciples on the way to Emmaus so that they could understand the Scriptures, Luke 24:45. Ezra read the Scriptures carefully, then explained them to the people so that they could understand what God wanted them to do, Nehemiah 8:8.

Some people hold on to what are simply man's traditions. Some of these traditions are harmless or even good, but some traditions can be bad and contradict or nullify what the Bible says. Jesus warned about this problem, Mark 7:8, "... you ignore God's law and substitute your own tradition." Mat 15:9: "They worship me in vain; their teachings are but rules taught by men."

There is no substitute for the Scriptures all of which are the "Inspired Word of God". They have a power of their own, Hebrews 4:12. It was Jesus' use of the Scriptures which made the devil leave Him, Matthew 4:10-11. It is the Scriptures which give us encouragement and hope, Rom 15:4 Such things were written in the Scriptures long ago to teach us. And the Scriptures give us hope and encouragement as we wait patiently for God's promises to be fulfilled.

Paul reminded the elders that for the time of 3 years when he was with them at Ephesus, he had a program to teach the whole counsel of God, Acts 20:27. That means that there was a variety in his teaching. He did not only stick to certain passages but he taught them a wide variety of subjects which were necessary to let them understand the plan of God and the power of God at work in them. When we read the letter to the Ephesians we get a very good insight into the plans of God for the church and what that means for our life style as believers.

Ici calola mukuti, tilingile ukutwalililo kusambilila pamo no kufwailisha malembo. Elyo twingabomba pamo nga Yesu uwalesambilisha Bantu mu maka ico alishibe fintu alelandapo, Yohane 3:11. Ilintu tulesambilishe Cebo ico ifwe twasambili tektuti tutine abantu. Nga cakuti abantu bakana masambililo tulebapela, tabalekana ifwe, lelo balekana Lesa.

### Kasambilisha alingo kubo wa mushilo

Bakalemba mukati ka ba Yuda bali Bantu abalelembe Cebo cakwa Lesa mumifungulo muli ilya nshita. Nelyo baishibe Cebo bwino, baishibikwe ukuba babumbimunda, Mateo 23:13. Ilingi line balesange nshila shakuleukilamo kucite fyo Baibele yalesambilisha.

Tatulingile ukupelela fye pakwishiba Baibele lelo tulingile ukucite fyo ilesambilisha.pakuti tube cakumwenako ku bantu tulesambilisha. Nga cakuti twaba abamushilo mumyeo yesu, abantu tabakapelele fye pakumfwa masambililo yesu, lelo bakasambilila na ku fintu balemona mu myeo yesu pamo.

Ilintu abantu baumfwile Yesu alesambilisha, balipapile pa kumfwa ifyo amasambililo yakwe yapusene kuli yalya balepokelelo kufuma kuli bakalemba, Mateo 7:28-29.

### Bushe fintu fyamusango nshi tusambilisha?

Kasambilisha abomfyne Cebo cakwa Lesa pakusambilisha. Pamo nga bakasambilisha, umulimo wesi kulanga bantu ifyaba mu cipinga. Yesu aebele abantu ukuti isambililo alepele telyakwe umwine lelo lyapelwe kuli wene na wishi, Yohane 7:16.

Yesu alengele, abasambi abali pabulendo bwakuya ku Emao, ukwibukisha malembo, Luka 24:45. Kasesema Esra alebelenga malembo mukutekanya, elyo alelondolwela bantu ifyo Lesa alefwayo kuti bacite, Nehemia 8:8.

Bakasabilisha bambo basambilishe fishilano fya Bantu. Ifishilano fimo tafyabipa, lelo fimbis fyalibipa, kabilis filapusa na nefyo Cebo cakwa Lesa cisosa. Na Yesu alicenjeshepo alisokele abantu pamulandu wa ubu bwafya, "...mwaleke funde lyakwa Lesa, no kubake fishilano fya bantu," Marko 7:8. "Lelo kwa fye ukushinshimuna banshinshimuna, amasambilisho basambilisha mafunde ya Bantu," Mateo 15:9.

Takwabe cintu nangu cimo icingabombo mulimo untu amalembo yabomba, ico yena yonse yabe "Cebo caputwamo kuli Lesa". Yaliikwatila maka ayane, Aba Hebere 4:12. Ukubomfyne malembo ekwalengel Kasebanya ukufulumuka ukufuma kuli Yesu, Mateo 4:10 – 11. Amalembo yalatukoselesha pamo no kutupele subilo, Abena Roma 15:4. Ifintu fya musango yu fyalembelwe kale sana kukutusambilisha. Aya yene amalembo yalatupele subilo pamo no kutukoselesha ilintu tucili mukulolela malayo yakwa Lesa ukufilikishiwa.

Paulo acinkwile abakalamba balukuta ukuti pansiita yamyaka itatu ilintu ali nabo mu Efese, alepyungila shikulu, Imilimo 20:27. Ici calola mukuti mu kubomba kwakwe mwali ifyo alecita ifingi. Tapelele fye mukubasambilisha malembo yamo yene, lelo abafundile fikomo ifyalefwaikwa ukuti beshibe amapange pamo na maka yakwa Lesa pali bene. Nga cakuti twabellenge nkalata yakwa Paulo ku Bena Efese, tumonamo amapange yakwa Lesa pamulandu walukuta pamo nefyo ifintu fyonse fipilibula ukulola ku mibele ya bantu abatetekela.

**Abantu  
balasambilila sana  
ukufuma kufintu  
balemona ukucila ku  
fintu baleumfwa!**

**People tend to learn  
more from our deeds  
than from our words!**

**Pantu  
nalinwebafye bwino  
bwino fyonse ifyo  
Lesa awaya.**

**"I have not hesitated to  
proclaim to you the  
WHOLE WILL OF  
GOD"**

*Paul in Acts 20:27*

Bushe mulukuta lwesu twalitantike mibombe? Bushe twalitantike fikomo ifikalamba mumipepele yesu kabilo tulasambilisha pali fi?

### **Bushe ni nshila nshi tusambilishamo?**

Yesu alisambilishe fintu finge ukupitila mukubomfye milumbe, Marko 4:2. Imilumbe malyashi ayakwato bupilibulo pabili. Ubupilibulo bwa kabalilapo kuti bwasangwa bwangu, lelo bwa cibili bwena pakubusanga bufwaika ukutontonkanya. Kuti twabomfye milumbe ico ilasangwa mumikalile yesu kabilo yalyanguko kumfwa.

Munshinta shimbi Yesu alebomfye fintu ifyalecikita mumikalile ya bantu ba ilya nshita, pamo nga filya ulupungu lwa Siloamu Iwaponene no kwipaya bantu abengi muli Luka 13:4., Yesu abomfeshe ci cacitike pakusambilisho kuti fintu ifibi ficitika ku bantu ababifi kukubasoka ukuti balapile pamulandu wa bubi bwabo. Naifwe bene kuti twabomfye fintu ficitika kukusambilisha pamo no kusoka bantu bambi.

Ifintu tubelenga mu Cipingo ca Kale ifyacitike kukusambilisha bamushilo nafyo kuti twafibomfya pa kusambilisha. Pamo nge fyacitike kuli Yona, Mateo 12:41; kumukashi wakwa Loti, Luka 17:32. Kalemba wa kalata ku ba Hebere abomfeshe ababomfi bakwe Lesa abali ne citetekelo, pakusambilisha aba Hebere 11:1-40. Cisuma ukwibukisho kuti iciputulwa icikalamba ica cipingo ca kale calembelwe pakuti tusambilile fyo Lesa abomfeshe abantu ababa pamo nga iwe naine. Nga cakuti twasambilila uyu musango Lesa abomfeshamo abantu, elyo twingaipela kumubbomba.

### **Umulimo wa Mupashi wa Mushilo**

Yesu aebele abasambi ukuti ilintu akaya, elyo akatuma kasansamusha naumbi, Mupashi wa Mushilo uukalaba pamo nabo kukubasambilisha no kubatungulula muli fy'onse fyacishinka, Yohane 16:13. Ukwishibe Cebo cakwa Lesa pamo no kwishiba Lesa wa maka yonse kuti fyaishila fye mukusambilishiwa na Mupashi was Mushilo, pantu ena eka eusokolola ifya buLesa, 1 Korinti 2:11-12.

abantu abatetekela Kristu bonse pamo na balya basambilisha malembo balingile ukutungululwa no kwafwilishiwa na Mupansi was Mushilo mukubomba kwabo. Paulo aleibukisho kuti; lintu alesambilisha Bena Tesalonika Cebo tacapelele fye mukwishila muli bucishinka, lelo caleishila mumaka, 1 Abena Tesalonika 1:5. Nakuba alilondolwele na pamulandu wa bukankala bwa mibebe iyo bakashimika balingile ukukwata.

### **Bushe bantu bamusango nshi tusambilisha?**

Inshita shimo tulatemwo kusambilisha bantu abacenje-la kabilo abafyuma, ukucila ukusambilisha abashasambilila nelyo kucenjela. Kabilo nshita shimo, tulasanga ubwafya mukusambilisha umwanakashi uwaba ne misango yakuile-kelesha, Yohane 4:5-42. Apo Yesu alifundile abantu abamisango iyalekanalekana, naifwe tatulingile ukusulo muntu nelyo umo, Marko 12:37. Paulo asambilishe abantu bamisango yonse, Abena Kolose 1:28.

Timote akoseleshiwe ukusambilishako abantu na bambi ifinu asambilile umwine pakuti nabo basambilishko bambi, 2 Timote 2:2.

### **Mukulekelesha**

Tulingile ukulabelenga pamo no kusambilile Cebo cilabushiku. Tupepe ukuti Mupashi wa Mushilo atwafwe ukumfwa ifintu Lesa alelanda kuli ifwe pakuti tulondolole ku Bantu bambi. Twilaba ukulaikala umweo uwalingana ne fintu tulesambilisha. Tulingile ukutantika bwino ifintu

Do we have a program in our teaching? Do we set out what the important doctrines are and teach them in the church?

### **How do we teach?**

Jesus taught many things using parables, Mark 4:2. Parables are stories which have two meanings. The first meaning can be easily understood, but the second meaning is designed to make us think. We can use the parables which Jesus told us because they come from everyday life and are easy to be understood.

Sometimes Jesus used events which everybody was talking about, Luke 13:4. When the tower of Siloah fell and killed many people, Jesus used this disaster to challenge their thoughts that bad things only happen to bad people and also to warn them that they also needed to repent. We might similarly use events from the news or local happenings to teach or warn others.

Lessons learned by Old Testament saints were also used to teach. People like Jonah, Matt 12:41; Lot's wife, Luke 17:32. The writer to the Hebrews used examples from many Old testament heroes of faith to get his message across, Hebrews 11:1-40. It is good to remember that the Old Testament is not just a collection of laws and stories. Over half of the Old Testament is written to let us know how God worked in the lives of imperfect people who were not much different from you and me. When we see how God worked in their lives, we can then apply that to ourselves.

### **The work of the Holy Spirit.**

Jesus told the disciples that when He had gone He would send another comforter, the Holy Spirit who would be with them and He would teach them and guide them into all truth, John 16:13. Getting to know the Bible and the God of the Bible is only possible through the help of the Spirit of God, because only the Spirit of God can reveal the mind of God, 1Corinthians 2:11-12.

All believers and especially those who teach the Scriptures to other should be guided by the Holy Spirit in our studies, and also we need to be helped by the Spirit of God in our teaching and preaching. Paul could remember that the Gospel did not come in word only but also in power when he was teaching the Thessalonians, 1Thes 1:5. Incidentally he also makes mention of the kind of the behavior of the preachers as being an important part of the preaching of the Gospel among these people.

### **Who do we teach?**

Maybe we are tempted to only preach to the clever or the wealthy people. Sometimes the work of teaching in the villages is viewed as not so important. Maybe we would have refused to teach an immoral woman about the nature of true worship, John 4:5-42. We must not despise anybody. Jesus taught the common people because they were willing to listen, Mark 12:37. Paul preached Christ to any man, Colossians 1:28.

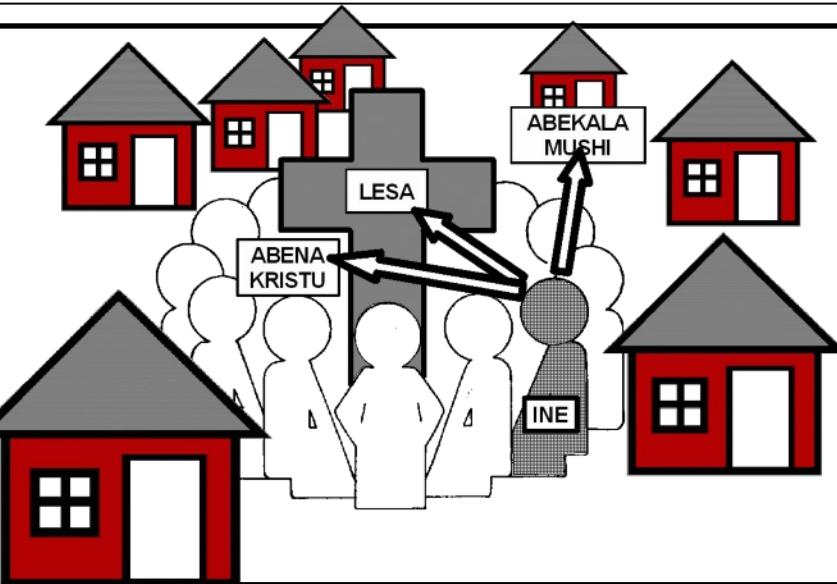
Timothy was urged to pass on what he had learned to faithful men who would be able to teach others too, 2Timothy 2:2.

### **In Conclusion.**

Let us be encouraged to spend time each day in reading the Bible and learning from it ourselves. Let us ask for the Holy Spirit to help us understand what God is saying to us so that we can then explain to others. Let us be careful to teach

*Finshi tuli  
nokusambilisha  
"mukulondolola  
ukupanga konse  
kwa kwa Lesa"?*

Moneni ubantikko bwa masambililo ubo intungulushi shalembele pa seminar ku Samfya mu 2005. Finshi mwiningacinja ilyo tamulatampa ukubombfyia mu cilonganino cenu?



*What do we need to teach in order to "declare the whole counsel of God"?*

Check the list of topics that the leaders at their seminar in Samfya developed in 2005. What would you change before you start using it in your church?

#### INE

- Ukipima icitetekelo cesu.
- Ukubatishiwa.
- Tube nga Yesu!
- Tube abamushilo!
- Tulekanya matunko!
- Tulebomfyia bwino ifintu fyakwa Lesa!
- Tulesunga bwino imibili yesu!

#### LESA

- Tuletemwa Lesa!
- Tulekutika ku Cebo cakwa Lesa
- Tulepepa!
- Tulenakila Kristu!
- Ukwishiba ubutungulushi bwakwa Lesa.
- Ukushinshimuna Lesa mu Mupashi na mu cine.
- Ukwibukisha Kristu ku cintamba.

#### ABENA KRISTU

- Tuletemwa bamunyinefwe!
- Ubuoy bwa cilonganino
- Tulepanga abasambi!
- Amalwele na imfwia
- Kristu mu cupo cesu!
- Lesa mu ndupwa shesu
- Imilimo ya bakalamba na badikoni
- Ukwishiba no kutungilila intungulushi
- Ukwimya abawa
- Tukaba pamo na Yesu!

#### ABEKALA MUSHI

- Tuletemwa abanensu!
- Tube ulubuuto!
- Tuletwala imbila nsuma!
- Tuleshipikisha mu kupakaswa!
- Tulekanya kasebanya!
- Ukcengilila icitetekelo!

#### ONESELF

- Test your faith!
- Be baptised!
- Become like Christ!
- Be holy - deal with sin!
- Resist to temptation!
- Be a wise steward!
- Care for your body!

#### GOD

- Love God!
- Listen to the Word of God and learn it!
- Pray!
- Obey Christ!
- Understand God's guidance!
- Worship God in truth + Spirit!
- Remember Christ in the Breaking of Bread!

#### CHRISTIANS

- Love your brothers + sisters!
- Church: Purpose, members, functions
- Disciple others!
- Sickness and death
- Show Christ in your Marriage!
- God in your family
- Work of Elders and Deacons
- Recognize + support Leaders
- Bringing back a Sinner
- We are going to be with Jesus!

#### COMMUNITY

- Love your neighbour!
- Be a light!
- Share the Gospel!
- Be strong in persecution!
- Resist the devil!
- Defend the faith!

by example too. Lets be systematic in what we teach and preach to others so that we can give a good diet of Spiritual food which will encourage the saints and equip them for works of service, Eph 4:12.

tuli no kusambilisha pamo no kushimikila pakuti tukoseleshe no kulisha bena Kristu abalingile ukubombela Lesa, Abena Efese 4:12.

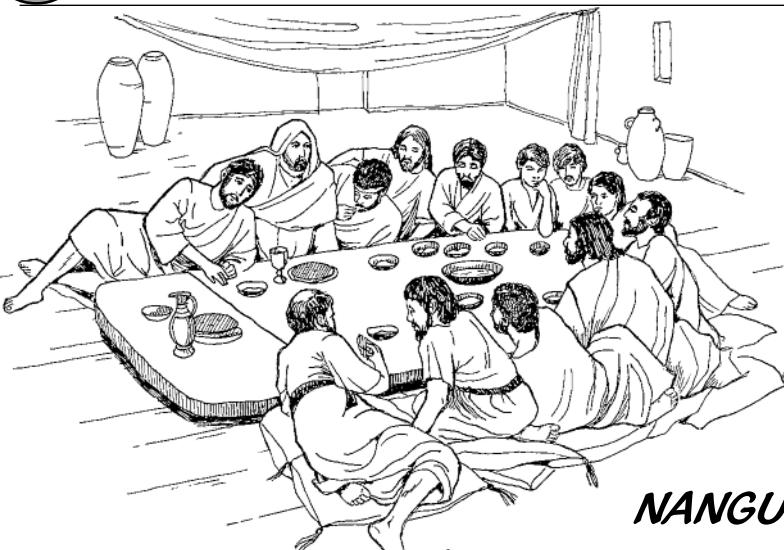
AP, Scotland

#### **WRITE US WHAT YOU THINK!**

*Some churches make no program for their preaching and teaching activities. They say that they want to trust the Holy Spirit to lead them. Others write a list with names of speakers. And again others sit down and develop a detailed program that shows the speakers and the topics or Scripture passages that they are going to cover. Which system do you think is most helpful, and why?*

#### **TULEMBELENI IFYO MULETONKANYA**

*Inkuta shimo tashitantika imilimo ya kushimikila pamo no kubila Imbila Nsumma. Balekela Mupashi wa Mushilo kubatungulula. Bambi nabo batantika fye amashina ya babomfi. Lelo kwaliba inkuta ishitantika amashina ya babomfi pamo ne mitwe ya masambililo nangu amalembomo yantu bali no kubomfyia. Bushe musango nshi imwe mubomfyia, kabil mulandu nshi muubomfesha?*



## NANGU NI YESU TABOMBA EKA

*Ukukusha ibumba mu musango wakwe*  
*Marko 3:13-19*

Bushe mucita shani nga muli no mulimo uucilile amaka yenu kibili nimwe fye mwishibe ifyakuubomba bwino? Natumone ifyo Yesu wene acitile.

### Umulimo naukula nangu kuli ubulwani!

Mu cipandwa icalenga bubuli apakupenda cimo nokufika ku cipandwa icalenga butatu apakupenda ikumi limo na fibili, (2:1-3:12) Mwi buku lya kwa Marko emo tumona ubukulu bwa bulwani bwa ba Fariseyo ku mulimo Yesu atendeke ukubomba. Lelo nangu cali ifyo ululumbi Iwakwa Shikulu Yesu Kristu lwaile lulekulilako. Amabumba yaleisa kuli wene ukufuma mu ncende shonse ishashingulwi ke icalo ca Galilea pakuti bondapwe na Yesu. Umulimo nao uwakundapa walikwete amaka icakuti pashita imo abwelele no kwikala mu bwato pakuti akonkanyepo umulimo wakushimikila imbila nsuma.

Pa mulandu wakukula kwa mulimo wakwe, calengele ukuti inshita ifike iyakuti Yesu asonte abekumi na babilu ukuba bakafwa wakwe. Eico Yesu aile ku lupili mupepi na Kapernamu incende iyali iyamutalalila, eko aile mu kupepa. Luka atweba ukuti Yesu atwalilile ukupepa ubushiku bonse kuli Lesa (Luka 6:12) ukwabula no kumfwa ukunaka ku mulimo wa bushiku ubwfumineko, ukupepa kwakwe kwashintilile pa mulimo ukalamba kibili uwacindamisha uwali pa mutima wakwe. Iyi nshita ninshi ali fye mupepi nokuti asonte

### The Jewish prophetic model

1. The Call, like in 1King 19:16-21 with Elijah and Elisha.
2. The attachments. Elisha was a servant to Elijah, he learnt by seeing.
3. The training programme – was shaped by seeing Elijah at work .
4. The spiritual endowment – Elisha is endowed with the spirit of God and is released into ministry.

### Icilangililo ca bakasesema ba baYuda

1. Kwaleba ukwita, nge fyo tumona muli 1Ishamfumu 19:16-21 kuli Eliya na Elisha.
2. Kwaleba ukukanshiwa, ukwikala nabale mukansha nga fintu Elisha alepungila Eliya nokusambilila ukupitila nokumona kuli Shikulu wakwe.
3. Inshita yakukanshiwa – yaleba ni nshita umusambi alemona ifyo Shikulu wakwe alecita ngefyo cali kuli Eliya.
4. Ukupelwa Mupashi – Elisha pakupelwa Umupashi wakwa Lesa asum inishiwe ukubomba umulimo.

## EVEN JESUS DOESN'T DO IT ALONE!

*Team building His way*  
*Mark 3:13-19*

What do you do when you have a job to do that is too big for yourself, but you are the only one who knows how to do it properly? Let's see how Jesus did it.

### Too much work despite of opposition!

In chapter 2:1 – 3:12 Mark highlights the growing opposition by the Pharisees to the work Jesus began to do. However, the Saviour's influence was steadily growing. Crowds were coming from areas outside Galilee in order to be touched by Jesus. His healing ministry had such an impact that he had to retreat to a boat so he could continue with his task of preaching.

With this increased influence of his ministry, time was ripe for Jesus to appoint the Twelve as his helpers. So Jesus went to the mountain near Capernaum, which was a solitary place of recess and retirement, in order to pray. Luke tells us that he "continued all night in prayer to God" (Luke 6:12). Notwithstanding the great fatigue of the day past, His prayer, as is very probable, was mainly concerning the great and important work, which was upon his mind. He was about to constitute twelve of his disciples as his apostles, to preach in his name, and to work miracles.

### Selecting and training disciples (v.13-15)

Jesus called and appointed 12 Jewish men to be his disciples, those he himself wanted. He gave the same twelve men the title "apostles". The reasons for calling them were:

1. That they might be with Him – period of attachment, v.14.
2. That He might send them – commission, v.14-15, to preach, v.14, and to heal sicknesses and to drive out demons, v.15.

The phrase "...That they might be with Him" V.14a (NIV) does allude to the concept of training. There is no doubt about the principle of leadership training being a biblical principle. It is a principle we find both in the Old and New Testament. God himself is the originator of this principle. We see him calling Abraham and declaring his intent to train Abraham for specific purposes, Gen:12:1-4 (note the phrase, "I will ..." repeated four times). What God intended Abraham to be is exactly what Jesus intended the disciples to be. Take note of the similarities of Jesus' words in Mark 1:17 and Yahweh's in Gen 12:1-4.

We also see other leaders taking time to train future leaders. Moses trained Joshua, Elijah raised and trained Elisha, Paul trains Timothy and many others, Jesus trains the twelve.

### The training Process

This phrase "that they might be with Him" is concise and if unpacked, it sheds more light on the process which Jesus employed when training his disciples. It is the process which is similar to the Jewish prophetic model of discipleship training.

## 1. The call

Jesus calls the Twelve.

## 2. The attachment

The words “that they might be with Him” are indicative of disciples being attached to Jesus. There was a strong bond between Jesus and his disciples like that of master – slave.

## 3. The training programme

The disciples were both observers and companions of Jesus. The methodology of training was basically threefold:

(a) SEEING – The disciples saw Jesus at work, when he drove out evil spirits, when he healed the sick, and when he taught the crowds (see ch. 1+2). They saw Him pray, rebuke, correct, etc. - the list is endless.

(b) HEARING – They heard him as he taught and gave them special instructions, Mark 2:13-17; Matthew 5:1-2.

(c) DOING – He gave them an opportunity to lay hands on Ministry experiences as he sent them out in the field (Mark 6:7-12; Math 10:1-9; Luke 9:1-3-5). Christ was their focus in this on-the-Job training (apprenticeship).

## 4. Spiritual endowment

“He appointed twelve – designating them apostles – that ... he might send them out to preach and to have authority to drive out demons”, Mark 3:14–15. In this verse and in ch.1:17 Mark discloses the reasons why Jesus called the disciples. The use of the term apostles is very indicative of the purpose of calling disciples. The word “apostle” comes from the Greek word “apostolos” which basically means someone who is sent. The Latin equivalent word is “missus”, from which we get the word “missionary”. Both terms carry the idea of someone who is sent.

By designating the Twelve as apostles, Jesus alludes to the fact that at the end of their training the Twelve will be sent on a mission. But he does not send them to go in their own strength. He sends them with authority to preach and drive out demons. This shows Jesus' intention of endowing the disciples with the Holy Spirit.

We do see this happening in the immediate context in ch.6:12 when the disciples went out and preached, healed and drove out many demons. This was during their training. They were able to drive out evil spirits in the power of the Holy Spirit. At the end of his earthly ministry we see Jesus promising them to receive the Holy Spirit permanently. This finally happened on the day of Pentecost, and the disciples ventured into ministry with boldness.

### In short:

It is important to note that the Twelve Jesus appointed in v.14 were the same he called in v.13. The purpose for which they were appointed was twofold:

(1) That they might be with him The twelve were to be brought into the closest association possible with the life of the Son of God. They were to live with Jesus, travel with him, converse with him and learn from him.

(2) That he might send them out to preach and to have authority to drive out demons. These two are closely associated: the salvation that Jesus brings involves the overcoming of Satan and his evil spirits.

abe kumi na bibili nokubatuma ku mulimo wakuya balebila imbila nsuma no kucite fusungusho.

## Ukusala no kukansha Abasambi (v.13-15)

Yesu aitile nokusonta abaume ikumi limo na bibili aba muba Yuda ukuba abasambi bakwe ukulingana nabo umwine alefwaya kabilo aitile aba bantu ishina lyakutila “basambi” ne milandu abetile:

(1) Pakuti abe nabo – Ekuti akwate inshita yakwikala nabo – v. 14

(2) Pakuti abatume – Ekutila ukubapela v. 14-15 umulimo wa kushimikila v. 14 no kuposha amalwele pamo no kutamfyia Ingulu v. 15.

Amashiwi yakutila, “pakuti babe nankwe” v. 14(a) mu Cipingo ca New International Version kuti yapilibula ukubamo umulimo wa kukansha. Icine teti kube ukutwishiwa ifunde lyakukansha abakuba intungulushi lyafuma mu Cipingo. Cikomo ico tusanga mu Cipingo ca Kale ne Cipingo Cipyia. Lesa umwine ewabikileko neli funde. Pantu tumona Lesa aitile Abrahamu no kumulanga ifyali mwipange lyakwe ilya milimo iyo alekabilo, Utendeka 12:1-4 (moneni amashiwi yakuti “Nkakucita ... yalibwekehiwapo imiku ine). Umusango Lesa alefwailamo Abrahamu ukuti abe emusango umo wine Yesu alefwailamo abasambi bakwe ukuti babe. Moneni ukupalana kwa kulanda kwa kwa Yesu Kristu muli Marko 1:17 no kwakwa Yahweh mu Utendeka 12:1-4.

Kabili tulamona ne ntungulushi ishapele inshita mukukansha abali no kwisaba intungulushi ku ntanshi. Mose akansishe Yoshua, Eliya akansishe Elisha, Paulo akansishe Timote, nabambi, Shikulu Yesu nao akansishe abekumi na bibili.

## Umulimo wa kukansha

Amashiwi yakutila “pakuti babe nankwe” yaba mu bwipi ayo nga twasantulula kamo kamo kuti yalanga bwino bwino umusango wakukanshishamo untu Yesu abomfeshe pakukansha abasambi bakwe, musango umo wine naba kasesema balebomfyia uwakukanshishamo abasambi.

### 1. Icantansi twamona ubwite

Yesu aitile abekumi na bibili

### 2. Icabubili, ukuba nabo

Amashiwi ayakuti ukuba nabo yalelanga ukuti abasambi baleikala na Yesu. Umumfano uwali pakati kakwa Yesu Kristu na basambi bakwe ni uyo uwaleba pakati ka musha na shikulu wakwe.

### 3. Icabutatu, umutande wakukanshishamo

Abasambi balemona no kwenda na Yesu. Umutande wakukanshiwa kwabo wali patatu:

(a) UKUPITILA MUKUMONA – Abasambi balemona ilyo Yesu alebomba. Ilyo aleundapa abalwele, ilyo alesambilisha amabumba (moneni icipandwa cakubalilapo ukufika naku icipandwa icalenga bubili), balemumona alepepa, alekalipila, alealulula abantu ukubikapo na fimbii ifyakuti teti tukumemo ukupenda.

(b) UKUPITILA MUKUMFWA – Abasambi baleumfwa ilyo Shikulu alebafunda nokubapela abantu amakambisho Marko 2:13-17, Mateo 5:1-2.

(c) UKUPITILA MUKUCITA – Alebapela ne nsambu shakuba abakumako ku milimo alebomba ukupitila mu kubatuma mwibala (Marko 6:7-12, Mateo 10:1-9, Luka 9:1-3). Yesu ali ecakutontapo amenso yabo mukusambilila kwa mulimo wabo ilyo bali mumulimo.

#### 4. *Ukupelwa Umupashi*

Yesu asalile abekumi na babili- abo aitile abatumwa- pakuti abatume mukubila nokubapela amaka yakutamfyia Ingulu. Marko 3:14-15. Muli ili verse pamo namu Cipandwa 1:17 Mako asokolwelemo imilandu Yesu aitile abasambi. Ukubomfyia kwe shiwi abatumwa cishibilo ca mulandu untu baitilwe ukuba abasambi. Ishiwi "umutumwa" lyafuma kwishiwi mu ci Greek "Apostollos" icipilibula ukuti uwatumwa. Ishiwi lya cina Latin ilyapalanako lya "Missus" uko ukwafuma ishiwi lyaba Missionary. Aya mashiwi yonse yabili yasonta ku mutu uwatumwa.

Abekumi na babili pakubeta abatumwa Yesu alangile ukuti panuma yakunsha abasambi akabatuma mumulimo. Nomba tali nokubatuma mumaka yabo abene. Ali no kubatuma mumaka yakuya kukubila nokufumya Ingulu, neci calanga ukuti Yesu ali no kusuba abasambi na maka ya Mupashi wa Mushilo. Tulemona ici pakutendekelapo fye kwa mashiwi mu Cipandwa 6:12 ilyo abasambi baile kukubila no kundapa nokutamfyia Ingulu. Ici cacitilwe pa nshita ilyo balesambilila. Batamfishe ne Ngulu ku maka ya Mupashi wa Mushilo. Kabilip a mpela ya kupwisha kwa milimo yakwe Yesu alaile abasambi bakwe ukupokelela Umupashi wa Mushilo uwali no kwikalilila nabo. Ici cacitike pa bushiku bwa Pentecoste ilyo abasambi batendeke umulimo na maka.

#### **Mukwipifya:**

Cikankala ukwibukiisha ukuti abantu ikumi limo na babili abo Yesu asonte mu v.14 bambo bene abo abali mu v.13. Umulandu basalilwe wali pabili:

1. Pakuti babe nankwe icalola mukutila abasambi bali no kuletwa mwisenge lyakwikala no mwana wakwa Lesa. Bali nokwikala nankwe, ukwenda nankwe, ukusansamuka nankwe nokusambilila kuli wene.
2. Pakuti abatume kukubila nokukwata amaka yakutamfyia Ingulu. Ifi fintu fibili fyaba ifyapalana. Ipusukilo ilya letwa na Kristu lipilibula ukucimfiwa kwakwa Satana pamo ne Ngulu shakwe.

#### **Bushe aba "batumwa" bapya bali ni banani? (v.16-19)**

Mu Cipinga Cipyta tumonamo amabumba yatatu aya batumwa: Mako 10:2-4; Luka 6: 14-16; Imilimo 1:13. Amashina ya basambi ukulingana na mabumba ayapelwe yaakanishiwa mufiputulwa fine. Ibumba lya bantu batatu abantanshi lya tungulwilwe na Petro, elyo ilya cibili lyatungulwilwe na Filipi, ilya citatu nalyo lya tungulwilwe na Yakobo, ibumba lyakulekelesha lya mutu fye umo Yuda Iscariote uwabembele Yesu, ico mwi buku lya Milimo ya Batumwa tapendelwamo nico ali naikulika akale.

Ibumba ilyo Shikulu asalile ilya basambi lyali ilyaibela nganshi. Abasambi bane bali balondo be sabi, umo ali ni kasonkesha uwapatilwe nganshi, umo nao ali wamukabungwe ka bantu abalelwisha ukuiteka mukubomfyia amaka yabo. Bonse balebeta abatutu pantu tapali pali bene uwali kashimikila atemwa uwaishibishe amalembo. Lelo ni muli abo bene bantu aba pansi ebo Shikulu akulilemo ulukuta no kulenga Imbila Nsuma yakwe isalangane isonde lyonse.

#### **Ifyo twingasambilila kuli Yesu Kristu**

##### **1. *Ukusala abakuba intungulushi kuntanshi***

Panuma yakupepa Yesu asalile ibumba Luka 6:12. Ababomfi bakwa Lesa pakupatwilwa ku mulimo bali nokubikwa mu mapepo pakuti baba abaisushiwa mo no Mupashi wa Mushilo. Nangu Yesu alikwata amaka yakutupela ifya bupe fyakwa Mupashi wa Mushilo lelo atupela icakumwenako pa kubapepela.

##### **2. *Ukwikala ne ntungulushi no kusambilila imyeo yabo***

Yesu Kristu alangile umweo wakwe abantu abo alekusha. Tulingile ukusambilila ukwakana imyeo yesu nabantu abo Lesa atupela ukubalenga ukuba abasambi, ni nshila imo iyaba iyafikapo mu kukula imyeo yabantu.

##### **3. *Ukwakanya imilimo***

Yesu Kristu ayakenye abekumi nababili imilimo pa kuti abaleke babulemo ulubali mu milimo alebomba. Kabilip abalekele baye nokubapela amaka ne fyakucita bwino bwino.

##### **4. *Ukutuma abantu mumulimo***

Yesu Kristu atumine abasambi bakwe ilyo bapwile ukusambilila (Mateo 28:16-20). Pakulekelesha abapele ne nsambu shakuti babombe umulimo wabo. Kanshi Kristu aba cakumwenako icisuma nganshi kuli ifwe ica butungulushi

#### **Who were these new "apostles"? (v.16-19)**

There are three other lists of the apostles in the NT: Mark 10:2-4; Luke 6:14-16; Acts 1:13. The names of the twelve as given in the lists above are naturally divided into four parts. Peter heads the three other names in the first section, Philip heads the second section, James the third. The last section consists of only one name: "Judas Iscariot, who betrayed him." (He is left out in Acts since he had already committed suicide.)

It was a strange group of men our Lord choose to be his disciples. Four of them were fishermen, one a hated tax collector, another a member of a radical and violent political party. They were all so-called laymen, there was not a preacher or an expert in Scripture in the lot. Yet it was with these ordinary men that Jesus built his church and spread his good news to the end of the world.

#### **What we can learn from Jesus**

##### **1. Selection of future Leaders**

After praying Jesus hand picked the team, Luke 6:12. Ministers must be set apart with solemn prayer for them to be filled with the Holy Spirit. Though Christ had authority to confer the gifts of the Holy Ghost, yet, to set us an example, he prayed for them.

##### **2. Personal attachment and sharing of a leader's life**

Jesus shared his life with the team he was building. We must learn to share our lives with the people God has given us to disciple. Relational discipleship is one of the effective ways of building people's lives.

##### **3. Delegation**

Jesus delegated responsibility to the Twelve by allowing them to have hands on ministry. He released and gave them specific assignment and appropriate authority.

##### **4. Commissioning**

Jesus commissioned his disciples at the end of their training (Matt 28:16-20). He finally empowered and gave them authority to do their job. Christ is then our perfect example of good leadership, we in leadership positions would do well to follow his example.

#### **What we can learn from the disciples**

God doesn't regard the person, He chooses, prepares, and sends ordinary people like us. He looks for people who have sensed God's leading, who are daily letting go their own will and trust God to use them.

#### **So let us build good teams!**

What we see in the passage is one of the marks of good leadership. Here we get more light on the importance of building a ministry team if we are to be effective in achieving our God-given vision. Jesus invested time and energy in building a team which he would later use to accomplish his vision. Christ was a visionary leader with a clear purpose for the future. His vision created passion in him to diligently prepare the Twelve for the task ahead.

Team building calls for sacrifice, patience and intentional effort on the part of the point leader. Sometimes we get disappointed by the



## UBUNTE BWESU - KUTI TWABUBOMFYA SHANI?

*(Icipande ca bubili)*

Mu cipande cakubalilapo twalandile pabunte bwesu ubwe pusukilo. Nokulanda pafyo ubunte bwepusukilo bwingafwilisha abantu ilyo baumfwa pafyo Yesu acita mu myeo yesu, no mwalola ubunte bwepusukilo.

Cipande ca bubili twalakonkanyapo nakabili ukulanda pabunte bwe pusukilo. Cila mwina Kristu onse aliba no bunte bwakupusuka kwakwe. Nga cakutila tamwakwata ubunte bwe pusukilo, lyenu, kuti twatwishiha, nga cakutila mwalipusuka.

Lelo muli cino cipande cabubili twalalanda pali Paulo, nge cakumwenako cesu mu bunte bwe pusukilo lyesu. Limo limo cilatshupa ifyo twingatendeka ukweba abantu pe pusukilo lyesu, ifyo twapitamo, ifyo twalecita ilyo tushilaishiba Yesu ngo mupusushi wesus.

Mu Milimo ya Batumwa Chapter 22 na Chapter 26 kuti twasambilako kuli Paulo ifyo apele ubunte bwakwe. Ubunte kuti bwaafwilisha abantu ukumfwa nangu ukwishiha, pafyo waba nomo wapita, pafyo walebomba nefyo wali pali iyo nshita. Ubunte bulabomba nokwafwilisha apakalamba, mu nshita ishapusana pusana, mufifulo ne ncende isha pusana.

### Ilyo tulelonda ubunte bwesu

- tulande mululimi ulo abantu tulelandako bengomfwa, Imilimo 22:3.
- Tulande no mucinshi kuli bena, 22:1
- ukulanda ifyo twali. Paulo alandile ati ine nali nga imwe bene, nemilimo alebomba. 22:5
- Alondolwele noko afuma, ifikolwe fyakwe. 22:1

Kabili Paulo alondolwele nefyo akumenye Shikulu ilyo aleya ku Damaseke mukucusha abena Kristu. 22:6

Alandile napaba mwafwilishe kuli bashimapepo abo apokeleko bakalata, kibili alanda na pali kasesema uwamwafwilisheko pakutendeka ukumona, nangu ukulolesha icintu icikalamba. Mukupeela ubunte bwe pusukilo lyesu tulefwaya abantu bengomfwa ifyo twali, ifyo twaishiba Yesu nefyo acita mu myeo yesu, nefyo atulubulako, kufyo twaendelemo kale ilyo twaletekwa mubuteko bwapali lino isonde, 22:12.

Kabili ilyo tulelonda pa bunte bwesu, tufwile twalande nokutanika bwino nangu ukweba abantu ifishinka bwino. Nacimbi tuleeba abantu ukuti bengomfwa ifyo Lesa abomba nokupilibula imyeo yesu.

***Ubunte te kutakisha  
pabubi bwesu iyo. Kweba  
abantu ifyo Lesa abomba  
mu mweo wa cila muntu  
onse uwaita peshina lyak-  
we.***

- **Ifyo wali kale**
- **Ifyo wapokelele  
Kristu**
- **Ifyo uli pali nomba.**

Na Paulo wine aafwilishe abantu pakumfwa ubunte bwakwe nefyo bafwaile ukuti ba mucite pali ilya ine nshita calibawile, batile uyu mwina mwesu.

Pakupokelela Kristu kufwile kwaba bambo abakutulondolwela palwa kwa Yesu pakuti, twingeshiba bwino ukupusuka kwesu. Lyena kuti twaishiba nefyo twali, ifyo twapitamo, icalengele ukuti tupokelele Yesu.

Kabili ilyo tulepeela ubunte twibukishe ikumwenako kuli Paulo, ifyo apele ubunte bwakwe, pa mfumu nakwibumba ilikalamba mwibuku lya Milimo ya Batumwa.

Ilyo twasambilila kuli Paulo kuti catwafwa naifwe pafyo twingalanda pabunte bwesu kuli bonse abatwishiha pakupeela ubunte, ici kuti catwafwilishako nokuba abailuka ukutila cila umo twalikwata ubunte. Ngatamwishiha ipusheni kuli bakalamba kuti bamwafwilishako.

Natulande ubunte bwesu nokwafwa abanensu.

## OUR TESTIMONY - HOW CAN WE USE IT?

*(Part 2)*

In the first episode we talked about a testimony of our salvation and how it can help people when they hear what Jesus has done in our lives and what a testimony of salvation means.

In the second episode we will still continue to talk about the testimony of salvation. Every Christian has a testimony of his/her salvation. If you do not have this kind of a testimony upon your life, we can doubt your salvation.

In this episode we are going to talk about Paul as an example for us to follow on this issue. Sometimes we find it difficult on how we can begin to tell people about our salvation, what we have been through, what we used to do before we came to know Jesus as our Saviour.

In Acts chapter 22 and chapter 26, we can learn from Paul on how he shared his testimony. A testimony can help people understand you or know what you have been through, what you used to do and how you were in those days. A testimony works and helps a lot in different times, different areas and in different situations.

### When we are telling our testimony:

- let us use the language that people we are talking to understand, Acts 22:3.
- let us do it with respect to them, 22:1
- mention how you were before you were saved.

Paul said, "I was like you" and he mentioned the work he used to do before his conversion. 22:5. He explained his background and mentioned his ancestors. 22:1.

He mentioned those who had helped him to the priests where he got the letters. Again he talks about a prophet who helped him receive sight or to see in depth.

In sharing a testimony of our salvation, we want people to hear how we were, how we came to know Jesus, what he has done in our lives, and things that Jesus has delivered us from when we were led by the government of this world. 22:12

Furthermore, when we are giving our testimony we should give it systematically and truthfully. Another thing is that, we are telling so that people can see what God has done and how He has changed our lives.

Paul also helped people to understand through his testimony that people failed to do what they wanted to do to him at that time. Through his testimony they understood him and said, "he is one of us".

When receiving Christ, they should be one to tell us about Jesus so that we know better about our salvation. Then we can know how we were, what have been through and what made us receive Jesus.

Moreover, when we are giving a testimony let us remember Paul as an example, how he gave his testimony before the king and a huge crowd people in the book of Acts.

When we learn from Paul, it can help us on how we can tell about our testimony to every one who has doubts on how to give a testimony. This can help us to be aware that every one has a testimony.

If you do not know, you can ask someone more experienced who can help you.

Let us share our testimony and help others!

*JB, Kasama*

## FIRST "NATULEYA! - Let's go!" ARTIST CONTEST / UKUCIMFYANYA KWA BAKALENGA

A good magazine needs good illustrations. Readers need to be "drawn into" an article by something interesting to see, or the meaning of a certain teaching needs to be reinforced by a good graphical description. So we are looking for artists, first of all those who are able to produce drawings that can be printed in one color.

**According to the guidelines of this magazine, they need:**

1. to be active members of a Christian Brethren church or another recognised evangelical church

2. to be willing to look at their work for this magazine as their contribution to the Kingdom of God. Apart from the fact that their artwork will be published with their name attached to it, any other reward will be paid in heaven.

3. to accept that it is entirely at the discretion of this magazine to choose whether and when to print any drawing sent for publication.

If you are interested to participate in this contest, send the following documents to the Editor **till 30 June 2009**:

1. Drawings:

- i. Something happening in the village or on the field
- ii. Illustration of any story that you choose from Mark ch.1 to ch.10.
- iii. A portrait of a friendly person you know.

2. Recommendation letter from your local church

3. Your personal details (Names, age, address + phone, occupation, preferences in your artwork)

**The three best artists will receive some nice book prices!**



Magazine musuma akabila ifikope nefilangililo ifisuma. Bakabelenga balekabila ukulenga bafwaisha ukwishiha ifili mwilyashi ukupitila mufyo bamona, nangu ubupilibulo bwe sambililo bulefwaiwa ukwendelapamo ne cikope icisuma icilepela ubulondoloshi. Eico tulefwaya bakalenga, icantanshi pali fyonsi ni abo bengalenga icikope icinga pulitwa mwilangi limo (one colour).

### Ukulingana nefikomo fya iyi magazine, balingile:

1.Ukuba bamembala bapimpa mu cilonganino ca Christian Brethren Church nangu icilonganino cimbi ica evangelical Church ica ishibikwa.

2.Abengatemwa uku lolesha pa milimo yabo muli iyi magazine nge yakueelafye kubufumu bwakwa Lesa. UKulundapofye pacishinka cakuti ifilengo fyabo fikalaendelapamo na mashina yabo, ifilambu fimbri fikalipilwa mu mulu.

3.ukusuminisha ukuti cili mu maka yabalelokesha pali iyi magazine ukusala nga cakuti benga bikamo icilengo cenu ne nshita batemwa abene ukubikamo icilengo icili conse.

Nga mulekabilia ukusendamo ulubali muli uku kucimfyanya, tumeni ifilefwaikwa apa pesamba kuli ba **Editor ukushinta pa 30 June 2009**:

1. Ifilengo:

- i. Pa fintu ificitika mu mushi nangu mwibala
- ii. Icikope cilelangisha pe lyashi ili lyonse ilyo mwasalapo ukufuma muli Marko Chapita 1 ukushinta ku Chapita 10.
- iii. Icikope camutwe (portrait) wa munenu uyo mwaishibana nankwe bwino bwino.

2. Kalata wakumisuminisha ukufuma kuntungulushi sha lukuta luntu mulonganako.

3. Ifyotwinga mishibilako. (Amashina, Imyaka, akeyala ne nambala ya musange wenu, ifyo mucita mubwikashi bwenu, Ifyo mwatemwisha mu milimo yenu iyakulenga)

Abantu batatu  
abakacita bwino pali  
uku kucimfyanya  
bakapokelelela ifitabo  
ifisuma nge  
filambu.



Ili lyashi lyalicitike:



## PAKATI KA MAFYA

*Abekatilwe nkumbu no kundapa  
abo abalwele. Mateo 14 : 14*

Cali ni pabushiku bwa 11 June, 2008, ilyo Muke (te shina lya cine) abukile aleumfwa kwati calo calamupwila.

Muke ali mulumendo na bakashi kabilis alebombe ncito iisuma. Imikalile yakwe panganda yali bwino ico alikwete ndalamia. Lelo taishibe ukuti mu mweo wakwe alekabilo wakumwafwa pamo no kumucingilila.

Pali ubu bushiku, bulumbwilwe, asantamwike pakati kabushiku. Umukashi wakwe aletutuma no kupiba icakuti alefilwa ukulanda Alealaula fye amaboko, uku-lango kuti alekabilo bwafwilisho. Muke afumine mubusansi no kutendeko kufwaye nshila yakutwalilamo mukashi ku cipatala. Alefwaya ukubomfyia motoka, lelo taishibe ukuti bakabolala balibile motoka yakwe muli bulya bwine bushiku. Ali uwakolwa ilintu abwelele ku ng'anda icakuti taumfwile ne nshita umukashi apundile mu ma 03:00 hours ilyo bakabolala baleiba motoka. Muke asangile cibi nacisuka, kabilis motoka tapali. Afifilwe icakucita. Elyo aibukishe ukuti kwali umubomfi wakwa Lesa pacidente pamwakwe. Ailekonkosesha uyu shimapopo nelyo cali emuku wantanshi ukumutandalila. Shimapopo aiswile cibi no kwipusha Muke ico alefwaya. Muke alondololwele ifyacitike, elyo alombele ukuti shimapopo amwafwe mukutwala umukashi wakwe ku cipatala. Eico bonse babili baile ku ng'anda yakwa Muke. Basangile muka Muke nalala tondolo.

Bushe kuti mwacita shani nga cakuti cali nimwe mwasanga bena mwenu nabasanswa ku fipondo, kabilis bali mupepi ne mfwa? Awe Muke calimubipile, kabilis amwene sonde ukucepa no bwikalukubipa ico takwete uwakumwafwa.

Umuti untu Muke alekabila pa mukashi wakwe tawali ku cipatala, lelo wali ku Muntu uwacila imiti ya ku cipatala. Shimapopo aebele Muke ukufukama pakuti bene bonse babili balombe Kabumba uwapulamo ukucito mulimo Wakwe. Apo tapalapita bamineti amakumi yatatu, umukashi wakwa Muke alipuputwike no kutendeka ukusakanya. Lelo Muke alifililwo kusumina fintu alemona. Elyo shimapopo atwele Muke pamo no mukashi wakwe ku cipatala, ukuntu bailepela mulwele umuti no kubaleka b-

bwelele kung'anda ilintu bwacele.

Imikalile yakwe Muke yatendeke ukulondoloka. Eico asalilepo kuya na Shimapopo kukulongana pabushiku bwa Mulungu ubwakonkelepo. Pali ubu bushiku, umutwe we sambililo wali "PAKATI KA MAFYA", kabilis kabilia wa Mbila Nsuma alekonkome-sho kuti Yesu eshing'anga uwabelapo ifwe bonse. Abe-lengele mu Malumbo 34:18, "Yehoba aba mupepi na baputuke misana, kabilis abafunshike mitima alabapusu-

Read this true story:

## IN THE EYE OF THE STORM

*He felt sorry for them and healed those who were sick.*

*Matthew 14:14*

It was on 11<sup>th</sup> June 2008, Mike (Not real name) woke up feeling as though the world was ending for him.

He was a young married man. He had a good job in a well paying company. All seemed well for him, he could buy one item after the other and go on trips for holidays. Mike had little knowledge that he needed someone very special to look up to for help and assurance of life.

On the said day he woke up to a rude shock. His wife was shivering and sweating like hell and she could not utter any word by mouth. She just signaled to the husband that she was not well at all and she needed help. Mike rushed out of bed and tried to find ways of evacuating the wife to the hospital. He wanted to use the vehicle – but he didn't know that it had been stolen during the night. He had been fast asleep when it happened around 03am, he had come home quite drunk the previous evening. He couldn't even hear when his wife cried out for help; she had checked on the noise outside and was heavily attacked by the robbers. Mike found the main door open and the vehicle gone. What should he do? He then realized that there was a man of God just next door. He decided, for the first time, to go and knock for help. The "Pastor" neighbour opened the door and asked Mike what the problem was. Mike rushed through his ordeal and asked the neighbour for transport to take his wife to the hospital. They hurried over to Mike's house and found his wife in a coma.

Imagine being in Mike's boots and to be told that your wife was gang stripped and was on the edge of death. What could you do? For Mike this was a very difficult time. He realized that life was so short and worthless without a real friend to lean on.

The remedy for Mike's wife was not in rushing her to the hospital but there was someone above medical expertise. The neighbour asked Mike to kneel down with him and asked the Supreme creator to intervene. Within a spate of 30 minutes, Mike's wife came back to life and she was able to

**WE TREAT  
BUT GOD HEALS.**  
**(Sign at Mambilima Hospital)**

signal. As for Mike it was all tears as he could not believe what he was seeing. The neighbour then took the couple to the nearby hospital where she was given some medication and the following day discharged.

The future for Mike was shaped and he decided to follow the neighbour to church the following Sunday. Coincidentally the message was about "In the eye of the storm" and the preacher emphasized

**IFWE TUPELA FYE UMTI,  
LELO LESA EUPOSCHA.  
(Icipampa capa Mambilima)**

that Jesus was the only healer available for all of us. The psalmist emphasizes that “*The Lord is close to the broken hearted and saves those whose spirits have been crushed – Psalm 34:18*” If you are heart broken and you are in the eye of the storm, then call on him and he will be there for you no matter how difficult your situation could be. The God who spoke, still speaks; the God who came, still comes. He came into the world. He comes into *your* world. He comes to do what you can’t. For Mike that was the turning point and he realized that a good job, good life, a big house and a cheerful wife was not the assurance of living forever. He turned to the Lord the same day and looked to him for all he needed.

The Lord is knocking on your door too. Do not wait for a situation like that of Mike – but if you are in a similar situation, just remember there is someone who cares and understands your problem. And He usually has some of His people within your neighbourhood. Go and knock on their door and talk with them..

KN, Ndola

sha”. Nga cakuti walifunshiko mutima kibili uli mu mikalile yayafya, ita fye pali Shikulu, nao akakwafwa nelyo ubwafya bobe bukule shani. Uyu Lesa uwalesosa mu nshita shakale alasosa na lelo line; uwaishile, alesa na lelo line. Ifyo fine aishile pano isonde, efyo engesa na mu bwafya bobe. Ena esa mukufikilishe fyo iwe wafilwa.

Ifi efyalu ukupilibuka kwakwa Muke. Ailwike ukuti, incito iisuma, ukwikala bwino, ukukwata ijanda iikalamba pamo no mukashi uwa munyinu tafyaba e bucingo bwa mikalile ya pe na pe. Apokelele Shikulu Yesu bulya bwine bushiku no kutendeka ukulamucetekela pamulandu wa fyakukabila kwak-we fyone.

Shikulu alekonkosha pacibi ca mutima obe. Wilolela ukuti kupone cimo icibi mu mweo obe. Lelo nga cakuti uli mu bwafya, pamo nga Muke, ibukisho kuti kwalibo. Umo umwingsakamana no kwishibo bwafya bobe. Kibili wishibe ukuti Uyu wine alikwata babomfi bakwe na pacitente cobe. Bamo pali aba basangwa mupepi naiwe. Ubatandalile no kulanshanya nabo.

KN, Ndola

## *Ukusambilila - ne mipepele ipya?*

## *Skills Training - and a new religion?*

*Read a short version of an article from the first edition: we are still waiting for the response from readers as to how we could handle the issue in our churches. — Belengeni amashiwi yamo ukufuma mu fyalembelwe muli magazini yafumako. Tucili tulelolela amasuko ukufuma kuli bakabelenga palwa umusango wa kucita pali ubo bwafya mu filonganino fyesu.*

### **Young people excited over new trainings**

Monday, 10<sup>th</sup> November, 2008 in Kasama. 150 young people are gathered at a lodge, later at the Anglican Church. They are quite excited, a new organisation has opened its activities in our town, and they are promising “Youth empowerment” and “Skills trainings”. The young people are going to learn about Poultry Management, Computer, Study Technology, Organizing, Business Management, Communication and many more important things – all in one week! “And on Saturday, we’ll have our graduation!”, we are told by some of them. Of course, the young people from our churches are there as well – nobody wants to miss such a great chance of having some more knowledge and possibly a certificate as well.

### **Invitation into a new religion**

Four days later, a young man comes and tells us that they are selling some literature there. Since there is no provision for training manuals, the students are encouraged to buy some books which – all of them – carry the subtitle “FROM THE SCIENTOLOGY HANDBOOK”. On the first page of each book one can read:

*“We hope the reading of this booklet is only the first stage of a personal voyage of discovery into this new and vital world religion.*

*The Church of Scientology International”*

Scientology is a very new religion that has been started by a certain L. Ron Hubbard (1911-1986) about 50 years ago in America. He

### **Imisepela sha sansamuka palwa masambililo yapy**

Pali cimo, pa 10 November 2008 mu Kasama, imisepela shalonganpa njanda ifikililapo abeni, inshiku shimbi shalalonganina pa cilonganino ca Anglican Church. Shili ishansansa akabungwe akarya nakaleta imibombele yakako mu musumba wesu, kibili baletulaya “Insambu nge misepela” na “Ukutukansha mu mibombele yalekana lekana”. Imisepela yalayamba ukusambilila palwa kuteka inkoko, ifyakubomfyia icitunshi tunshi camu ofeshi, inshila ishakusomenamo, ifyakuleta ifintu nangu abantu pamo, Ifya kubomba mu makwebo, Ifya kulanshanya elyo nafimbipo ifikankala – fyone mu mulungu umo! “Elyo pa Cibelushi, tukalapoka icitupa icakulangisha ukuti natupwisha amasambililo. Ifyo twebelwe kuli bamo pali bene. Mucine, imisepela ukufuma mu filonganino fyesu eko bali nabena – tapali nangu umo ulefwaya ukupanya ilishuko likalamba ilikukwatilapo amasambililo nayambi elyo ne citupa.

### **Ubwite bwa mu mipepele ipya**

Panuma ya nshiku shine, umulumento umo aisa nokutweba ukuti baleshitisha ifitabo ifyakubelenga kulya kwine. Pamulandu wakuti tabakwete amapepala ya palwa masambililo, abasambi nabakoseleshiwa ukushita ifitabo fimo ifyo – fyone – fikwete umutwe unono uleti, “FROM THE SCIENTOLOGY HANDBOOK”. Pe bula lya ntansi lya cila citabo palebelengwa ati:

*“Tulesubila ukubelenga kwa ici citabo kuli fye lutampulo lwa ntansi ulwa lwendo lwenu mukusanga muli iyi mipepele ipya kibili iikankala iye sonde.*

*Icilonganino ca Scientology International”*

Scientology mipepele ipya iyatendekwe no muntu umo uweshina lya L. Ron Hubbard (1911 - 1986) apo papite

imyaka 50 mu America. Atampile amasambilisho ayale-endela pamo nokucita mukwafwilisha abantu pakuti imikallile yabo ingaya pantashi. Abamukonka balishininwa apakalamba palwa ena icakuti balalemba muli cila citabo pa fitabo fyabo:

*"Mucine kuti casoswa ukuti abantu tabakwata icibuswa ukucila ena (ekutila L. Ron Hubbard.)"*

Icamupamba cilekabilwa ukusosa ukuti imitontonkanish-ishe shabo pali Lesa, Icipingo, ubwikashi bwa mutu kuntan-shi, nefyo ificitwa fya mutu fifwile ukuba, elyo ne fintu fimbii ifikumine ubwikashi bwa mutu fyalipusaninifay na masambilisho tusanga mu cipingo.

Eico imisepela shesu shakanshiwa mu fintu ifisuma, lelo fya endela pamo nobwite bwakuilunda ku mipepele ipya. Tuletontonkanyapo shani nge ntungulushi sha cilonganino?

#### **Tapali bwafya? Natumone!**

Te bantu abengi balemoneka ukukwata ubwafya pali ici. Natwebwa ukuti neciputulwa ca masambililo cilebombele pamo na bantu ukufuma ku cilonganino ica Scientology, ba Ministry Of Education balabasuminisha ukukansha bakafundi-sha bamu masukulu mucitungu ca Mikoti mufya mil-nshanishishe. Ba folontiya (Volunteer) ukufuma ku cilonganino ca Scientology balebomba naba OASIS Forum, mukukansha bashimapepo mu ncende ishonusana pusana mu Zambia na masambilisho ayo Ba Hubbard atendeke. Ngac-akuti onse alemoneka uwasekela pali ici, bushe kuti catupam-fya ukucilandapo?

Twalicita. Pa 31 December 2008, Editor wa *"Natuleya - Let's go!"* akumene ne ntungulushi ikalamba ya kabungwe kalubwilwe kibili na umo kakansha wafya Scientology mu Headquarter ipya mu Northern Province.

*(Nga muli abakabila ukumfwilapo pali ili iyashi, belengeni mu magazine wa ntanshi.)*

#### **Scientology – Ukulatanda imipepele yabo ukupitila mukushitisha ifitabo**

Muku, ilyo intungulushi na Philippa (ukufuma mu Scientology) ba fililwefye ukukana pafyo aya masambilisho ya Scientology yali namaka pamisepela shesu, ilyo kwali ukulan-shanya, nilyo twalandile pafitabo baleshitisha. Calishibikwa apakalamba ukuti ifitabo ukufuma kuba mipepele imbi filal-leta icifulunganya ku bena Kristu mu mishi elyo na mumisum-ba. Nefyo balemba fikalakubula imisepela ishingi imitima shikambe nokufwaisha ukwishesilapo na fimbii palwa fisumi-no fyabo ne mikalile yabo. Nga shashininwa, shikatetekela ukuti, takwaba Lesa umo, lelo baba abengi nalimo amakana na makana. Nga cakuti shalyamba ukutontonkanya ukuti Yesu ecibuswa icacilapo, shikalatila "Ron" (Hubbard) ecibus-afye cacilapo. Shikalatontonkanya ati bashitata na banamayo bonse balibafye bwino, elyo nepusukilo talikwete cinto. Shikaalukila ku fitabo fya Scientology mukufwaya icishinka, Icipingo cikasanguka icafye mu menso shaiko.

#### **Nomba ilipusho likalamba**

Kuti twacita shani nge ntungulushi mu filonganino fya ku Christian Brethren nangu nge filonganino fya evangelical Church, ilyo imisepela shesu shilefwaya ukunkanshiwa ilyo kuli aya maseminars?

Bushe tubasuminishe? Bushe tubasoke? Bushe tubakanye ukusangwako? Ubusuko ubuli bonse ubwawamisha mukumona kwenu, twapapata tulembeleni mukwangufyanya! Amatontonkanyo yenu pali uyu mulandu yakatwafwa ukulemba iyashi lya kulekeleshako pali uyu mulandu. Elyo mwilaba ukulondolola umulandu mwapelela amasuko yenu ukufuma muCipingi!



Ba Editor

developed very practical teachings to help people improve their lives. His followers are so convinced about him that they state in each of their books:

*"It can truly be said the world still has no greater friend (than L Ron Hubbard.)"*

Unfortunately it needs to be said that their ideas about God, the Bible, man's future, ethics and other areas of life are totally contrary to the teachings that we find in the Bible.

So our young people are offered useful skills training, but coupled with an open invitation to join a new religion. What do we as church leaders think about that?

#### **No problem? - Let's see!**

Not many people seem to have a problem with it. We are told that even the Ministry of Education is working with the people from Scientology, MOE allows them to train teachers on the Copperbelt in Communication Skills. Volunteers from Scientology are working with the OASIS Forum, giving pastors in various places in Zambia the trainings that Mr. Hubbard developed. If everyone seems to be happy with them, should we bother to raise questions?

We did. On 31 December 2008, the Editor of *"Natuleya!-Let's go!"* met with the founder of the said organisation and with one of the Scientology trainers in the new Northern Province Headquarter.

*(If somebody is interested in the content of the interview, please read in the first edition.)*

#### **Scientology – sowing their religion through their books**

The only time during the interview when the national leader Mr. Chonto and Mrs. Philippa from Scientology could not deny the influence of the same religion on our young people, was when we talked about the literature that they sell. It is widely known that booklets from other religions bring a lot of confusion to the Christians in our villages and towns. Also their products will raise interest and attract many young people to learn more about their beliefs and values. If convinced, they will believe, that there is no one God, but maybe thousands of them. If they had thought so far that Jesus was their best friend, it will then be "Ron" (Hubbard). They will think that men and women are basically good, and there is no need for salvation. They will turn to Scientology literature to find truth, the Bible will be outdated in their eyes.

#### **Now the big question:**

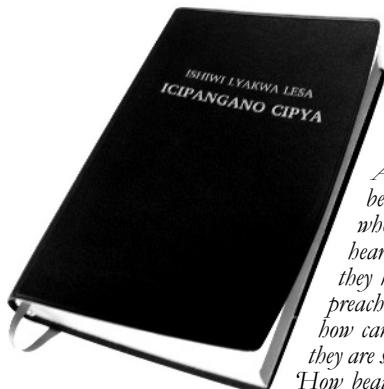
How should we as leaders in Christian Brethren churches or other evangelical churches react when our young people want to be trained during these seminars?

Should we allow it? Should we warn them? Should we forbid their participation? Whatever solution you prefer, please write to us soon! Your opinion will help us to write the final part of this article. And don't forget to explain the reasons for your opinion from the Scriptures!

The Editor

## BEMBA BIBLE TRANSLATION PROJECT

*Ukumana akapi ba Bible Society ne filonganino filanda cibemba mu Zambia  
A partnership between Bible Society and the Bemba churches in Zambia*



*Romans 10:14-15: "How then can they call on the One they have not believed in? And how can they believe in the One of whom they have not heard? And how can they hear without anyone preaching to them? And how can they preach unless they are sent? As it is written, How beautiful are the feet of those who bring good news".*

You see only the word of God has answers to all the questions above and it is only the word of God which has answers to all problems that people on earth face. As the Lord Jesus Christ said in Mt. 4:4 “It is written, ‘Man does not live on bread alone, but on EVERY WORD that comes from the mouth of GOD’. So without the word of God, you have half life, only the life of bread.

God has graciously allowed a new translation of HIS WORD from the English language into the Bemba language of today, in order to enable the modern person understand clearly the full message of the Bible. It is going to be a Bible in which no one is going to have difficulties in understanding every word in it.

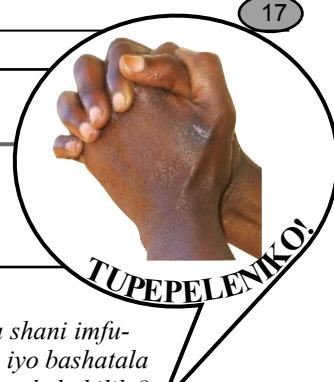
We are hopeful to complete the whole Bible by next year. This Bible Translation began in the year 1994. The task has not been easy. We have passed through some very difficult times, but what is of great interest is that nothing is impossible with God. Work has greatly progressed. As you are aware the NT has been already on sale in Christian bookshops for several years.

We are working on the Old Testament, and so far we have finished the 5 books of the law and have sent them to the Translation Centre in Lusaka for final checks. The Translation team has begun polishing books from Joshua to Psalms for sending to Translation centre in due course. The rest of the books of the OT are now on computer and are being checked by translators and Review Committees in Northern, Luapula and Copperbelt.

Continue praying for us, we very much need your prayers for us to do God’s work properly. I would also like to take this opportunity of appealing to all those who love the Lord to remember us with some financial support to enable us buy stationery and pay for our office rentals.

God bless.

Pastor E Kabanda (Coordinator)

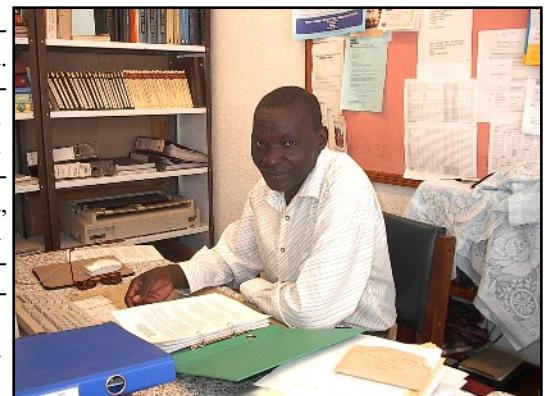


*Abena Roma 10:14-15: “Nomba bushe kuti bakuuta shani imfumayo iyo bashasumina? Nga kuti basumina shani Imfumu iyo bashatala abomfwapo? Nga kuti baumfwapo shani nga takuli uwa kubabilila? Nga kuti babila shani nga tababa tumine? Ngefyo calembwa ukuti, ‘Yangu ifyo kwawama ukwisa kwa Bantu ababila Imbila nsuma!’”*

Ngefyo mwamona, ala mashiwi fye yakwa Lesa eyakwata ubwasuko ku mepusho yonse ngayo yali pamulu, kibili mashiwi fye yakwa Lesa yeka eyakwata ukwasuka amafya yonse ayacusha abantu ba pano isonde. Ne mfumu Yesu Kristu yalilandile muli Mateyo 4:4 amashiwi yakuti, “Calilembwa ukuti, ‘umuntu tekala umumi pamulandu wacakulya alya, lelo ekala umumi pamulandu wa mashiwi ayafuma mu kanwa kakwa Lesa.’ Eico ukwabula amashiwi yakwa Lesa, ubumi bwenu bwapelela fye pakati, bwabo ubumi bwapelela pacakulya mulya.

Lelo Lesa kucikuku cakwe, nasuminisha nakabili amashiwi yakwe ukuti yapilbulwe ukufuma mululimi lwa cingeleshi ukuleta mu cibemba icileumfwa abantu ilelo, pakuti abantu abalelo babe abakulaumfwa bwino ifyo amashiwi yakwa Lesa aya muli Baibo yalanda. Neyi Baibo ili nokuba iyo abantu tabakasangemo ubwafya mukumfwa amashiwi ayalembwamo.

Tulepepa ukuti tukabe abakupwisha ukulemba iyi Baibo muli uyu mwaka uleisa. Noyu mulimo wakupilibula amashiwi yakwa Lesa watende mu 1994. Ala uyu mulimo untu wakosa nganshi. Napa kufikafye napali ino nshita, natupita mu mafya ayalekana lekana, lelo icintu cimo icawamishapo cakutila takwaba ica-kosa kuli Lesa. Nokufika pali ino nshita umulimo nawenda nganshi



Ngefyo ino nshita mwaishiba bwino, ukuti Baibo ya cipangano cipyayalifuma kale, ili na mumatuuka yakushitishishamo ifitabo fyakwa Lesa.

Muli shino nshiku tulebomba pa cipangano cakale, nokufika pali nomba natupwishako nefitabo fisano filya ifya kukutendeka. Nefi fitabo twalituma na kuncende iyilolesha pamilimo ya kupilibula ama Baibo muno mu calo cesu, akabela ku Lusaka pakuti nabo bakakwate ukupitulukamo mufyo twalemba. Ino nshita ibumba lipilibula amashiwi, lilebomba pakuwaminisha imilimo yabombwamu fitaboi ukufuma pacitabo cakwa Yoshua ukufika pa malumbo, pakuti nayo yene tukatume ku Lusaka.

Elyo ifitabo fyonse ifyashala natupwisha ukufilemba pali ba mashini wesu, elyo nafyo fine balefipitulukamo nokufiwanishisa ku banensu ababombela muncende shimbi.

Pakulekelesha, ndelombafye ukuti mutwalilile ukutupepelako. Tucili tulekabila amapepo yenu nganshi pakuti tukafilikilishe ukubomba bwino uyu umulimo wakwa Lesa. Kibili kuti natemwa ukubomfya nshita ine ino ukulomba kuli abo bonse abatemwa Lesa ukutuibukishako mukupeela indalamu ishakuti tuleshitamo amapepala nokusonkela ing’anda ilya tubombelamo.

Lesa amupale

Pastor E. Kabanda (Coordinator)

## ICIFULO CABANA ABALEKELESHIWA

*IFYO ABENA KRISTU KU  
CHINGOLA BALEBOMBA*



**"Bushe Lesa ali kwisa ilyo bamayo bafwile?"** Ala mukwai ilyo line nabikile ifyola fyandi pansi pa mwinshi wamu bank elyo namukumbatila bonse twalilila nokulila. Bushe finshi wingaland pa nshita yabulanda ili nga ii?"

Ba Kelvin Samwata bacili nobulanda sana ilyo lyonse batulondolwela ici cintu cabacitinkile icabulanda. Mu myaka iyapita, ba Samwata pamo nabena Kristu bambi abamulukuta lwa Bethel Chapel ku Chingola bali abalangulukila abana abalekeleshiwa mu Copperbelt abashakwata umwakwikala, ababulwa ulupwa elyo kibili ababulwa isubilo lyabwikalo ubusuma kuntansi.

Eico ba Samwata twabepwishe amepusho aya:

**NATULEYA: Ni lilali mwatendeke ukubomba nabana abalekeleshiwa?**

Papita imyaka pubula mu 2000

**NATULEYA: Baba banga?**

Mu Chingola balicila pali 100 lelo impendwa ilacinja pantu ababana bamo balakuuka baya ku matauni yambi

**NATULEYA: Finshi ifyo mwacitile pakutendeka?**

Ilyo Lesa ansoncombele umuku waku balilapo ilyo nali ku calo ca South Africa, naishile londolwela abenamwandi. Twatampile ukuya mu misebo nokuposa inshita nabana abalekeleshiwa mwitauni Iyesu. Limo limo twalelala apo balala mu mbali ya misebo. Aba bana batendeke ukututemwa. Elyo kibili balitemenwe ifyakulwa, kansi twatampile ukulabapelako ifyakulya fimo. Kwaliko umo uwaishilelanda pali uyu mulimo mu lukuta lwesu, eico ba membala nabambi baibimbile muli uyu mulimo. Twatampile ukubwekesha aba abana pasukulu nokubalipilila amalipilo. Umo pali aba alepwisha amasambililo yakwe uno wine mwaka. Lelo kwena abengi isukulu lyalibashupile ukusambilila bwino pantu tabakwete ukwakwikala, kansi abanabo balebakana nokubaseka. Aba balekabila icifulo ukwakwikala.

**NATULEYA: Nibani  
abaibimba muli uyu mulimo?**

Twaba amayanda yabili fwabantungulula uyu mulimo: Ba Kelvin naba Joyce Samwata elyo naba Philip Cole nabena mwabo ba Deborah. Tutungililwa naba mukabungwe ka "Ipusukilo Children's Trust" elyo nabena Kristu bamo aba munro Chingola. Munshiku shinono ishapita twalipokeleko imisepela ukufuma ku Kitwe Chapel abatwafwile mu nshila ishalekana lekana. Ici cali icisuma nganshi kibili calitukoselesha.



## A HOME FOR STREET CHILDREN

*Christians in Chingola in Action*

"You know, the other day I came out of the bank in Chingola. All of a sudden, a young boy appeared and greeted me. During our weekly meal supply for street kids, I hadn't seen James (name changed) for some months. Now he stood in front of me, looked me straight into the eyes, and asked: **"Where was God, when my mother died?"**- You know, I just put down my bags there at the bank entrance, put my arms around him and wept with him. What can you say in this situation?"

Kelvin Samwata has still tears in his eyes, as he relates this incident to us some days later in his office. Some years ago, he and some other Christians from Bethel Chapel in Chingola found themselves challenged over the fate of the many street children who are living on the Copperbelt without shelter, without family and without future. We asked him some questions:

**NATULEYA: When did you start to work with street kids?**

Nine years back in 2000.

**NATULEYA: How many are they?**

Over 100 in Chingola alone, but it keeps fluctuating. Street children shift a lot from town to town.

**NATULEYA: What did you do in the beginning?**

After God initially challenged me during a stay in South Africa, I talked to my wife. We started to go out and spend time with street kids in our town. We even sometimes slept where they slept, on the street. They became interested in us. They were interested in food, so we started to provide some. Somebody brought up the issue in our church and challenged the members over the fate of these children, so some others joined us. We started to bring some kids back to school and paid the fees for them. One of them is actually now finishing Grade 12! But many of them found it very difficult, not having a home, and being therefore rejected and stigmatised by other children. They need a home!

**NATULEYA: Who are the people involved?**

We are two couples, leading this work: Kelvin & Joyce Samwata and Philip & Deborah Cole. We are supported by the Trustees of "Ipusukilo Children's Trust" and other local believers. Recently a team of young people from Kitwe Chapel came and helped in various ways. That was very good and encouraging!

**NATULEYA: Now you are putting up some buildings. Can you explain?**

We are aiming at altogether five houses to give a home to 80-100 street children. One is almost ready. Later we want to add facilities in order to give these kids training in Auto Mechanics, Carpentry, Tailoring and Farming. We also would like to establish a clinic, both for the kids and the community around.

**NATULEYA!**: This sounds big. How is this possible?

Through the Lord. He uses his Church, currently mainly in UK and Canada. We would like to see the local churches getting more involved, like Bethel Chapel did, and now recently Kitwe Chapel.

**NATULEYA!**: So in which ways could Christians here in Zambia get involved?

They could send money or food. They should pray for this work, there are a lot of attacks from the evil one. Those with certain skills, like psychosocial counselling, could come and help. Street children have a lot of luggage, and they don't know to whom they can turn to. Like recently one of them died in Kitwe. The others didn't know what they could do, so they called us. We helped with a coffin and conducted a funeral service right there on the market place.

**NATULEYA!**: Thank you very much! God bless you in this important ministry!

**NATULEYA!**: Tulondolweleniko pa fikulwa ifi mulekula!

Tulefwaya ukukula amayanda yasano umwingekala abana 80 ukufika na kuli 100. Imo pali aya mayanda ilifye mupepi nokupwa. Kuntanshi tulefwaya ukulundako na fimbi ifilefwaikwa pakuti aba bana bakalekan-shiwa mu milimo ya bumakanika, bu kapenta, mufya kubila elyo nobulimi. Elyo kibili tulefwaya nokukula ici-patala ca ababana elyo nabekalamushi.

**NATULEYA!**: Mukafikilisha shani umulimo wakula ifi?

Ukupitila muli Shikulu pantu abomfyia icilonganino cakwe, pali ino nshita sana sana abaku Bulaya elyo naku Canada. Lelo tulefwaya nefilonganino fyesu fyabimbamo muli uyu mulimo pamo nga ici-longanino ca Bethel Chapel elyo na Kitwe Chapel ifyaibimbamo.

**NATULEYA!**: Ni munshila nshi abena Kristu muno Zambia bengaibimbilamo muli uyu mulimo?

Kuti batuma ulupiya nangu ifyakulya. Nakibili kuti batupepelako pantu umulwani alatulwisha sana. Balya abakanshiwa mu mulimo pamo nga iyakwafwilisha abantu abalekana lekana kuti baisa nokwafwilisha. Ababana baba nefisendo ifingi lelo tabaishiba nowingabatulako ifi fisendo. Mu nshiku shinono ishapita umo pali ababene abana alifwile ku Kitwe. Abanankwe tabaishibe ifyo bengacita eico balitwitile. Twapekenye imbokoshi elyo nokukwata amapepo yapa cililo palya pene pa cisankano.

**NATULEYA!**: Natasha sana mukwai Lesa umwine amipale mu li uyu mulimo uukankala nganshi..



### Nga mulefwaya ukwishibilapo na fimbi / For more information:

Kelvin Samwata, Box 11228, Chingola  
Tel: 02-313357 Email: sgmzam@zamnet.zm

#### POINTS FOR PRAYER

- Thanks for continuing progress on the project.
- Good safety record for all workers.
- Eagerness and interest of workers.
- Registration of ICT with the government Ministry of Lands.
- Support from overseas and locally that makes this project possible.
- Safety on site during the day, for protection of the site at night.
- Morning devotions and outreach to workers and local community.
- Willies Mukulumoya, the nightwatchman who is still missing.
- Suitable people to be raised up to be committed house parents.

#### IFYAKUPEPELAPO

- Ukutotela pa buyantansi bwa mulimo
- Imibombele yabu cishinka ku babomfi
- Ababomfi babe abaangwa no kuipelesha
- Ukulembesha akabungwe ka ICT ku buteko
- Ukutungililwa ukufuma muno Zambia na kunse.
- Ukcincingililwa akasuba elyo nokucingililwa kwa ncende ubushiku.
- Amapepo yalucelo elyo nokushimikila ababomfi elyo nabekala mushi.
- Ba Willies Mukulumoya, bamalonda wabushiku bacili baliluba
- Abantu abalingile ukulasunga aya amayanda yabana abalekeleshiwa.

**"Ndemweba icine cine ukuti lyonse ilyo mwakumbuswike munyinane umo, nangu engacepa shani, ninshi nine wine mwakumbuswike."** *Mateo 25:40*

**"I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me."** *Matthew 25:40*

## ILIPUSHO NO BWASUKO

Pesamba lyu uyu mutwe twapeela incende kuli bakabelenga wesi ku kwipusha amepusho ayali yonse ayo bengakwata. Bakabelenga bambi kuti batuma amasuko. Tukafumya muli fyonse fibili ifyotukamona ukuti kuti fyayafwilisha abantu abengi mu filonganino fyesu. Ngacakutila ilipusho lyenu likuminefye imwe mweka, tukeshu ukumpipela ubwasuko bumikumine ukupitila mukumilembela kalata nangu email.

Ilipusho lyakabalilapo na kabi (LC, Mporokoso):

**"Ilyo umuntu umupya aiminina pakupwa kwa kulongana nokutila untuwatetekela elyo alefwaya ukuba membala wa ici cilonganino – Lutampulo nshi tulingile ukusenda? Musango nshi tulingile ukupokelelamo umweni pakuba nga membala mu cilonganino cesu?"**

### Ubwasuko bumo:

"MWAPOLENIPO NINE K.L. PA CHILONGANINO KAPUTA CMLL NATEMWA NAIFWE PAKUKWA MAGAZ GUESTION NAIFWE MULUKUTA LWESU KWALIBA UWACILAUMUNANKWE? NANGU UMWINAKRISTU KUTI AITWA MEMBA MUNSHI-LANSHI ABAKALAMBA EBENGETA UMWINA KRI UKUTI MEMBA THANKS" (by SMS)

## QUESTION & ANSWER

Under this title we give space to our readers to ask any questions that they may have. Other readers can send answers. We will print extracts from both that we deem helpful for the majority of people in our churches. In case of very personal questions we will try to provide a personal answer by letter or email.

The first question here again (from LC, Mporokoso):

1) **"When a new person stands up at the end of the service and says that he or she believes and wants to belong to this church – how do we go about it? How should we receive a new person as member in our church?"**

Two more questions (from RKM in Ndola):

2) **Exodus 17:6 and Numbers 20:8 - What did God exactly instruct Moses and Aaron? Was it to STRIKE or to SPEAK to the rock? What offence did Moses commit at this site?**

3) **Mark 6:8 and Luke 9:3 - What instructions did Jesus give his disciples? Was it to TAKE or NOT TO TAKE the staff?**



### Twishibisheni ifyo muletontonkanya!

Let us know what you think!

**Letter:** Natuleya, Box 410314, Kasama

**SMS:** 0979-591000    **Email:** editor@natuleya.com



### *Letters to the Editor*

We need 2 see timely publications so that scriptures could be used 4 practical evangelism as talk time wth God sugest.may God guide.

*H.M.C.Muposhi-Kafutuma /Nchelenge.*

*Editor: Yes, good suggestion! We try our best to make that happen. And we are looking forward to work together with leaders in the various places who will facilitate the selling of the magazines, and who will send back the funds quickly - otherwise we can't print the next edition in time!*

This magazine Natuleya,i give thank u to the almighty God who give u the spirit to write this.may God richly bless u all.

*from M.C.C.M.M.L.Church Kitwe.*

Can you do something about the quality of the photos? - V.C., Songa.

*Editor: Good question! Yes, we also would like to print in higher quality, even in color. But this will only be possible when we can raise the number of magazines that are sold above 4,000 copies. Otherwise the price for each reader would be K8,000 instead of K3,000. So the more you talk to people about this magazine, and the more you sell, the faster we can improve on the quality!*

## YOUNG PEOPLE – HOW CAN WE INTE- GRATE THEM IN OUR CHURCHES?

*And Moses said, "We will go with our young and our old; with our sons and our daughters, ... for we must hold a feast to the Lord."*

*Exodus 10:9*

*The King of Egypt wanted to split the people of Israel. Their leader Moses refused to allow this. He knew, if they wanted to serve God, they needed to be together, old and young.*

*In many churches today, the older and the younger Christians are not together. They fear and fight each other. Many hearts are bleeding or bitter. Leaders are hurt by the immature accusations of young people. And on the other side, we have lost so many promising young men and women to extreme groups or even to the world, it's a disgrace!*

*We asked two experienced youth workers and church leaders what can be done about this difficult situation.*

*The Editor*

### Natuleya!: What are some of the problems that young people have in our churches? Which complaints did you hear?

**Banda:** Some say, older people do not understand us. There is heavy peer pressure to conform to worldly standards. Broken families' background. Difficult economic climate (failure to pursue higher education and find jobs.) They feel not taken seriously by older people in the church.

**Jung:** What is said from the Bible is not practical enough, not very relevant in real life, and not personal enough. The traditional way of expressing the faith is for young people difficult to understand or to follow, e.g. when it comes to music.

### Natuleya!: What are some of the complaints that older people have with the younger ones in our churches?

**Banda:** Some say, today's youths are lazy, spend most of the time on unproductive things such as watching TV, playing computer games, playing with friends. They are suspicious of authorities.

**Jung:** The way of living the faith that young people follow, is difficult to understand for older brothers and sisters, again for example when it comes to music.

### Natuleya!: Where do you think the real problems are?

**Banda:** The real problem is lack of a coaching or mentoring system by the church and parents. This system helps to build good relationship

## IMISEPELA - BUSHE KUTI TWABOMBELA PAMO NAYO SHANI MUFILEGANINO FYESU?

*Mose atile: "Tukaya no twana twesu na bakote besu, abana besu abaume na banakashi.....pantu tuli no lwendo lwa kuleke lambo kuli Yehoba"* (Ukufuma 10:9).

*Imfumu yabena Egupti yalefwaya ukulekanyamo abena Isreal. Intungulushi yabo Mose yalikene ukusuminisha kuli ici. Alishibe ukuti nga balefwaya ukubombela Lesa, cilefwikwa ukuba pamo, abakalamba na banono.*

*Mufilonganino ifingi lelo, abena Kristu abakalamba na banono tababa pamo. Balatinishanya no kulwishanya. Imitima yabo mwaisula icipyu. Intungulushi shilacenwa pakula bepeshiwa na banono. Lelo kulubali lumbi natulufya abana abasuma abaume na banakashi abeele mu mabumba yambi yambi nangu ukubwelela ku calo, ici ecamusebanya.*

*Twaipwishe abantu babili abakokola ukubomba ne misepela elyo nge ntungulushi sha cilonganino ifyo kwingaba ukucita pali ubu bwafya.*

*The Editor*

### Kalembe waNatuleya: Bushe bwafya nshi abana banono bakwata mufilonganino fyesu? Bushe mwalyumfwa ukuilishanya kwabo?

**Banda:** Bamo batila abakote balafilwa ukutumfwa. Imisepela naititikishiwa sana kukunakila ifye sonde, ukubongololwa kwa ndupwa, uwafya bwa bunonshi (ukukana twalilila na masambililo yapa mulu no kufwaya incito). Ifi bafimona ukuti abakote tabafisakama mu cilonganino.

**Jung:** Ifyo Icipingo cilanda tafibikwa mukuficita sana, tafifwaika na mumikalile yesu, kibili tafyakuma umuntu umo sana. Mu cifyalilwa kuti twatila icitetekelo cabana banono calyafya ukumfwa no ukonka, icakumwenako, lintu twaisa ku mimbile ne filimba.

### Kalembe waNatuleya: Fintu nshi fimo abakote bailishanya palwa bana banono mufilonganino fyesu?

**Banda:** Bamo batila abana bashino nshiku banang'ani, baposa inshita ishingi pa fintu ifishilebanonsha nangu fimo, pamo ngo kutamba ifitunshi-tunshi, ukuteya ifyangalo pali fimashini, ukwangala ne fibusa. Balikwata umutunganya ku balebateka.

**Jung:** Imikalile yacitetekelo intu abana banono babelamo yaliba iyaafya ukumfwa kuli ba munyina naba nkansi abakalamba, ne cakumwenako ni nyimbo ne filimba.

### Kalembe waNatuleya: Bushe apo mutontonkanya apabela amafya yene yene ni pi?

**Banda:** Ubwafya bwine bwine kubulwa ukufundwa nanju ukupandwa amano ne cilonganino naba fyashi. Iyi nshila ilafwa ukukuula ukwampana pamo bwino pakati ka bana banono nabakote, neci cilenga abakote ukwafwa abana banono mu mafya yabo.

**Jung:** Abantu tabaishibana bwino. Tabapita mu fintu fimo fine, tapaba no kutemwana ukwafikapo pakati kabo.

**Kalembe waNatuleya: Bushe finshi fingacitwa ku lubali Iwa Ntungulushi pakwampa na nabana banono?**

**Banda:** Cikankala intungulushi ukufwaya inshila isuma iya-kumfwaninamo nabana banono ukupitila mufyo nandile kale.

Intungulushi shifwile shaishiba imisepeela mufilonganino fyabo no kubapeela imilimo iyo bengabomba. Icakucenjesha cakutila abana banono tabafwile ukupelwa ifyakucita ifingi pa muku umo.

**Jung:** Intungulushi shifwile ukukula amalalo pakati ka nkulo ne nkulo. Bafwile ukuteyamika amatwi yabo ku mbali shonse. Ici kuti capilibula abana banono ukuti bamone umo cingabela icayanguka ukubombela abakote. Ici ukwabula no kutwishiaka kuti cawamya ukwampa na pamo.

**Kalembe waNatuleya: Bushe imicitile ya bana banono nga basanga amafya mu cilonganino cabu kuti mwabapandako shani amano?**

**Banda:** Ilyo abana banono basanga amafya cilefwaikwa ukuba abatekanya. Bafwile baiipusha pamo ngefi: Bushe finshi Shikulu alefwaya ifwe tucite pali ubu bwafya? Cilefwaikwa kibili ukwipusha abakalamba ilyo tabalacita icintu nangu cimo.

**Jung:** Nga fintu Icipingo cilanda: Abana banono bafwile ukubeela no kucindika abakote. Lesa tafwaya imiponto. Eico abana banono bafwile ukupelwa amafya ayalesangwa mu cilonganino cabu nokubombela pamo.

**Kalembe waNatuleya: Bushe lubali nshi intungulushi sha misepeela shingabulamo?**

**Banda:** Intungulushi sha misepeela shifwile shacimona ukuba icikankala sana ukuba pakati ka misepela na bakote. Shifwile ukutungulula abana banono elyo no kupanda cilonganino amano ku mafya elyo nefilecusha abana banono.

**Jung:** Bafwile baba abakumwenako abasuma. Abashisusha abanabo, lelo abapepa no kubomba. Umulimo wa ntungulushi ya misepeela te kutulika ifilubo pa bantu lelo iifwile yaibikamo nokupwisha ifilubo bwino. Uku-temwa kuti kwawpewsha amafya ayengi.

**Kalembe waNatuleya: Bushe mwalihibapo ifilonganino fimo umo abakote na bana banono basansamuka no kuba ne senge umo no munankwe? Bushe pakuti bafike pali ici bacitile shani?**

**Banda:** Ee, ifyo ifi filonganino fyacita fyali bula abali mu fyupo ukulabombela pamo nabana banono. Amayanda yabo yali-ba ayaisuka naku bana banono. Icatumbukamo cakutila ilyo abana banono basangwa na mafya balishiba ukuti bali na bantu abo bengalanda nabo. Ifi filonganino fyalipela imilimo ku mise-

between young and the older enabling the older to help the young people with their problems.

**Jung:** People don't know each other well enough, They don't have enough common experiences, there is not enough love between them.

**Natuleya!: What can be done from the point of view of the leaders to incorporate younger people?**

**Banda:** It is important to leaders to establish a good relationship with younger people through what I have stated above. The leaders should know the youths in their churches and give them responsibilities that they can handle. Caution must be taken that the young people must not be given too much too soon.

**Jung:** Leaders need to build bridges between the generations. They should have their ears close to both sides. They can initiate a change in young people to help them see the possibilities of ministering to the older ones. That will definitely improve relationships.

**Natuleya!: Which attitude would you recommend to young people when they face problems in their church?**

**Banda:** When young people face problems there is need for patience! They need to ask themselves the following question – what does the Lord want us to do in this situation? There is also need for them to consult a mature person before they react.

**Jung:** As the Bible says it: The younger ones should honour and respect the older ones. God doesn't want negative talk. Instead the young people should pray for the problems in their church and get involved in a serving capacity.

**Natuleya!: Which role can youth leaders play in this situation?**

**Banda:** The youth leaders should have a very important role of go-between to the young people and older people. They guide the young people and advise the church as to the problems and challenges of the young people.

**Jung:** They should give a good example: Not to talk badly about others, but to pray and serve. The task of a youth leader is not to blame people, instead he should take it as a challenge for himself to come up with good propositions. Love will overcome a lot of problems.

**Natuleya!: Do you know some churches where older and younger people enjoy nice fellowship with each other? What have they done to achieve this?**

**Banda:** Yes, what these churches have done is to attach married couples to work with young people. These couples have opened up themselves and their homes to young people. As a result when young people face problems they know that they have people whom they can talk to. These churches have also given responsibilities to youths in the church which makes them to feel part and parcel of the body of Christ!

**Twamifwaile /**

**We asked for you:**



**Ba Simon  
Banda, abena  
Ndola, abali mu  
cupo no mwana  
umo.**

**Bakafundisha  
pa GLO, mu  
Ndola.**

**Abasangwa  
mukulonganana na  
mumilimo ya**

**misepeela pa myaka iingi, ukufundisha  
mu butungulushi bwa cilonganino na  
mukulemba amabuku.**

**Simon Banda, Ndola**

*Married with one child. Teacher at GLO, Ndola. Many years of youth camps and activities. Involved in teaching, church leadership, literature.*

**Ba Lothar Jung, abena Germany, abali  
mu cupo nabana  
bane.**

**Intungulushi mu  
cilonganino.  
Abakumanya  
imyaka 25 mu  
milimo ya  
misepele,**

**iyakulonganana no  
kubila imbila.  
Pali nomba**

**ebaletungulula umulimo pakati ka  
misepeela mufilonganino syonse ifya  
Christian Brethren ku Germany.**

**Lothar Jung, Germany.** Married with four children. Elder in his local church. 25 years of Youth work, camps and mission. Now heading a national youth work amongst the Brethren churches.



**Jung:** Abashisusha abanabo, lelo abapepa no kubomba. Umulimo wa ntungulushi ya misepeela te kutulika ifilubo pa bantu lelo iifwile yaibikamo nokupwisha ifilubo bwino. Uku-temwa kuti kwawpewsha amafya ayengi.

**Kalembe waNatuleya: Bushe mwalihibapo ifilonganino fimo umo abakote na bana banono basansamuka no kuba ne senge umo no munankwe? Bushe pakuti bafike pali ici bacitile shani?**

**Banda:** Ee, ifyo ifi filonganino fyacita fyali bula abali mu fyupo ukulabombela pamo nabana banono. Amayanda yabo yali-ba ayaisuka naku bana banono. Icatumbukamo cakutila ilyo abana banono basangwa na mafya balishiba ukuti bali na bantu abo bengalanda nabo. Ifi filonganino fyalipela imilimo ku mise-

**Jung:** Yes, I know such examples. There, the elders have understood that young people are the future of the church. The elders support the youth leaders and back them up. They don't patronize them, but instead remain ready to act as advisors. They keep talking with the young people and encourage them to get involved in the church inside and outside of the public meetings. Elders also need to have the courage to rebuke brothers or sisters who show a moaning or criticizing attitude toward the young people. They need to make it clear that in our church we don't want to chase young people through over-critical remarks. On the other hand, younger people are not allowed to treat older brothers or sisters disrespectfully.

**Natuleya!**: Thank you very much for your most interesting and helpful answers!

peela iyo bali nokubomba mu cilonganino, ici cilenga abana banono ukubulamo ulubali no kuba iciputulwa ca mibili wakwa Yesu.

**Jung:** Ee, ninjishiba na simbi ifyakumwenako. Muli ifyo filonganino intungulushi shalyumfwikisha ukuti abana banono ebuyantansi bwa cilonganino. Bacilolo balatungilila intungulushi sha misepeela no kubacingilila. Tababatentemba lelo baba abaipekanya nga bampanda mano. Balatwalilila ukulanshanya nabana banono elyo nokubakoselesha ukuibimbamo mu cilonganino mukati na kunse mukulongana kwa cinkumbawile. Bacilolo kabilo bafwaikwa ukuba abashipa mukukalipila ba munyina ne nkashi abalandia no kusuusha abana banono. Bafwile basosa apabuta ukuti tatulefwaya ukutamfyia abana banono mumashiwi yakabosa mpuku. Ulu-bali lumbi nalo abana banono tabafwile ukusuminishiwa ukulasalula bamunyina nenkashi shabo ishikote iyo.

**Kalemba waNatuleya:** Natotela sana pa masuko yenu  
aya nsekeshia no kungafwa.

### WHAT ABOUT YOU?

What are your experiences with younger and older Christians in the church? Which problems did you observe, and how where they dealt with? Can the advice given by the two brothers work in any church in our towns and villages?

We are interested in contributions from young people and older Christians. Let us learn from each other! Write us soon, so that we can think and grow together!

### BUSHE IMWE NI SHANI?

Bushe finshi mwapitamo na bena Kristu banono na bakote mu cilonganino? Bushe mafya nshi mwamwene, kabilo yapwile shani? Bushe ubwafwilisho bwapela ba munyinefwe aba babili kuti bwabomba mu filonganino fya mu misumba ikalamba na mumishi?

Kuti twatemwa ukumfwa kuli imwe bonse abena Kristu abanono pamo nabakalamba. Natusambilishanye. Tulembeleni bwangu pakuti tutontonkanye no kukulila capamo



Drawing from Flint Mushemi, Kasama



## TALKTIME - WITH GOD!

### Inshita ya kulanshanya na Lesa

**MAY 2009**

**May 1 F**      Ukutendeka 44:18-34  
Nimu musango nshi uo Yuda imbela yakwe yacinjishiwemo ukuipashanya ku Chapita 37:26-28? Musango nshi twingafwilamo munyinefwe muli ndakai?

**May 2 Sa**      Ukutendeka 45:1-28 Yosefe amwene ukuti Lesa aalwile amafya mwipusukilo (v.5). Yesu amwene cimi cine. Musango nshi?

**May 3 Su**      Ukutendeka 46:1-34 Yakobo musango nshi ayambilemo ubwika ubupya (v.1)? Nga Lesa acitilepo shani (v.2-4)? Kuti wapela shani ubwikashi bobe ubupya kuli Lesa

**May 4 M**      Ukutendeka 47:1-12 Lesa abomfeshe Farao na Yosefe mu kulissha abang'anda yakwa Yakobo mu nshita isha shupa. Nani uyo mwingabako kalisha?

**May 5 Tu**      Ukutendeka 47:13-31 Yakobo apitile mubwikashi ubwakosa, lelo mukulekelesha ashinshimwine Lesa. Milandushi iyo mwakwata ikushinshimwipo Lesa?

**May 6 W**      Ukutendeka 48:1-22 Yakobo (Israeli) aishile ishiba Lesa palwakwe. Musango nshi alondolwelamo Lesa (v.15.16)?

**May 7 Th**      Ukutendeka 49:1-20 Musango nshi ubusesemo bwakwa Yakobo pamwana wakwe Yudah bwa fikilishiwemo? Tontonkanyeni pa Mfumu Dabidi elyo na Yesu Kristu wine.

**May 8 F**      Ukutendeka 49:21-33 Musango nshi Yosefe alecimfishamo amafya? Finshi finga twafwilisha ukucimfyia amafya?

**May 9 Sa**      Ukutendeka 50:1-26 Cinshi camikosalesha ukucilapo palubali lwakwa Yosefe muli ici Cipande? Finshi ifyo mulingile ukucita muku konka icilangililo cakwe?

**May 10 Su**      2 Ishamfumu 2:1-15 Bushe Lesa muli Eliya na Elisha? Bushe Lesa kuti asekela mubwikashi bwenu elyo na mubupyungishi bwenu bwine?

**May 11 M**      Amalumbo 1:1-2:12 Kuti mwacita shani pakubika Amalumbo 1:2 mu kucita?

**May 12 Tu**      Amalumbo 3:1-4:8 Bushe muli abasakama nangu abamwenso? Sungileni aya vesi 3+4 ku mutwe!

**May 13 W**      Amalumbo 5:1-6:10 ilyo Dabidi apepele, finshi alesubila Lesa ukucita (V.3b)? Ilyo mwapepa, Bushe naimwe mulasubilila ifintu ifikalamba ukufuma kuli Lesa?

**May 14 Th**      Amalumbo 7:1-8:9 Illo umo amicitila cimo icabipa, nina alingile ukumupingula pali ico (V.7)? Nga imwe ninshi cinshi mwalacitapo (V.7b)?

**May 15 F**      Amalumbo 9:1-20 Musango nshi mwinka sekelelamo (V.2) nangula namukwata amafya nangu muli abasakama nangu abamwenso? Fwayeni muli ili Lumbo imilandu 7 iya kusekelela pali Lesa!

**May 16 Sa**      Imilimo 1:1-11 Musango nshi kabili ni lilali ilyo Yesu akabwela pesonde? Fintu nshi ifyo mwinka cinja nga cakutila Yesu alebwela mailo???"

**May 17 Su**      Imilimo 1:12-26 Musango nshi uyo abatumwa basalilemo Matia (V21-26)? Lumbulenipo ifintu fitatu ifyo fyabafwile mukusala kwabo.

**May 18 M**      Imilimo 2:1-13 Finshi abantumwa bashimikele (V.11)? Finshi ilingililene mulanda ilyo mulanda palwa kwa Lesa?

**May 19 Tu**      Imilimo 2:14-36: Lembeni fyonse ifyo mwasanga palwa kwa Yesu! Nomba shishimunei Yesu pafyo aba!

**May 20 W**      Imilimo 2:37-47 Fintu nshi ifyo tulemona mu lukuta lwa ntansi? Fintu nshi mwinka cita pakuti icilonganino cenu cipalanikishiweko sana ku cilonganino ca ntansi?

**May 21 Th**      Imilimo 3:1-16 Uwa bulebe alombele ulupiya, lelo Lesa amupele ubumi. Bushe ico calepilibula nshi kuli ifwe, ilyo tulomba fimo kuli Lesa?

**May 22 F**      Imilimo 3:17-26 Cinshi citumbukamo mukulapila(V19b)?

**May 23 Sa**      Imilimo 4:1-12 Umuntu kuti apusuka Shani (V12)?

**May 24 Su**      Imilimo 4:13-37 Ngakuti Petelo na Yoani kuti balanda shani ifi mukupama nangula balfye abantu yawe yaye abashasambilila(V13)? Kuti wakula shani ku mupashi muli Kristu?

**May 25 M**      Imilimo 5:1-16 Lubembu nshi Ana-nia na Safira bacitile(V3:4:8)? Bushe mwalyeshapo ukweba Lesa (nangu intungulushi cilonganino) icishinka icasananamo nobuff?

**May 26 Tu**      Imilimo 5:17-42 Bushe mucleculila pamulandu wakwa Yesu? Bushe mulasekela muli ico?

**May 27 W**      Imilimo 6:1-15 Finshi tusambila pali Stefano?

**May 28 Th**      Imilimo 7:1-22 Lesa abikile Mose mu ng'anda yalupwa lumbi. Kuti mwateyanya shani abana na basungwa mu ng'anda yenu kufyo Lesa alefwaya ukucitabo ku ntansi?

**May 29 F**      Imilimo 7:23-43 Nimembu nshi abena Israele bacitile? Lumbule icintu cimo ico mwinka cita mukukana ponena muli isho memb!

**May 30 Sa**      Imilimo 7:44-60 Finshi kuba uwaisulamo no Mupashi Wamushilo kwa cintile Stefano (V55.59.60)? Fintu nshi pali ifi ifyo wingalabomfyia mubwikashi bobe?

**May 31 Su**      Imilimo 8:1-24 Simoni alefwaya ukuba ing'anda elyo nomwina Kristu Bushe Lesa alatontonkanyapa mwina Kristu ukubomfyia ifya buloshi(V.22-23)? Kuti mwalekashani ukubomfyia ifya buloshi?

**"Impanga shandi  
shilomfwa ishiwi lyandi.  
Nalishishiba, nasho  
shilankonka."**  
(Yoani 10:27)

Natukutike ishiwi lya  
kacema wesu cila bushiku!



*Seminar for Fulltime workers and Elders*

## **UKUPANGA ABASAMBI**

## **MAKING DISCIPLES**

### **AMASHIWI YANTANSHI**

Umutende no Kusenamina ififuma kuli Shifwe Lesa na Shikulu Yesu Kristu fibe naimwe bonse mwe balebelenga aka kasebo. Awe mukwai ndi pansi ndetota kuli Lesa wesi pakutila nauno mwaka alitusuminisha ukukwata ukukumana kuntu tukwata cila mwaka. Mukwai nga mwalipuswa kuli uku kulongana ninshi lekeni mwebe ifyo mwalipuswa ku mapalo yakwa Lesa. Twalipalilwe apakalamba ku ba bomfi bakwa Lesa.



Uno mwaka kwali abantu abengi ukucila mu mwaka wafumako. Ama centres ayengi yalishile, yonse ni 18. elyo fwebene twalifika kuli 90. Aba bonse babomfi bakwa Lesa bambo niba Kabila wa mbila nsuma elyo bambi nintungulushi sha filonganino.

Seminar yatendeke pa Monday 26 January ukufika pa Friday 30 January 2009. Urukumana uku kwabelele pa Samfya Bible School apo tukwatila cila mwaka.

### **UMULANDU TWAKUMANINE**

Umulandu twakumanine kwesha ukuicincisha mumulimo untu twaba nao uwa kubombela Shikulu.

Umulandu uukulu twaleolekeshapo uno mwaka kulenga abasambi. Kwali ukusopolola uyu mulandu mufiputulwa ifingi ukulingana nefyo cila kafundisha apelwe ulubali lwakulan-dapo pamo ngefi: Bamunyina ba Simon Banda inkcombe iitwafwa apakalamba kuli iyi seminar balolekeshe pa mulandu wakwampaana pakati kamusambi nakafundisha (Personal relationship). Ba Francis Chola balolenkene no mulandu wabukabilo bwa musambi umucece. Ba Peter Chomba balolenkene no mulandu wa buyo bwa busambi. Ba Levy Chibu

### **“Fya ba Yahwe, nga fya muntu nga nalileka akale”**

Kasoma balolekeshe pansiha yakubombelamo ubusambi (Approaches to Discipleship) elyo bamunyina ba Stephen Kaunda balolekeshe pamulandu wakusakamana umulimo twapelwa uwa kulenga abasambi.

Mu cungulo twalekwata ukwikalala mu mabumba ukwesha ukupituluka mu mashiwi twacisambilila.

### **SUMMARY:**

As in the years before, about 90 leaders and fulltime workers met during the last week of January on the premises of Samfya Bible School in order to enjoy God's blessings during this annual teaching seminar.

The participants came from 18 centres all over Luapula Province, including some from Chilubi and Serenje. We find it important to come regularly in order to encourage one another in the work of God. Also this seminar wakes us up if we have become complacent in our ministry, and we get challenged when we hear and learn what others are doing in their centres.

### **“Making Disciples”**

... was the theme this year. Br. S.Banda, a regular teacher at this seminar, looked at Personal relationship between an older Christian and his disciple. Br. F.Chola handled the Needs of a young disciple. Br. B.P.Chomba looked at the Goals of discipleship, while Br. L.Chibu taught Approaches to Discipleship. Br. S.Kaunda helped us on the subject of Caring for the Disciples.

We used to have this lessons in the morning. In the afternoons we met in groups for workshops on the things we learnt in the morning.

The blessings did not come from the teachings alone but also from having fellowship with the brethren because even when we were eating we would share one or two things. Also the songs were very helpful. One that we liked singing very much was: “Fya ba Yahwe, nga fya muntu nga nalileka akale” meaning; “These things (we work on) are for God; if they were for a man, I would have stopped a long time ago.” This reminded many of the things they have passed through. When they looked at some ups and downs, its true many would have stopped their ministry for the Lord. However, many have continued because they look to the owner of the work who is God himself.

### **LAUNCHING THE NEW MAGAZINE**

There was the launching of the “Natuleya!” Magazine on Tuesday evening. Twenty copies were given to some in the afternoon so that they could come and tell others what they have found about this magazine.

Those that read it testified that the magazine was worth and praised God that CMMI at last have a magazine of their own.

Mr. S.Banda was happy that after a long time when he has been cautioning people against books and magazines that are not good like the Awake of the Jehovah's Witnesses, his labor may not be in vain now that there is a magazine he would point to. He said if you advice people not to do something, you need to show them something better.

We should feel encouraged to buy this magazine. The Editor Br. Marco Vedder explained that if many people will be buying it, then they will be able to produce many and this will lead to the price being reduced.

Ukupalwa kwesu takwali fye mu masambilisho yeka yeka ala na mwisenge naba bwananyina pantu lyonse ilyo tulelya ninshi tulelandapo nefibuswa twamone nafyo akale.

Ukwisa kunyimbo awe mukwai caisha no mwana. Lekeni mushimikileko ulwimbo lwaishileba pamulu. Ulu lwimbo lwaletelwe na munyina Ficita Lesa Chitika. Munyina nga aim alepundafye ati amapi amapi ekutatula ati nokuti: "Fyaba Yahwe nga fyamuntu nga nalileka akale" - awe mukwai nangu umuntu alefwaya ukushipula kwima. Ulu lwimbo lwalepela ubunte kuli fwebengi mufintu twapitamo nokusanga ifyo cine nga fyamuntu nga kale twaleka ukubomba umulimo wakwa Lesa. Lelo tulanguluka pakulolesha ku mwine wa mulimo ati awe natushipikishe.

## UKUCITA LAUNCH MAGAZINE

Cimbi icacitike kuli uku kulongana cakutila kwali ukucita launch "Natuleya!" magazine pabushiku bwapali Cibili. Aba mukabungwe kaletungilila iyi magazine bapeleko abantu 20 ukubelenga pakuti bengesa pelako ubunte bwa fyo balemona magazine. Awe mukwai kwali ama bunte ayakutasha Lesa pakuti naifwe nomba ba CMML twaikwatila magazine yesu .

Ba S. Banda mukulandapo babalile ukulondolola ifyo batwafwa ukukana belesha ukubelenga impungu sha banesu bante. Elyo batile ukulesha abantu ilyo tamubapekanishishe fimbri filwafye eco batile apo nomba kwaba ili shuko namukutwafwa ukufuma mukubelenga impungu nayambi ama buku yabipa kuti kwaba mumutande pantu natukwata ifya kubelenga.

Mpeleniko insambu sha kumukoselesha ukushita iyi magazine. Ba Editor ba munyina ba Vedder balondolele ifyo nga cakutila abantu abengi balashita iyi magazine, ninshi kuti kuleba ukupekanya ayengi sana; neci cikalenga ukubwesha no mutengo wakushitilopo iyi magazine. Kanshi natucincile ukulashita cilanshita ilyo yafuma. Mukwai pambi tamwishihe iyi magazine yakulalembwa panuma ya myeshi ibili. Mu bwipi kutila mu mwaka twakulakwatamo ama magazine mutanda.

## AMA CHALLENGES

Nakabila ukulekesha no mulandu abana bakwa Lesa batontonkenyepo palwa kwafwa incende tukumaninapo Samfy Bible School. Kwali ukumona pabwafya bwa fimbusu ifyo taciweme ukukwata ifimbusu fya kubomfyia amenshi ilyo amenshi taya sangwa cila nshita. Kanshi abana bakwa Lesa batontonkenye ukumona inshila bengafwilamo.

Panuma yakupelulushanya ukwingi twafikile mukutila tufwile tukabikeko ifimbusu ifyo beta ati VIP. Mukubomba pali uyu mulandu twatile cila centre iyahishile nabo bonse abakomfwako pali uyu mulandu bakasangwileko cement yakubomfyia. Cila centre kushita pocket ya cement imo. Nga kutali mwikala kuti mwatuma indalamu nangu mwaleta kuli ba Mirriam

Nkandu abasangwa mu Bookshop yapa Samfy Bible School nangu mwatuma kuli ba Principal.

Twakwete inkcombe shimo ishaipele palwabo ukushita cement. Ba munyinfwe na bankashi bamo batilefye bankashita beka. Ba Njeleka centre mukulanga ukufina kwa mulandu bapeleko K50,000 palya pene.

Lipepo Iyesu ifyo ifimbusu uyu mwaka tutakwata ifya kubomfyia nangu takuli amenshi.

## UKUSONDWELELA

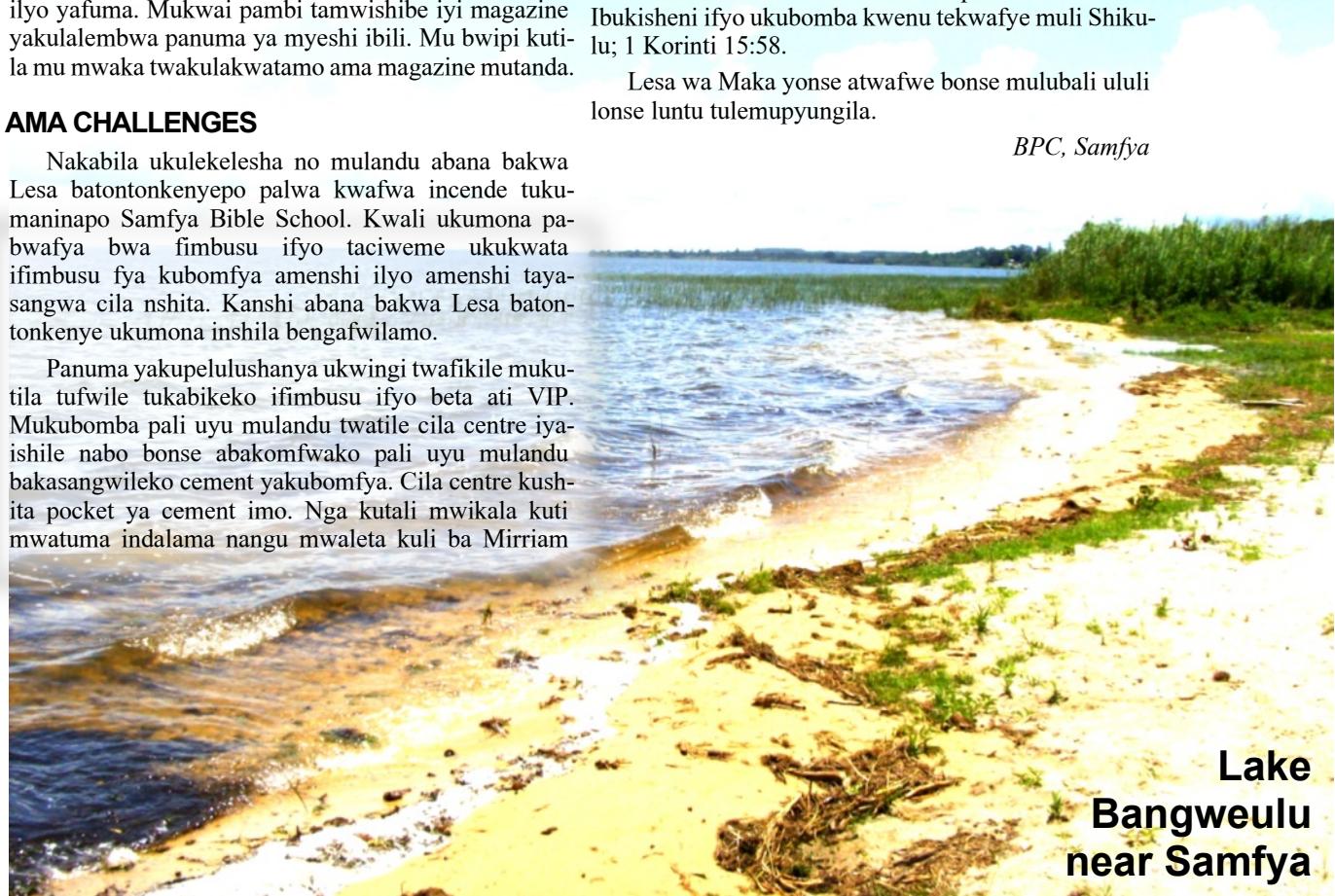
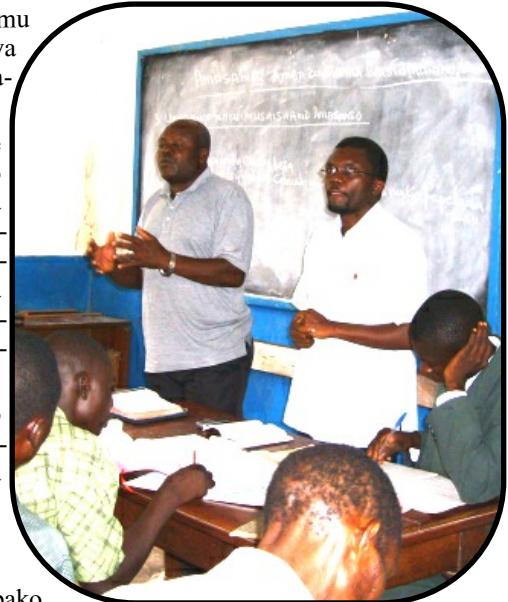
Seminar iyi ukubako nimwe ukwisa no kwisa isanshamo mumilimo yonse. Namwebashaishile uno mwaka namulalika ukwisa muli uyu uleisa. Mwilalaba mulungu wakulekelesha uwa mu January cila mwaka ninshi awe tulepalwa. Namwe bonse mwebaletuma amalamya nokulanga ukuba bonse capamo tulemutotela apakalamba.

Ukutasha kwesu kuti kwaba ukwafye nga nalabako abatwafwishesha ku ndalamu. Na kabilu kuli ba Samfy Bible School awe teti tupende ifintu ifingi ifyo mutukutamo. Lekeni Ipalo lya mwine lingalaba naimwe mulimmo onse unto mulebomba. Noyu wine mwaka tuli beni benu mukwai mwitendwa mumulimo mwapelwa.

Mukulekesha tulefwaya ukumutotela mwe basha banandi muli Shikulu pamulandu wakupimpa kwenu nokufwaya ukupyungila Lesa cila nshita. Twalilieni ukubomba nokuba no mukosha mpaka akasuke esa. Ibukisheni ifyo ukubomba kwenu tekwafye muli Shikulu; 1 Korinti 15:58.

Lesa wa Maka yonse awafwe bonse mulubali ululi lonse luntu tulemupyungila.

BPC, Samfy



**"NATULEYA! - Let's go!"**

## KASEBO KA BUYANTANSHI

"Ukushaba kupanda amano amapange yafulunganiwa; lelo ukuli abapanda amano abengi amapange yaleminina." (Amapinda 15:22)

Papita imyaka amakumi yatatu apo Solomomi na bambi balembele amano yabo. Lelo aya mano kuti yatwafwa na muli shino nshiku, maka maka ilyo ibumba lya bena Kristu nga ifwe, fwebashalembapo magazine kale, tulef- waya ukutendeka nkufikilisha uyu mulimo mu calo cesa ica Zambia.

Eico tuli ne nsansa sana pafyo ba munyine-fwe ba Mark Davies batupandileko amano nokutunkansha ilyo basambilishe pa kulongana kwa ntansi ukwabakelula mu mweshi wa March ku Luanshya (moneni akasebo pesamba 29). Elyo kibili twapokelele amasambiliyo ayatantikwa ukufuma ku kabung-we ka "Magazine Training International" aka ekabungwe akabomba umulimo wakukansha abo bonse abalefwaya ukutendeka magazine ya bena Kristu ukuli konse pano isonde. Nakibili tuletotela abena Kristu muno Zambia abatupandako amano mufyo batulembela.

Ilyo kwali ukulongana kwakusa-bankanya umulino wa magazine ku Samfyu ukwasangilwe abakalamba mu nkuta naba kapyunga nalimo 100 (moneni akasebo pesamba 26) nabo balandile pafyo twingatwala umulimo uyu pantanshi. Umwiminishi wesu ku Copperbelt alelanshanya nentungulushi sha filonganino mu matauni yonse kulya. Uyu mweshi uleisa tuli nokutandalila icitungu ca Luapula pakuti tukalanshanye nentungulushi umusango wa kushitisha nokusalanganya ama magazine. Uku kulanshanya kulecitika namu Northern Province.

Abakwata ishuko lyakubomfyu ama computer kuti bamona ifi fintu pakeyala kesu (address) [www.natuleya.com](http://www.natuleya.com). Abo bonse abengafwaya ukubelenga magazine yesu konse uko bali pano isonde kuti babomfyu ii website elyo kibili mu nshiku ishileisa nafimbi ifyakubelenga fikalasangwa pali ii website.

Eico mukwai abo bonse abaletontonkanya pali fimo nangu abalemona ifintu fimo ifingatwafwa ukuwamya uyu mulimo kuti batulembela ifyo baletontonkanya. Elyo ukucila fyonse bonse natupepe ukuti Lesa umwine uwacila bonse ukupanda amano akapele amano necikoseleshi kuli bonse abaibimba muli uyu mulimo. "Nga Yehoba takülide yanda, ninshi abakülako bacucutika apa fye." (Amalumbo 127:1a)

The Editor

### MUKWAI TUPEPELENKO!

- Pakupekanya ama magazine yakuntansi.
- Pali bakalemba nabakwilula.
- Kalembe mukalamba (editor) elyo nakabungwe ka bampandamanu.
- Palupiya ululekabilwa muli uyu mulimo.
- Abakalashitisha ama magazine
- Pakusanga inshila iisuma mukushitisha ama magazine
- Intungulushi ishiletungilila umulimo mufilonganino fyabo.
- Ukuti Lesa umwine engalakuula ulukuta ukupitila muli uyu mulimo.

**"NATULEYA! - Let's go!"**

## PROGRESS REPORT

"Plans fail for lack of counsel, but with many advisers they succeed." (Proverbs 15:22)

This was already true 3000 years ago, when Salomon and others wrote down their wisdom. And this is still true, especially when a group of Christians, like us, who have never published a magazine before want to establish such a big work in a vast country like Zambia.



So we are glad to have received good advice and training from our brother Mark Davies (formerly in Zambia, now UK), who facilitated our first workshop for translators last month in Luanshya. (See the report next page.) Then we received excellent manuals and courses from "Magazine Training International", a Christian organisation that specialised in training all over the world those who want to start new Christian magazines. And also a few brothers from within Zambia have written us some good advice, for which we are grateful.

During the launch of the magazine in Samfyu in the presence of about 100 Full time workers and Elders (see report on page 26), we received more feedback that helped us to shape this work in a helpful way. Our representative on the Copperbelt is consulting with leaders in all the towns. Next month we will have a tour through Luapula province in order to meet with church leaders there and establish the distribution and sales system. The same is happening in Northern Province.

Those who have access to an Internet Cafe should check on our new website [www.natuleya.com](http://www.natuleya.com). Through this channel everyone around the world can read our magazine, and as time goes by more additional material will be found there.

So, if anyone has some interesting ideas or some observations that could help us to improve this work, please write us a note. And above all, please pray with us that God, the mightiest Adviser in the universe, will give wisdom and motivation to everyone who is involved in this new work. "Unless the LORD builds the house, its builders labour in vain." (Ps 127:1a)

The Editor

### PLEASE PRAY!

- For the planning of the next issues
- For Authors and Translators
- For the Editor and the Advisory Team
- For the necessary funds
- For the Sales Agents
- For good decisions in the establishing of the sales system
- For leaders who support the work in their local churches
- That God can do His work of building up the Body of Christ through this magazine.

## WORKSHOP FOR TRANSLATORS

### UBUSHIKU BWA KUKANSIWA BWA BAKWILULA

The Translator's workshop, that was organized by Br.Obed Mwape / Luanshya and Br. Marco Vedder / Kasama to support the activities of the "Natuleya!" magazine, was a step ahead for the implementation of this new work.

The workshop was held at a quiet site on the outskirts of Masaiti District South of Luanshya. Held on Saturday, March the 14th, it was attended by 10 participants from Luapula, Northern and Copperbelt.

Despite the workshop being a one day event, we learned a number of key issues to consider for the continuity of the project. Some of these were:

1. The translator's awareness of the recipients or readers of the magazine.
2. The role and qualities of a good translator
3. The challenge of the Bemba orthography.
4. The need for research on some issues.

These were topics that we saw being very cardinal in this work of the "NATULEYA!" magazine.

RC, Songa

Ukulongana kwa bakwilula mu cibemba na mu cingeleshi mu mulimo wa "NATULEYA!" magazini, ukwapekanishiwe na ba Obed Mwape / Luanshya pamo na ba Marco Vedder / Kasama kwalifye bwino.

Uku kulongana kwabelele pa ncende apasuma apatalala tondolo kunse ye tauni lya Masaiti ilyabelwa ku kapinda ka kulyo ake tauni lya Luanshya.

Uku kulongana kwaliko pa bushiku bwa 14 March 2009 elyo kabili kwasangilwe abantu ikumi limo (10). Aba bantu bafumine mu fitungu fitatu muno Zambia: Luapula, Northern elyo na ku mikoti.

Nanguline uku kulongana kwalifye kwa bushiku bumo, twasambili ifintu ifinono ifikankala ifyakutwafwa mu mulimo wa "NATULEYA!" magazini. Fimo pali ifi fintu nifi:

1. Ukwishiba abo abakalabelenga uyu magazini.
2. Umulimo ne mibebe fya bakwilula.
3. Ukwishiba umusango twakulalembelamo icibemba
4. Ukubomba umulimo wakufwailisha pa milandu imo-imo iikumine uyu mulimo.

Ifi efintu ifyo namwene ukuba ifikankala muli uyu mulimo wa "NATULEYA!" magazini.

RC, Songa



Whoever gives  
heed to instruction  
prospers, and blessed is  
he who trusts in the LORD.  
The wise in heart are called  
discerning, and pleasant  
words promote instruc-  
tion.  
Ps 16:20f

Uwangwe cebo  
ca kwa Lesa akasango  
busuma, no utetekela  
Yehoba alipaalwa.  
Uwa mutima wa mano etwo  
wa mucetekanya, no kulowa  
kwa fya mu milomo ku-  
lundako ukukolopeka.  
Amapinda 16:20f

# PAN-AFRICAN BRETHREN CONFERENCE ON MISSIONS

9-15 August 2009 – Kabwe Christian Centre, Zambia

*Motto: Toward a Life of Integrity*

Panuma yakulongana ukukalamba ukwabelele ku calo ca South Africa mu 2004, intungulushi ukufuma mufilonganino fya Christian Brethren (CML) ukufuma mu fyalo ifyalekana lekana muno Africa shikalongana mu no Zambia mu mweshi wa August.

Tukesha ukusambilishanya elyo nokumona ifyo twingafwana mu nshiku shakuntanshi.

Abalingile ukusangwa kuli uku kulongana ni abo abaibimba mu milimo yakwa Shikulu iyalekana lekana nali-mo mucitungu (Province) umo bekala nangu abo abapyunga mu ncende ishalekana lekana muno Zambia. Aba bantu bafwile ukuba abaishiba bwino bwino ukulanshanya mu lulimi lwa Cingeleshi. Moneni ubulondoloshi pesamba mu Cingeleshi.

Eico mukwai bonse natupepelepo pali ukukulongana ukukankala pakuti Lesa umwine engatulenga ukwishiya ifyo twingacimfyia amafya ayakosa ayalekana – lekana ayo tulepitamo, mu musango uwakucindikilamo Lesa.

## Some of the Challenges We Face in Africa Today:

- How do our Christian Brethren assemblies respond to the current problems facing the church in Africa?
- Africa is becoming a source for the next generation of missionaries how do we prepare for this?
- What sort of missionaries and help does Africa want from the West?
- How well are we ministering the Gospel in a post-modern world?
- What changes have we made in a truly post-colonial Africa?
- How do we balance the need for establishing African identity, and dignity with our identity in Christ Jesus?
- What is our response the challenges of HIV/AIDS and its impact on our communities?
- Traditional ways of life have broken down, what have we replaced them with?
- Is the misuse of power and wealth just a secular phenomenon, or have we failed as a church to deal with these issues?

## What is the Aim of the Conference?

- A meeting of workers and key leaders from assemblies and assembly work throughout Africa to discuss issues of common interest and concern.
- Learn from what others have experienced (a problem in one country may have already been solved in another), so we can benefit from each other's experiences.
- To help each country develop a better international perspective on God's work in Africa & beyond.
- Raise an awareness of world missions. Learn what each country has already done in preparing people for cross-cultural missions and sending missionaries from within Africa.
- To build fellowship with our brothers and sisters from other parts of the continent
- that some good networking relationships can develop within Africa.
- Develop greater unity through understanding the diversity of the Christian Brethren movement in Africa
- Become aware of needs in neighbouring countries that we may be able to meet from our own resources, especially to learn to use our richest resource here in Africa in the Lord's work: Christian people!
- An opportunity to build ourselves up in the Word of God.

## Proposed Conference Programme

1. Integrity in the role of the local church in Missions
  - a) Mobilization (Envisioning)
  - b) Mobilization (Resources, Partnership)
  - c) Implementation.
2. Integrity in Family Life
  - a) Responsibilities and roles
  - b) Balance of Family and Ministry
3. Integrity in Ministry
  - a) Motivation for ministry
  - b) Handling resources
4. Integrity in Relationships
  - a) Team work
  - b) Sexuality
  - c) Inter-ministry unity
5. Integrity in Culture
  - a) Traditional Culture
  - b) Contemporary Culture
  - c) "Christian" Culture

More information and application forms can be obtained from

Kelvin Samwata, Box 11228, Chingola  
Tel: 02-313357 Email: sgmzam@zamnet.zm  
or

Felix Muchimba, Box 73087, Ndola  
Tel: 02-671024 Email: glozambia@gmail.com

And  
whatever you do,  
whether in word or  
deed, do it all in the  
name of the Lord  
Jesus, giving thanks  
to God the Father  
through him.

Colossians 3:17

(Ifyakonkapo ukufuma pebula 2)

"Niwe nani? Bushe finshi ulefwaya? Finshi ulecita muno?"

Uyu muntu aiminine fye uwa buseko no kutila, "Ca cine mulumendo taumpokelele bwino mu njanda mu mobe".

Panuma ya kulolekesha uyu mwensi, Yohane alifililwe ukumwisha. Alifwele bwino, ali uwacindama no kumoneka kwati ni mfumu.

Uyu muntu aibukishe Yohane ukuti, "Bushe tawacilafwaya ukulanshanya na ine mu kwipushanya?"

"Ukulanshanya na iwe?"

"Ee, pali munonko, Paulo."

Yohane aliketwe nomwenso icakuti no mushishi ku mutwe wakwe waenda.

Mu kulanda kwa kubulubusa Yohane atile, "I ... Iwe, bushe niwe Ciwa?"

Umuntu alisumine no kutila, "Bushe nga cakuti te ine Ciwa, kuti naishiba shani ati ulefwaya ukulanshanya nankwe mu kwipushanya?"

Yohane takwete cakwasuka. E calenga aikele fye tondolo.

Elyo umuntu akonkenyepo ukulanda, "Umfwa, mulumendo, takwatala akuba umuntu umbi uwalandapo pa kufwaisha ukulanshanya na ine. Na kucila ine ndafwaisha ukukutandalila; e ico ninjisa."

Yohane aletutuma no kulanguluka pali uyu muntu, ne fyo aingile mu njanda umwakomwa na fintu aishibe pamulandu wa kulanshanya. Lelo tasangile umwakutwala amalangulushi yakwe.

Umuntu atile, "Bushe ulensuminisha ukwikalako?"

"Ee, ikalako."

Efyo umuntu aikeleko pa cipuna icali mu mfimfi no kwipusha ico Yohane alefwaya ukwisha.

Mu mwenso Yohane abulile citabo ne cilembelo pakuti batendeke ukulanshanya.

Yohane atendeke ngefi: "Ilelo mu cungulo umukalamba wandi, Paulo Sembe atile niwe wamutunkile ukuti acite ubucende. Uletipo shani?"

Ciwa atile, "Wilamfyenga."

"Ukukufyenga shani? Kibili walimutunka!"

Ciwa alipampwike, "Nalimutunka? Bushe efyo akwebele?"

"Ee, umwine Paulo, atile, 'Ciwa e wantukile fye ukufuma ku cine, elyo ifya kubembuka fyaponenemo fye'."

Yohane alipapile kibili aipwishe ukuti Ciwa alondolole ukucilapo.

Panuma ya kwikala bwino mu cipuna, Ciwa atile, Ca cine mulumendo, leka nkushimikile ukufuma ku kutendeka. Munonko alensakamika ico ali umusuma mu kushimikila no kusambilisha Icebo cakwa

Lesa. Lyonse ilyo abantu balemutasha, alebweseha matotelo kuli Lesa. Bushe tefyo alecita?"

"Ca cine, efyo alecita."

Elyo Ciwa akonkenyepo ukutila, "Myaka ya kubalilapo atwalilile ukusosa ifi fine mpaka asukile atendwa. Nelyo aishibe ukuti ena alekabila Lesa; atendeke ukumona kwati Lesa e walekabila ena. E ico natendeke ukukonka fyonse ifyo alecita. Nalishibe ukuti nelyo alebomba Lesa bwino pamo no kuwisha ubufumu bwandi, kukaba Abena Kristu abengi abakawila pamo nankwe."

Yohane acilingenye ukutila, "Bushe kanshi walishibe ukuti akabembuka?"

Umuntu atile, "Ee, nalishibe, pantu, "Amatutumuko yatangililo kufunaulwa, no kutuma kwa mutima kutangililo kuipununa" (Amapinda 16:18)

Elyo umuntu atwalilile ukutila, "Inshi-ta yandi yafikile ilintu Nathan Kyabo afuniike ukulu."

"Ilintu Nathana afuniike ukulu! Bushe fyaikatana shani?"

Umuntu asekele fye no kutila, "Nathan aleenda pamo na Paulo pa kubila. Kibili bali no kwendela pamo pa kuya ku lubatisho ku Mwalo; lelo Nathan afuniike ninshi kwashela nshiku shibili. Ifunde lyai longanino lyalilesa kabilia wa Mbila Nsuma ukuya eka; kano bali babili babili. Te ifyo fine?"

Yohane asuminishe ukuti, "Ni fyo fine; ne li funde lyatendekele palya Shikulu Yesu atumine abasambi bakwe babili babili." (Luka 10:1)

Umuntu atwalilile ukutila, "Bushe tauleibukisha ifyo bawiso baitile badikone no kulanshanya nabo pali ubu bulendo? Bakabila wa Mbila Nsuma bonse bali ne milimo yabo imbi ukutali. Panuma yakuti uwakwenda na Paulo tamoneke, casuminishi ukuti ubu bulendo bwiminine. Bushe tauleibukisha ukupatikisha kwakwa Paulo?"

Yohane ayankwile ati, "Ndeibukisha! Paulo alifililwe pantu alefwaisho kuya ico aishibe ukuti ifintu fyonse fyali no kuteyanishiwa kibili kuli abantu abengi abali no kuya ku Mwalo. Ne cacilile fyonse, aishibe ukuti Lesa kuti amwafwa ukubomba eka."

Umuntu atile, "Ni fyo fine, mulumendo, elyo Paulo asosele mu kuwaminisha no kupatikisha badikone ukumusuminisha ukuya eka, nelyo bawiso tabalefwaya."

Yohane aipwishe umuntu ati, "Bushe mufyalandile Paulo tamwali cishinka?"

Umuntu aaswike ati, "Ifishinka emo fyali. Abantu ku Mwalo balipekenye ifintu fyonse, kibili kwali na bantu abengi abalepekanya ukuya ku Mwalo. Kibili ca cishinka ukuti Lesa kuti ayafwa Paulo

ukubomba eka nga cakuti Lesa ewasuminishe bulya bulendo."

Yohane asondolwele ukutila, "Nga cakuti Lesa ewasuminishe bulya bulendo, tefyo?"

"Ni fyo fine; lelo Paulo taipwishe Lesa pali ubu bulendo."

Yohane acilingenye ati, "Ine alinjebelle ukuti alipepelepo kuli Lesa!"

Umuntu asekele fye elyo atwalilile ukulondolola, "Ee Paulo alipepele; lelo mu kupepa kwakwe alekabila ukuti abantu bambi bamone ukuti ena alingile ukuya. Paulo talemona ukuti umulimo wa lubatisho kuti wabombeka bwino nga taliko. Tamwene ukuti nelyo taliko, baShimapepo ba ku Mwalo kuti babomba imilimo yonse bwino bwino. Talesumina ukuti ilingi line Lesa alabomfyia abantu mu kunkonka na mafunde ayaaimikwa pa filanganino. Icalewaikwa kuli Paulo, kwipusha Lesa ukumusuminisha nga kuya ku Mwalo nelyo iyo. Nga cakuti Lesa alisuminishe Paulo ukuya eka, Lesa Umwine nga alisokolola kuli badikone. Muli iyi nshila Paulo nga alisuminishiwe ukuya eka mu bufwayo bwakwa Lesa. Ine nga nshakwetepo na maka. Lelo Paulo aile ku Mwalo mu kuitemenwa, mu kuimona ukucenjela na bumushilo ukucila bonse. Pamulandwa wa matontonkanyo aya Paulo akwete, ine nali ne nsansa ico efyo mfwaya umuntu ukuba."



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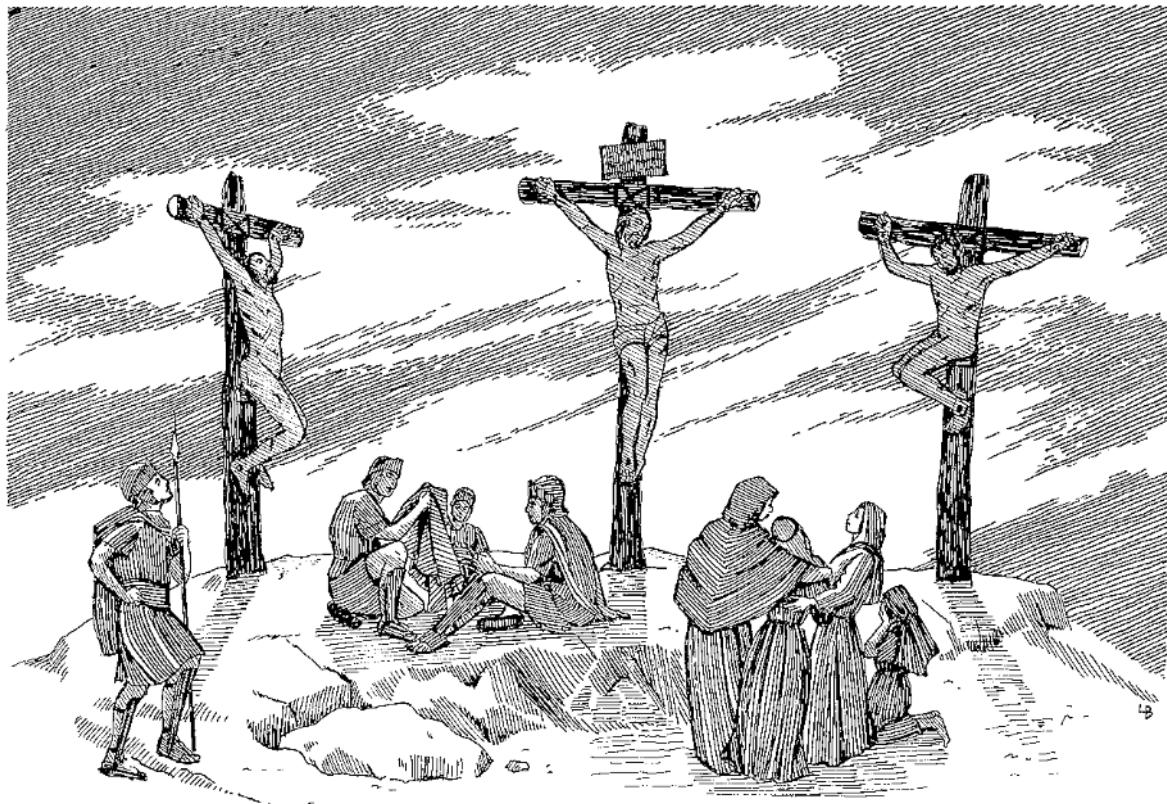
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## **MONENI IFYO NAKUCITIILE! - CINSHI MULENCITILA INE? THAT'S WHAT I DID FOR YOU! - WHAT DO YOU DO FOR ME?**



**"Ndemweba icine cine ukuti lyonse ilyo mwakumbuswike munyinane  
umo, nangu engacepa shani, ninshi nine wine mwakumbuswike."**

**Mateo 25:40**

**"I tell you the truth, whatever you did for one of the least of these  
brothers of mine, you did for me."**

**Matthew 25:40**