



STOP AND PLANT

Celebrating 31 years of Brethren In Christ Church UK

"... I will build my Church..."

July 2011

Brethren in Christ Church United Kingdom



Introduction	2
How Forest Gate BIC started	4
The First Pastor arrives February 1980	14
Reflection: BICCUK in the last thirty-one years	16
Ministry: An Attitude	18
The Vision of Ploughshares International	20
Developing a Church with a Mission and a God driven vision	21
Our God and Our Praise	25
A brief history of Manchester Brethren In Christ Church	26
BICCUK: The Theological basis of the Lord's Supper and feet-washing	28
Submit to one another out of reverence for Christ	28
Gap Standers	29
Brethren in Christ Church-UK (BICCUK)	30
The Imagery of Athletics to our faith	31
Kids Corner - Word search competition	33



First service of Forest Gate congregation 6 April 1980 at London Mennonite Centre



The Book family who shepherded the Forest Gate congregation in the early 1980s whilst the Moyos were studying in the USA



Pastor Elias Moyo and Mrs Moyo

The history of BICCUK is not an exhaustive one, but a simple narration of what happened. Though not all names appear here, it must be appreciated that many contributed to the inception of this ministry. The BICCUK would like to express their appreciation to the North American and African Churches who spearheaded the vision that led to the establishment of the BICCUK ministry. This done initially by assigning Dr Kenneth Hoover, in 1979 for a three month feasibility study for the BIC to determine whether it was necessary to launch such a ministry as a denomination.

The feasibility study was in response to a London Macedonian call from BIC members resident in England. One of them being Auntie Ivy Nkala, challenged the denomination when she said, “time was up that they (North America and African Church) needed to stop flying over England to Africa or to the USA, but that they stopped and planted in the UK as the UK needs God”



Auntie Ivy Nkala

This year, 2011 as we celebrate 31 years of this ministry, we are delighted that in His providence, Brethren In Christ Church United Kingdom, is afforded the opportunity to sustain the proclamation of the gospel by fostering partnerships with all six BICCUK congregations namely: Forest Gate BIC, Basildon BIC, South-End BIC, West Midlands BIC, Leeds BIC and Manchester BIC. And we continue to plant new congregations as the Lord leads.

In her article (Why I am a member of the BIC Historical Society) Audrey Brubaker highlights the importance, of written articles, for they “.... givea greater understanding and appreciation for ...past and a clearer perspective for...future”, In our context as BIC we echo those words and do believe that we have the past and we need to strategise for the future. The booklet therefore stands to tell a brief history of BICCUK and to set out BICCUK vision for the future. BICCUK is committed to further plant responsible, reproducing

congregations and responsible reproducing leaders for the 21st century Church of Christ. All of the attendees during these celebrations are witnesses to the prayer wishes of the BICCUK.

Like any other denomination, we would like to be a “Great Commission denomination” We will have achieved our goal when the three basic denominational aims would have been achieved: 1.devolp leaders, 2.nurture them in Christ and 3. send them out for Christ.

Thank you all, especially to those who have laboured to see the formation of all these Churches and your zeal of wanting to continue as BICs.

Happy 31st Anniversary Celebrations BICCUK
Shalom

Elias Moyo, Gen Director of the BICCUK denomination.

How Forest Gate BIC started

By BICCUK reporter

The early 1980s, BIC mission outreach to London, England, is not intended as a critical and exhaustive history but a careful, simple explanation of how the work came into being, its growth, concerns, struggles, vision and future projections. Many people have contributed to the establishment of this Mission, by their presence, moral support, prayer, financially, by participation and others by their administrative leadership skills.

Brethren in Christ (BIC) Theological roots

The BIC came into existence over two hundred years ago in the United States. The BIC have a unique combination of emphases. They teach the importance of the life of holiness; possessing a Christ-like character, which is traced historically to the Wesleyan revivals in England in the late 1700s. They also stress the need for Christians to function in a close community and living the life of peace, which is rooted in Anabaptists movement in Reformation times.

In Africa, Brethren in Christ Missions were initially founded in Zimbabwe, then Rhodesia in 1898 by five American missionaries. Seven years later, a ministry to Zambia was also established from Zimbabwe by a team of Missionaries, with two Zimbabwean helpers.

As the ministry grew in Africa, the ministry focused on three specific areas: Spiritual, Education and Medical needs. In the late 70s the political conflict in Zimbabwe erupted which ushered the war footage in the country. The war in Zimbabwe (then Rhodesia) contributed to both the number of Zimbabweans fleeing Zimbabwe for London. As individuals left the country for London it became a concern for the BIC denomination that such members were met with spiritual food. Coincidentally, a Macedonian call, from some of the relocated members was received "...come and help, London needs Christ". It was also evident to the London BICs residents that those going to Africa or USA passed-over London, hence the statement "Stop and Plant" request. The call resulted in BICs communities in North America, Zambia and Zimbabwe jointly responding to the Macedonia call of their day. The response was also accelerated by BICWM task force on new mission fields which met in 1976 October to discuss the issues relating to new opportunities for missions. Initially the London outreach was more of 'a holding-up operation' that is, a ministry to the BIC people who were already living in London.

Dr Kenneth B. Hoover's three months in London

An initial response was in a form of consultation with the London group. It was finally agreed that a researcher be sent to London to conduct a ministry feasibility study. The outreach to London was greeted by expressions of concern by BIC students, who accused the denomination "that in the past the Church ministered only to the selected needs and failed to be holistic in its approach". To carry out God's purpose for the church effectively, BIC churches sought God's guidance in setting forth a plan of action on how they would fulfil the vision. In 1979, Kenneth B Hoover under the administration of the late Dr Roy Sider, the then overseas secretary of BIC World Missions -was assigned to do research in London.

In February 1979, Dr Hoover arrived in London with his conviction that Christians must join hands as a witness of the Kingdom wherever they are. He contacted many Christian organisations and people from different cultures who were already ministering to the souls in London. His arrival was greeted by some students with echoes of anxiety and joys especially those from the Brethren in Christ in Zimbabwe and Zambia, because the students thought his arrival would alleviate their financial problems they were experiencing. Unfortunately, the BIC with their limited resources could not scratch the students where they were itching. This was evidenced by a letter from Roy Sider to Elias Moyo stating that

"The BIC is interested in the welfare of all who contact the Ministry for any purposes whatsoever ...but regret that the BIC in London is unable to provide financial help".

Roy's response made some students feel let down and even began say "the Church did not care" and went on alleging that "... the church emphasised evangelism and neglected meeting people's needs, and the church is still missing the point entirely." Some spoke of the missionaries as coming in the vanguard of the colonialists in Africa and considering the African as sub-human beings, asking the Africans to work for a pittance. They also raised the question why BICC has never really taken a stand against the oppression caused by colonialists, and why the Church had been silent all these years. They went on to charge the church on what they perceived as the Church blessing a war when pert rated by whites but condemned it on the black majority.

One man referred to missionaries who went to Africa that they saw black people as pagans and forced them to change their lifestyle. The above statements are an illustration of how some people in London perceived the Church's attitude especially in their homeland. It also does illustrate the fact that the felt quite strongly that the Church whether intentional or unintentional did not address the needs of the people.

The group asked whether the "BWM sent missionaries as approved by them or by both the host and the sending country". Who are approved the continuation of missionaries on field was another concern. There were those who perceived the above as minor issues because BIC Zimbabwe had already been granted its autonomy that is a self governing.

In spite of all concerns above, there was a positive attitude that a ministry to London was needed. It was these views that shaped the approach of the BICCUK ministry. And the above comments generated ideas from which the untiring Dr Hoover formed his opinion and recommendations. When he went back to the United States in April of 1979, he made recommendations that the London ministry was a priority and that a full time Pastoral consultant was a necessity. On 13-14 April 1979, the BIC Board for World Missions USA met and adopted the proposal in consultation with the BIC communities in Zimbabwe and Zambia, who also adopted the proposal.

The inception of the BIC International Fellowship UK in East London

On February 24, 1980, the Elias Moyo family arrived in the UK to pioneer the ministry. The most painful experience of the Moyos was that, there was no accommodation for them. Since they were already in the UK, their last resort was a Hotel. They lived in three different hotels (Lancaster Hotel-West London, Chesham Place Sloane Sq and Westbourne Hotel-central London) before they got proper accommodation. The problem of accommodation caused a serious stress to them. I had to ask the question, 'Did God separate us from our people so that

we die in London?' says Rev Moyo. To his amazement, a small voice continued to give them the thought that it is an obedient servant who believes, and it takes belief to be an obedient servant. Their first ministry started from Lancaster Gate Hotel before they were settled at 22 Russell Road, Buckhurst Hill, and Essex, where they lived for six months and continued conduction prayer meetings with individual families as they visited in their homes.

On April 6 1980, at 2.30 p.m., the first Forest Gate BIC worship service was conducted at the London Mennonite Centre, 14 Shepherds Hill N6. After introductions, the newly posted Pastor gave greetings with three points: "If the London ministry is to succeed:

1. Each member must be committed to Christ.
2. Each member must be committed to people who are God's creations
3. Each member must be committed to the great commission".

In attendance on that day were Dr and Mrs Henry Ginder of USA. Rev Ginder gave a very forceful Easter message and encouraged participation in the ministry by everyone present. Twenty people attended the service.

In that same year, Curtis Book and his family arrived to replace Rev Moyo who was to relocate in the USA for further studies at Fuller Theological Seminary and Asuza Pacific University in the United States. The Moyos thanked the Lord for allowing them to share in fellowship with the Books. In the two weeks, both couples got to know each other since it was their first time to meet as missionaries, although Elias knew Curtis from Zimbabwe as a MK (Missionary Kid)

Structural setting

The Moyos with the arrival of the Curtis Book family began at a local level to set strategies for ministry. That same year, the BIC churches in Zambia, Zimbabwe, North America and the London support group formed an Executive Council, which became the decision making body. Since this was a four partner ministry, each supporting country had a representative. North America was represented by Roy Sider, elected Secretary; Zimbabwe was represented by Bishop Stephen Ndlovu, elected Chairman; Zambia was represented by Bishop William Silungwe; and London was represented by Mr Edgar Moyo and the London staff members, Assistant Warden Curtis Book and Elias Moyo who was the Warden. After the formation of the Forest Gate Brethren in Christ both titles, Warden and International BIC, Ministries, were change to Pastor and Forest Gate BIC respectively. The above formed the Administrative Executive Committee which met once a year, and the officers selected at the session were to hold office for one "year, subject to review each year.



Administrative Executive Committee (from left to right) Elias Moyo, Edgar Moyo, Roy Sider, Curtis Book, Bishop William Silungwe, Bishop Stephen Ndlovu

The first Executive meeting was held on the sixth of June .1980. At the conclusion of that meeting, it became clear that there was a great need to bring people together for spiritual encouragement through Bible studies.

In July 1980, the Moyos left for the USA, and Curtis Book and family took over the leadership with the understanding that the Moyos were returning in 1982. They remained in the same house for a year, continuing with contacts and Bible Studies. Curtis Book, who was also assigned to research on church planting, met Roger Forster, Pastor and founder of Ichthus Christian Fellowship. Forster, unequivocally encouraged the expansion of the BIC ministry in London. On April 13, 1981, a purchase of a residence for the pastoral couple was completed at 151 Field Road, Forest Gate, and E7. It is then that the Books began to have Sunday school for the local children. Mr Naison Msebele and family were not only the first regular attendees, but also opened their house to be used as a venue for the Bible study ministry. Curtis also conducted a one to one Bible study with Gilbert Mabasa.



Sunday School at 151 Field Road Forest Gate (from left to right) Patience Moyo, Tha Moyo, Faith Moyo, Sipho Msebele, Sifundo Msebele, Tuku Msebele

In August 1982, the Moyos went back to London, and the Books returned to the USA. On arrival they found that most of the people they had been in contact with from Zimbabwe had gone back home. They maintained the contacts they had established before they left and the new contacts made by the Book family. They met with student David Mujeri for Bible studies. The same year, they formed the first congregation. For one year, the church activities continued in the house, 151 Field Road. After that the attendance started to grow.

Mr, Edgar Moyo became the first Chairman of the FGBIC congregation and the following became members of the committee: Ms Ivy Nkala, Mr Milford Ndlovu who served as both Treasurer and secretary until 1985 when he was replaced by Miss I. Nkala, as Treasurer; and Mrs Florence Moyo became secretary, Edward Ndlovu, Wisdom Phiri and Jabulani Moyo were Committee Members.



Committee Meeting 1983 (from left to right): Roy Sider, William Ncube, Edgar Moyo, Florence Moyo, Ivy Nkala , Bishop Stephen Ndlovu, Milford Ndlovu and Bishop William Silungwe

In 1991, Calvin Gudu became the first Youth leader, and represented Youth at a Church Board level. His position as Youth leader was later filled by Sakhile Dube as Youth leader. Mr Willie Mngqibelo Ncube took the leadership as Chairman, of the local committee in 1985 up to 1992. Mr Ncube was replaced by Mr Kabombeka Pupe who was elected Chairman, and Mrs Grace Pupe as Secretary from 1993 to 1996. On June 22 1994, FGBIC received from the Charity Commissioners, a certification as a non profit-making congregation of the BIC denomination in England and Wales. In 1997, Pastor Moyo became the Chairman of the local committee to the present. All the above were chosen by the congregation to serve as committee members.



Mr and Mrs Edward Ndlovu

Children (left to right): Hlengiwe, Ndaba and Thulani

Growth and struggles

On 3rd of October 1983, a new venue was secured at Durning Hall Centre, with a beautiful sanctuary, conference rooms and a kitchen. It became available on contribution basis, for worship services, bible study, Sunday school for children and Christmas parties as well as church meetings. The following year, an office was granted to Rev Moyo for use, two days a week, for both counselling and administration. In 1984, the fellowship started a visitation

programme which involved the members in door-to-door witnessing. It is here that they experienced God's love, which developed their vision and started to turn the members inside out for missions. Excellent rapport was established with other churches throughout the community. By the end of 1984, average attendance went up from twenty-one in 1983 to twenty-six. In 1985 a Sunday school. Committee was formed with Mrs Moyo as the Superintendent. The same year, on August 25, Mr Jabulani Mayo and Mthabisi Moyo were the first baptismal candidates, followed by Mr Kabomeka Pupe baptised on August 17, 1986. That same day, Mrs Sinanzeni Ncube was installed as the first Deaconess of the Forest Gate congregation. After deep consideration and prayer, all those concerned approved that Forest Gate should cease to function in its present form but to become an extension point from the hub of the proposed BIC church planting project in the ,North west part of London. It is there that the Executive Council was dismantled, and the whole work of London fell under Dr Sider.



Rev Elias Moyo , Mr Kabomeka Pupe and Mrs Sinanzeni Ncube (August 17, 1986) on Mr Pupe's baptism and installation of Mrs Sinanzeni Ncube as Deaconess

The Moyos became members of the church planting team with Mr and Mrs Curtis Byers. Curtis Byers and family arrived in London in October 1985 and conducted a research for a new area where the BIC would plant a second congregation. Brother Byers remained with that project for 13 months. At the end of that time, he recommended that a new area in Brent, Kensal Rise had spiritual needs, being involved with Ichthus Christian Fellowship.

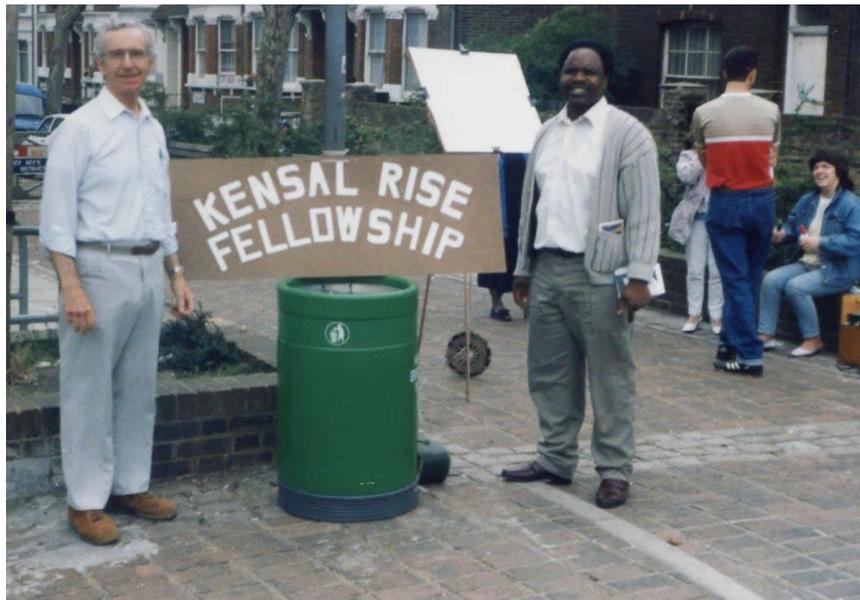
In January of 1987, the services continued at the Daring Hall Centre, East London, under the leadership of Curtis Byers as a part-time Pastor and a church planter in the North West. At the beginning of 1987, both the Moyos and the Byers moved to the North of London. Mr Byers continued serving the Church for fourteen months to May 1988, when he was relieved by missionary Bryan Sollenberger. He went home for furlough. When he returned after four months, he was assigned to work with Brentwater Church. From January 1987 to September 1989, Forest Gate Church witnessed. a decline in membership, church activities, and offering contributions. Under the leadership of Mr Byers, the committee met in April of that year to discuss the lack of progress. After a long and serious discussion, it was agreed that a full-time Pastor was needed. The need for a full-time Pastor was never fulfilled until August 1, 1991 after the closure of Kensal Rise Fellowship. The Moyos were then assigned to Forest Gate BIC that same year. In the mean time, FGBIC functioned under the lay leadership of Mr Pupe and Mr Willie M Ncube as Chairman. By then, only nine people had remained in the Church.

Brethren In Christ ministries begin in the North West

Under the local expression, “North West London Christian Ministries”, the work of the BIC in the North-west London began in Kensal Rise. Because of the racial mixture in the area, the Moyos were assigned to plant a multi-racial congregation in Kensal Rise and the Byers started to concentrate in their area of assignment as an assistance Pastor to Norman Savine, at Brentwater Church. Mr Byers was also assigned to serve as Pastor of extension ministries with the overall responsibility for church planting in an area adjoining neighbourhood. The Brentwater Church was an existing congregation which applied for recognition as a Brethren In Christ Church. They were latter received as an associate church of the denomination while they studied the Brethren In Christ statement of doctrine with the overall responsibilities of planting a new congregation.



Open air out reach in Kensal Rise



The late Norman Kase and Rev Elias Moyo doing open air out reach in Kensal Rise

In 1988, after serious negotiations with Brentwater leader Brentwater Church became a BIC congregation in the UK. As a growing Church, Brent water doubled its adult attendance, became even more ethnically heterogeneous, went from one to three housegroups, and most importantly, began to see broken lives transformed, In the fall of 1991; Brentwater entered a difficult period of conflict among leadership. After a furlough in 1992, the Byers chose not to accept an assignment in which they would be the sole church planting leaders of Brentwater congregation. In the summer of that year, the Byers family returned to the United States. Prior to their departure for furlough, missionaries Jay and Judy Smith and children, former missionaries to Senegal had arrived to set up a ministry to the Moslems. It is hard work, but the Lord is using this family to advance His Kingdom. The Smiths are still engaged in this ministry. They are twenty-three miles away from Forest Gate BIC, and they do occasionally attend FGBI as time permits.

In 1988 Bryan Sollenberger officially arrived from the USA to join the Moyos in Kensal Rise, and Norman Kase arrived in August of the following year. The team concentrated in door-to-door, street ministry and friendship Evangelism which are the caring methods at the heart of Evangelism. On March 25 1989, the first house group Bible study was begun at the home of Ms Marlene Blore, Kensal Rise. Seven people were present. Although it took a longer time than expected, it was a delight that there were several Christians in the community who offered to host Bible studies in their homes. On J January 28 1990, in addition to their Friday Bible Study, the Kensal Ministry Team; Norman Kase, Bryan, Fadzai and Elias with the new believers started a House worship service with the new believers. On that first day fifteen people were in attendance. The Church programmes continued in a house for a year.

Unfortunately, January 1991 became a year of dramatic re-alignment in the work in London. The world-wide retrenchment caused by the budget-crisis faced by the Board for World Missions resulted in the closure of Church planting work in Kensal Rise. The closure of the work is never a happy experience. Bryan and the Moyo family, on behalf of the Kensal Rise house Church requested from the Mission to be allowed to continue the work on a self-supporting basis. Since the Mission Board, through Graybill Brubaker did not approve that recommendation, on March 31, 1991, services were terminated at 64 Liddell Gardens NW10. The balance in the church account was distributed to four different organisations and to the Pastoral team. Rev Moyo continued encouraging the disheartened congregation, saying "Silver and gold we possess none, but we can give Jesus to our community". Mrs Marjorie Hill, one of the core members of Kensal Rise, then wrote in the attendance book regarding the Church and the Pastoral support she always appreciated, "You were all marvellous. Shall miss You, God bless".

That same year, Elias Moyo was re-assigned to Forest Gate BIC. Since they went back to Forest Gate BIC, they have witnessed the hand of the Lord in the ministry. Souls have been saved in the Lord. The year 1993 marked their first Missions' Rally in the UK under the theme: MISSIONS IS 3 Parts- PRAYING, PROCLAIMING AND PEOPLE-ING. The Rally was held in conjunction with a memorial Service for the late Glen and Beth Prey, who had been scheduled .to address the conference. After their sudden passing away to glory, Ruth Smith and Alice Grace Zercher spoke in their place. Hymn books were donated to .the congregation and some money was donated to two EBI leadership trainees in memory of the Freys and Martha Keefer Sr in appreciation of their missionary work in Africa, especially at EBI.

The year 1994 marked the end of Pastoral support from Mission Board, while Zimbabwe BIC had ended its 20% support in 1989. However, through the generosity of the Board for World Missions, a house was provided for the Moyos to the present. The Pastor had no financial support for twenty five months until April 1997 when the new committee, was able to contribute funding for living allowance and ministry expenses. In the mean time, the pastoral family lived on Mrs Moyo's income.

Forest Gate BIC has grown from 55 members in 1996 to 70 in 1997. There have been enormous developments since 1997. There was now a Home and Family ministry co-ordinated by Mr Naison Msebele; Missions Prayer Group under the leadership of Mandlenkosi Dube; Evangelism and Outreach led by MacDonald Mbofana; Youths led by Sakhile Dube; Praise and Worship ministry led by Rudo Masawi; and a ministry team led by Pastor Moyo. Children's ministry was led by Mrs F. Moyo.

To enable the congregation to effectively carry out Evangelism programmes, (1997) London borough of Newham, where FGBIC is situated, was divided into three different zones. Similarly, the congregation was also divided into three equal member groups and assigned to each zone for evangelism.

Forest Gate is Zone one and Team leader was Mandla Dube; Stratford is Zone 2 and Team leader was Pastor Moyo; and Green Street is Zone 3 and Mbofana is the Team leader. All Team leaders, including Praise and Worship leader form a ministry Team. The idea of Zones was to develop new congregations in the future. It is important at this point to highlight the key people who were Forest Gate BIC Church board: Colleen Mpande -Secretary, Ivy Nkala -Treasurer, Sakhile Dube -Youth leader, Rudo Masawi -Sunday School Superintendent" Naison Msebele -Home and Family co-ordinator and Pastor Moyo -Chairman.

Millennium Vision

The Millennium Vision adopted BICCUK mission statement and a five year plan as follows:

“It is the mission of the Brethren in Christ Church to proclaim the good news of Jesus to every nation and people group by verbal witness and acts of service. Since the goodness of Christ crosses all barriers of race, tribe, culture and that the body of Christ exists in every nation, therefore all Christians must renounce hatred and violence by following the example of their Lord, Prince of Peace”.

The proposal resulted in ten point-strategies by the BICCUK as follows:

1. BICCUK is committed to the great commission
2. BICCUK begin to plant more Churches that is two congregations by 2001
3. Our ultimate evangelistic goal as seen in the N.T. is to make responsible and reproducing Christians and responsible reproducing congregations.

4. Current BICCUK/leader Pastor develops a structure for leadership development and missions.
5. Rev. Elias Moyo is assigned to develop a BICCUK denominational structures by 2004 and church planting wing of the denomination and oversee the development of congregations. Inform and request financial assistance from mother Churches (FGBIC and BWM-USA) in a phasing out principle for a three year period.
6. Board postpone the establishment of Kemuel Theological College for a year 2001, but continue with internal leadership training.
7. First General Conference of the BICCUK to be held 2002
8. BICCUK purchase a building for leadership and development, worship and counselling 2000
9. BICWM to be informed of the need for Church Planting voluntary missionaries and teachers. Invite the BICWM to either send or support us to hire Church planters or Bible College teachers
10. We acknowledge that the London vision was initiated by BWM-USA, Zambia and Zimbabwe therefore they are entitled to know of our vision and we seek their advice counsel, financial support and moral support.

The vision of BICCUK continues and every prayer from our readers will be appreciated. We have not managed to fulfil the vision as stated above

The First Pastor arrives February 1980

By Edgar Moyo

The current changes in the Brethren In Christ Church within the United Kingdom of Great Britain and Northern Ireland Christ Church heralds and appropriate time for a Spiritual celebration. Central to that celebration must be the history of the First Steps. The groundwork is well documented in the Archives of the Church and in the living memories of those who were blessed to have been there

The mood of Spiritual Triumph and Celebration that accompanied the arrival of the First Leader in London of the then Brethren in Christ Fellowship now the Church cannot be described in human sentiment. It was an answer to Prayer and evidence of material and Spiritual support from the Churches both in Central Africa and North America. Dr K B Hoover had agreed, very kindly, to take on the task of planting the Church in London. I recall one anecdote he shared with me. He visited as many individuals and families as he could to, gauge the feasibility of a BIC presence in Europe. He said one of the people he talked with said to him, very firmly "Hoover, the Church needs to act quickly, we want to be able once again to worship like we used to when we were children back home!"

This particular brief history of the morning the Pastor and family (Rev Elias Moyo family) landed portrays, I hope and pray, my recall of the cold wet London Winter morning over a quarter of a century ago. The key feature of the day is my recollection of how very calm and keen to be here the Pastor and family. I tell myself that it should have made no sense at all, my explanation of why I had arrived very late at Terminal Number Three Heathrow International Airport. Terminal Number Three was then the major point of entry for overseas arrivals at that time. Terminal Number Four was but a muddy building site on the heath. Terminal Number Three was then, much more so than today in 2011, busy, overcrowded, noisy, and generally uncomfortable. In those days the people were free to smoke everywhere in the Arrivals area not as now, in designated spaces. If there was a situation and setting meant to be unwelcoming Terminal Three Heathrow was that place.

It is difficult to imagine what they made of my statement about being held up on the Motor Five, London's Outer Ring Road, which was then as now inclined to snarl up in wet weather and hold traffic up for many hours. I had been staying with relations in Hertfordshire that week end.

The Pastor family remained calm, unperturbed and amazingly forgiving, despite the fact that the children were very young, indeed the then youngest daughter, Faith, was but a baby in arms.

What I remember most keenly is the parent's key concerns as expressed on that, our first meeting. They were very keen to share their Prayer Concerns amongst, which were such issues as:

- The Elections and the Underlying divisions in what was then still called Zimbabwe-Rhodesia
- The Harare Church, the Moyos had been Pastoring at the suburb of Glen Norah Church was a young institution and the membership had felt, strongly that "their" Pastor family, who had become "our" Pastor family were leaving them much too soon

- The families of Origin both at Gwakwe-in Mtshabezi are and Bering what was then called Belingwe they felt were too far away for the children
- Wanted very quickly to meet the key people in what was termed then the London International Fellowship
- Wanted to establish firm links before going on to study at Fuller Theological Seminary and Azusa Pacific University in North America and prepared the ground for the Associate Pastor Rev Curtis Book family who took over from the Moyos till their return 1982.

To my amazement and delight the Pastor family was displaying a high sense of motivation and commitment. The parents asked me in depth about the London Committee, about the Christian life in Great Britain and membership. They were, as I have stated above, both very keen to settle in and have a home for the Associate Pastor family (Book) before moving on to North America. Not for this family any hint of distress, not for them despair. I suspect, especially for the children, the transformation from a hot Salisbury (Now Harare) summer to a wet cold London Winter must have been a little off-putting, but within the warm glow of parental nurturing there was no evidence of trauma. Indeed with the strong moral support of their parents they did not betray any hint of unhappiness, or distress. The call to the Church's challenge, I got the impression, had prepared the family as a whole for any eventuality.

I am ashamed to this day to think not only was I late in meeting them, but also that we, as the London Committee had not identified proper long medium to long term accommodation for the family. They were to spend time in limbo, initially in a Hotel on the Bayswater Road in Paddington, then a short-term apartment in Bulgaria's Lowndes Crescent, before moving to a proper home which was identified in Buckhurst Hill Essex.

At a personal level that day was most exciting as I learned to know more about the family. Mthabisi told me, enthusiastically, his age, about his school record, and also about the friends he had left behind. He told me the name of his baby sister, and about the fact that he would go to school in America. The parents reminded me about our brief encounter at what was then the Wanezi Bible School with which I had family links. We talked about the London BIC Group and inevitably, about the London Rains. They appeared to have been well briefed and were as stated above raring to go.

Small steps lead to great things, as the Chinese legend has it the Long March started with one step. If some had told me that the Church would be established and growing a quarter of a century later I would have been hard put to believe it. It is Testament to the vision and commitment of the Pastor family, supported by the world wide prayers of the Brethren In Christ Church that the work has been sustained through good times and bad, with diminishing and eventually growing numbers. At this, a critical time for the Zimbabwe's population the Church is here in Europe for His people. From small beginnings the Lord's work grew.

Now that Heathrow has been transformed alas the Motor Way Number Twenty Five has not yet, we can say with confidence that the Church in Great Britain is ready to take its place alongside the World wide BIC- community of Congregations.



Rev E.Moyo and Family boarding a plane to UK 23 February 1980



Newly arrived Moyo family walking the streets of London February 1980

Reflection: BICCUK in the last thirty-one years

By Elias Moyo

In the Ndebele language there is a saying “idube laziwa ngamabala alo” meaning by its colours the Zebra will be known or identified. The same analogy would apply when one intends to identify those who live a visionary life style for the sake of the Kingdom

The word vision means to see. In the Christian context the word means to receive a directive from the Lord regarding the spiritual welfare of his people. Prov. 29:18 also clearly states

“...where there is no vision people perish...” Therefore vision helps us to see God’s will regarding His people and follow it. The BIC vision thirty one years ago brought together individuals from North America and Africa. This reminds me of a vision statement forty years ago given by the late Luke Keefer Sir, when he said to us as a couple”...in ten years time, the African Church will be different, Africa will be able to send missionaries, and you Moyos may be one of that team”. Significantly we (Moyos) became the first African missionaries to the west; representing BIC 1980. This reflection is a testimony of the vision of BIC (North America, Zimbabwe and Zambia) Conferences.

Six months after our arrival the North American Church commissioned the Curtis Book family to replace us as we left for further studies. And five years later after we had come back here, the three Conferences, commissioned the Curtis Byers family, Brian Sollenberger and the late Norman Kase for ministry to the UK. In 1992 Jay and Judy Smith joined the UK team to initiate the Muslim ministry.

In the last two years a team under the leadership of Paul Kiss from North America brought a new focus which branched off from the Muslim ministry research and debates. The team introduced the Church planting effort known as “Pathway” which is already working in collaboration with the Forest Gate BIC congregation of BICCUK. To strengthen the mission of the denomination, God in His providence, early 2000s opened doors for two former BIC overseers in Zimbabwe who came to joint their families in the UK. Rev Jonathan Moyo former overseer of Matopo District and Rev Bonnet former overseer of Wanezi District have both contributed to the life of the Church in the UK. The denomination has also been blessed by the presence of former missionary to India; Rev Kim Saunders, who took membership at FGBIC in 1993. Rev Saunders is not well as I write this brief and I know he would appreciate your prayers. Indeed the presence of all these men and those that have not been mentioned here have contributed to the advancement of the Gospel in the UK.

We therefore are overjoyed to be celebrating 31 years of ministry with all of the leaders, lay-leaders and pastors all BIC members. As of 2009, BICCUK has an average attendance of over five-hundred sixty and with a membership of just fewer than three hundred people. BICCUK since 1980 baptised over sixty people including two members from the Highway Evangelical Church. The Highway Church lay Pastor requested the BIC services since there was no licensed minister to officiate baptism in their Church.

The ministry has continued in spite of hard work, as Bonhoeffer contends “the cross is laid on every Christian... when Christ calls a man, He bids him to come and die...”

There have been obstacles, encountered in this ministry. i.e. Church divisions that resulted in some individuals forming the so called “Congregational Council” a group unconstituted by the BICCUK governing document. It is our prayer as BICCUK that the Lord will lead the Church into unity. In the 1990s there were financial setbacks that serious affected the ministry here, as a result some missionaries like the late Norman Kase, Curtis Byers family returned to the United States while former missionary Brian became an employee with the Church of England to the present. As the mission Board had financial constraints to support us (Moyos), the Mission Board suggested that we returned to teach at the Theological Colleges in Zimbabwe. After much prayer, it became clear to us that the Lord wanted us in the UK as a family. To date remained as by vocation missionaries, it has not been easy, but has remained faithful as before. With that kind of trust in the Lord, we had to name our youngest son Melusi - meaning God will look after us.

In visionary settings tough decisions have to be made, one can be risking their life unless God calls for such a step and as purported by the late Luther JR “if a man hasn’t discovered something he will die for, he isn’t fit to live”.

In 1999, the BICCUK drew up a five year strategic Millennium Vision 2000 (to develop a BICCUK structure with spiritual leader as Bishop and BICCUK plant more congregations and establish Kemuel Theological College. The vision was strategically communicated with the denomination. Many things have been achieved, however there are situations where we should have done better, but let us learn from those mistakes and encourage each other as the Chinese Proverb says, “ if you want ten years of prosperity grow trees, if you want one hundred years of prosperity, grow people”.

Today we celebrate 31 years of hard work by the BIC; the glory belongs to the Lord, the chief director of missions. The Brethren are encouraged to continue the vision of the denomination in the UK and beyond. Let us discern God’s leading and the role we should play. We need His leadership, resources and man power to accomplish the task before us. Where He directs, we must be willing to partner with other Conferences in a joint venture of faith.

Thank you BIC –North America, Zambia and Zimbabwe for your vision and Happy 31st Anniversary.

Elias Moyo is a senior Pastor at FGBIC

Ministry: An Attitude By BICCUK reporter

It is indeed a privilege to reflect on the ministry of BICCUK for the last 31 years. Another privilege in my life has been visiting the BICCUK groups gathering for worship and to see the young people who diligently seek God. The interesting thing about the young people is that they will never take you seriously if they sense a publicity exercise where you show no sign of seriousness especially in the matters of faith.

In conversation with members, especially young people, a number of themes have come-up which need to be noted, for these deserve considered examination and a thoughtful response on the part of the church leaders. The following are some as have been observed:

1. Connection with our communities

Are we as church leaders aware of the burning issues in society and do we care about the pain that people are experiencing within the body of Christ or outside of the Church is concerned about eternity that it has no feelings for what is happening in society today, except to condemn decaying morality. Do leaders ever consider the environment: what about HIV/AIDS; and what about poverty? Society can experience poverty in different forms. Poverty can extend beyond economic and physical poverty to psychological, moral, and religious poverty. The poor are all who have to endure hunger, violence and injustice without being able to defend themselves. The poor are all who live rough. Both spiritually and physically. The poor are all who live at the mercy of others and who live with empty and open hands. Do you as a leader understand the disconnection between the church and mission of Jesus Christ if the church does not embrace the people of the

Beatitudes-the poor, the mourners, the meek, those who hunger for righteousness, the merciful, the pure in heart, and the persecuted?

2. Dealing with differences

Young people ask questions about the differences within the church itself-these are never hostile but are concerned about the way adults do things for an example the issue of the core values of the brotherhood and that change of worship style which seem not to be appreciated unless one spoke in a tongue. The young are very observant, with deep sense of fairness. How we address each other as brothers, sometimes lack of submission or differences are allowed to cause division in the body of Christ. These are God's people where our light must shine to them too, for we are a church of the end of time, the family of one faith, one Lord, and one baptism. Their concern is they see things in church they feel should not be there. God has put BICCUK amongst other nations who do not understand our language do we care for them to know what is happening during our worship service. It is true that as BICs we share the same spiritual DNA but we do not share the same figure prints.

3. Issues of Integrity

The Bible teaches us to shine for Jesus so that others will see our good works and learn to honour God. Living a Christian life whether verbalised or not, we do make a statement. This reminds us of David's words just before he died "I know, my God, that you test the heart and are pleased with integrity" (1 Chron. 29:17) It is imperative that, that integrity is evident in the society, in general, particularly in leadership or business. But the young are not sure that the church is as pure in this matter as it should be, and they will quote examples they find disturbing and disappointing. Integrity, honesty, openness-so abused in the public sector-are rated very highly by our youth. Yes they do not expect us to be perfect, but they expect us to be honest. They don't expect us to have all the answers, but they expect us to have integrity. And they will hold you and me accountable, as will the Lord.

Attitudes- who defines our attitudes? Clearly Jesus Christ and He alone. Paul introduces the famous passage about the self-emptying of Christ with the words:"Your attitude should be the same as His" (Phil 2:5) Here we learn that the focus should be on service, simple giving for the benefit of others. And, Paul says, God will ultimately do the exaltation in His own time.

Therefore let us all model our lives on His attitudes.

The Vision of Ploughshares International

By Paul Kiss

In 1992 Jay Smith, along with his family, moved to London to begin a work among Muslims living in the city. Over the years Jay became very experienced in both understanding Islam and engaging with Muslims on a daily basis. Many of the Muslims Jay worked with was of a more fundamental nature, or what people may refer to as “radicals.” Eventually, in November 2000 Hyde Park Christian Fellowship or HPCF was formed which is a group of Christians who engage with Muslims every week at Speaker’s Corner in Hyde Park.

Over the years, several other BIC missionaries joined the Smiths here in London and eventually Ploughshares International (PSI) was formed in the summer of 2006. The first two team members to arrive were Val Strite and Carmen Schultz, both of whom have worked with Jay since 2005. In January of 2009, Hope Newcomer also joined the team, followed six months later by the Kiss family. In January 2011, Angelina Shannon also joined the PSI team.

With the arrival of the Kiss family and Angelina, a new focus also emerged which branched off from the research and debates. Now, along with the academic focus, there is also a church planting effort situated in the east end of the city. The church planting effort, also known as “Pathway,” is about 8 months into existence and works in partnership with the Research Team, or “Ploughshares” Team. What began in 1992 through the vision of Jay and Judy Smith has now blossomed into two teams of workers who are all passionate about preaching the gospel and engaging with Muslims on a variety of levels, and within a variety of venues.

The overarching vision of PSI involves **“Being a ministry that addresses Islam at the academic and popular levels through Church planting, research, training and loving relationships.”** Of that Vision, “*Ploughshares*” has developed an approach of both educating the church and creating opportunities for Christians to engage with their Muslim neighbours. One venue of achieving this is to connect Christians and Muslims through public debates or ‘Meetings for Better Understanding’, MBU’s. Debates create a venue to ask the difficult questions of Islam and engage at the academic level. MBU’s are a way of creating a safe place to get churches started on developing relationships with their Muslim neighbours. Ploughshares also does a lot of teaching on Islam with churches and CU’s around the country.

Out of that Vision, “*Pathway*” was formed with the intent of beginning a movement of Home Churches connected with the larger local Church to be an effective means of sharing the gospel with Muslims. Evangelism for new believers will be encouraged and an indigenous leadership model will be implemented from the start. We will work with existing local churches such as Forest gate brethren In Christ church (FGBIC) as a key to the success of this movement.

Together we pray for God to move in the hearts of Muslims in this city and country. Through our combined efforts, not only will we see many come to faith in Christ in London, but that the effects will reach other cities in the country and around the world. We hope that a growing relationship between BICWM and BICCUK will work to this end.

Paul Kiss and family are missionaries to the UK under the BICWM.

Developing a Church with a Mission and a God driven vision

Bible references Matt 16:18 Matt 28; 10, 16-20

By Elias Moyo

The overall theme for this celebration is "... I will build my Church..." However, the topic assigned to me is "***Developing a Church with a Mission and a God driven Vision***" In order remain focused, I will from the outset begin by defining the two key terminologies: "Mission and a God driven vision"

Mission in the original Greek is mitto which means to send or the one sent. Therefore in this context, mission is the effort to effect passage over the boundary between faith in Jesus Christ and its absence. Or better still, mission is the very nature of the Church that the Church has a mission to the whole world and that mission is our participation in the work of God, until his coming again in glory. The Lord has commissioned his Church, empowered by the Holy Spirit (Acts 1:8) to take the life changing message to their communities. Brethren in Christ UK are privileged to be a vehicle by which our Lord reaches out to save lives in the United Kingdom.

The term **Vision** means 'to see. In the Christian context, vision is the capacity to enter into God's plan or to receive a directive from God, regarding the spiritual welfare of his people. That being the case, the scriptural warning is clear, "... where there is no vision people perish..." Prov. 29:18. Today we celebrate 31 years of a vision experienced by the founding fathers of North America and Africa BICs. Our brothers after many years flying over England to visit each other's country, one day a Mecedonian call of their day was heard from Brethren In Christ members resident in the UK "please stop flying over England to the USA or to Africa, 'Stop and Plant' United Kingdom needs Christ's Kingdom"

The vision was also accelerated by the 1976 BIC task force on urban cities, spearheaded by the late Dr Roy Sider, the then secretary of overseas ministries. Today as we celebrate the vision, we affirm that we will shape the relevancy of this ministry to meet the spiritual needs of the 21st century British nation. I challenge you to engage in this ministry and jointly strategise as the founding fathers would have envisaged. The Lord has brought us here for a purpose. Therefore, what God has allowed or designed, only the devil can undo it. We need each other.

I invite all here present to jointly meditate with me on how we can together develop a missional church with a God driven vision. I will do that by limiting my presentation to three major considerations:

1. The Lord owns the Church
2. The Lord has an agenda for the Church
3. The Lord directs the Church.

1. THE LORD OWNS THE CHURCH (Matt 16:18c)

A church is a group of believers in Christ, known as the eklessia or the called out ones, who have responded to Gods' call through conversion. Thus in God's ecclesiology, the ekklesia is a theocratic, participatory society where divine authority is dispersed to all who possess the Spirit.. Macnair's definition is also appropriate, "... a Church is a body of believers brought

together by the Holy Spirit as a visible part of the body of Christ, who faithfully proclaim the whole counsel of God, properly administer the sacraments and humbly submit themselves to discipline, all for the glory of God” The possessive noun “...my church...” is demonstrative of a church that God owns. Over two thousand years ago, our Lord set the agenda when He said, “I will build my church and the gates of hell shall not prevail” Therefore, to develop a Church, that is God driven we need His leadership as we navigate the way. Havner further challenges every Christian when he says “Christians who claim to follow God, at times they appear subnormal, that if they ever got back to the New Testament, they would seem to be people who are normal. The Lord doesn’t only own the Church but He has the authority over it. The same thought is echoed by Jones, who contends that”...we are living in an age hopelessly below the New testament pattern- content with a neat little religion”. Mission is our right as God’s people “...all authority is given unto me go...” That authority is handed over to us to go and make Him disciples who will like wise follow his will. Unfortunately, like in the secular world, authority/power at times has no responsibility. Thank God, biblical authority is never received without responsibility, neither leave out the wishes of the giver of that authority. Thus, the church has a mission to fulfil in this Global village.

2. THE LORD HAS THE AGENDA FOR THE BICCUK (Matt 28:19)

“Therefore go and make disciples of all nations...” Before us, there should be no other agenda other than the making of disciples of our Lord. The late McGarvan once said “the great commission is God’s agenda for every Christian”. But Steve Saint concerned about the lack of missions, challenges the Christian community when he says, “it is unfortunate that the great commission has now become the great omission of the 21st century Church.” Yet in the life of the early Christian community, the great commission was not used to motivate the reluctant church to get involved, but rather, the great commission provided the foundation for everything the early disciples were doing. It must occasion no surprise that I say, check yourself whether you are involved in the great commission or great commotion. Where do you stand? The great commission contains four verbs: Go, make disciples, baptise and teach. In the original Greek, only one is imperative-make disciples and the other three are participles. Thus disciple-making is at the heart of the command and the participles are help verbs. That is while you make disciples by going be sure you baptise and teach them, all things as you have been commanded.

The Lord has brought us this far for a purpose. Let us create an inclusive visionary strategy, where all North American, European and African BICs come together and capitalise on our gifts and advance the ministry. Let us embrace one other. Let us get to know each other and jointly advance the gospel to this nation and beyond. Let us do this before we get to heaven, where we may be asked to introduce ourselves to each other yet we once served in the same city but failed to know each other. Paul Kiss and the team are a ministry gift to this nation. I thank God for your presence.

May I share with you my ambition, call it a dream or a vision if you like, these are five major considerations I put before you as the body of Christ:

a. BICCUK continues to develop Pastoral Leadership. The present and future of the BIC UK Church can only be achieved when potential leaders aspire for further leadership development and training. I agree with Dr Luther who once said, “... the prosperity of a country depends, not on the abundance of its revenues...or strength of its fortification, or on beauty of its buildings, but it consists in the number of men of enlightenment and character. Every believer must not only be taught God’s principles for abundant living, but how to

effectively translate God's principles into changed lives. This is well illustrated by Paul in his teachings to Timothy when he said "... and these things you have heard from me entrust to reliable men who will be able to teach others also..." Paul here challenges us to apply a four-generation principle of ministry. In this context we see first, Paul, second Timothy a learner, third the faithful ones and the fourth others also. The establishment of Kemuel Theological College is an opportunity to give those who are sensing God's call to full-time ministry, and those who just want a thorough knowledge of the Bible as the basis for Christian living. The training is there to develop leaders of the 21st-century Church of Jesus Christ. A leadership development institution will produce leaders in each region who will shepherd the flock. Congregations are encouraged to send their emerging lay-leadership for theological training. **Let me surprise you by my vision, if we begin now, it will be possible that by 2014 four people can be ordained into the ministry after theological training.** Let us begin now. The BICCUK needs to revisit the millennium vision which proposed a major restructuring in the BICCUK.

b. Mission: Brethren In Christ UK perceives mission as the very nature of the Church. Every believer should play their role in communicating the gospel of love, beginning with family, friends then moving outwards to neighbours, other cultures and other places in Britain and around the world. United Kingdom is a melting pot: different people of different cultural backgrounds meet here and this is strategic to ministry opportunities. The current spiritual decline obligates us to act now. Needless to remind you that in the UK there are more post offices than Pastors, there are more Bingo Halls than church buildings and 37% of congregations have a membership of twenty-five people and sixty percent of the people do not have a clue about the Bible.

We are (BICCUK) committed to planting responsible and reproducing congregations and responsible reproducing leaders. Let's keep in mind that the great commission mandate consists of three basic components. The first is **intentional pursuit of the lost**, reflected on the word *go* found at the beginning of the commission. The second component is **the evangelisation of those we pursue**. BICCUK must be an "A Great Commission" denomination that makes the telling of the gospel a priority. The last component is **the edification of those who accept the message**. They will then be incorporated into the local fellowship. An office of a **Cross/regional leader (CRL)** assisted by local reps needs to be established. This will be a key role coordinating outreach-evangelism and Church planting, programmes linking the BICCUK with BICs overseas i.e. like IBICA and other BIC mission agencies for the advancement of ministry. Such structures would introduce BICCUK to planting five more congregations (from people of different cultural backgrounds) by the end of 2014. As I visit BICCUK congregations. A question has always been asked "which language should be used during a church worship services?" In all-honesty, I have always answered by first asking the individual this question: "Who is your congregation's target group you want to win for Christ?" I then answer by saying your answer to my question will help you decide the language for your target group. That is if you are targeting Nigerians only, use the Nigerian language, but if it is more than Nigerian, say Zimbabwean, use the common language the two groups understand.

c. Family

Every believer, single or married is a member of God's family. An unknown writer once said "when God's image in a relationship is defaced, life loses its purpose". Not only that, but many sociologists do agree that a home is the first foundation where a child grows to learn about the world around them" Thus spiritual renewal needs to take place at home. Christians

are an extended family and must learn to love as a family. As well, most of us need help to love our natural families. The decay of Homes and families relationships is one of the most serious of urban problems and an urban Christianity must ultimately transform family relationships as well as individuals. We do acknowledge the fact that nature forms us, sin deforms us but when God is obeyed he transforms us to his heavenly image. In John 14:2b Christ explains his mission of having gone to prepare a home for us and that once that is done he will come and take us. It is during this period before we get to Him that be doing our in-service bit. By learning how to live together, how to witness for Him together without putting His image into disrepute. Our Christian homes are the first places where we need to learn about God. The strength of the Church is indeed dependent on the spiritual strength of families that adhere to God's instructions. We need to think strategically by introducing **A National Home and Family Coordinator (NHFC) who would spearhead this important ministry in our denomination.**

d. The King's Team (TKT)

A BICCUK denominational Gospel Team/worship/Prayer is established to advance Prayer and worship in the denomination. This is a way to respond to the command "GO ye therefore and make disciples of all nations..." Such a team would also support Church planting ministry of Paul Kiss and the team. For all believers to have an opportunity to grow them need to be afforded the opportunity to grow in grace and experience God through worship and prayer in reparation for the coming King. Let us pray that God will raise such a team for that ministry amongst the BICCUK. **This Gospel Team.**

e. Youth

The future of the BICCUK is dependent on our young who need to be afforded the opportunity to be involved now. It has become apparent that a denominational Youth leader should recruited. They need to be identified and begin to engage in theological training so that they are familiar with Youths needs within the denomination. Such a **leader will be examined carefully in light of the current needs of the BICCUK footage and doctrine.**

3. THE LORD DIRECTS THE CHURCH (Matt 28:20b)

The Lord, our director of Missions needs to be discerned. We need to inherit God's will about His people, at all cost for He knows where He wants the Church to go. He is with us hence our salvation by grace. Because he directs us we are therefore united in Him through his blood on the cross and united in our purpose of serving Him. He will never direct us not to submit to each other, neither will it be His will that we be divided. Those saved by God's grace will speak to each other graciously; because where God's image in a relationship is defaced life loses its meaning. It is also true that honest differences of views and honest debate are not disunity. They are vital process of policy making among free-men. The statement, "Lo I am with you to the end of the age" is suggestive of all the dangers we can be confronted with in the ministry. May all the dangers or suffering be not allowed to harden our hearts but our determination? As Luther put it when God calls a man, he calls him to come and die"

The Lord is sending us to develop a Church which is God driven. Any obedient step we take in his ministry, he does not only promise his power for service but his personal presence will be realised as well. As the all-knowing God, he knew the difficulties that await those who want to serve Him, such as poor health, attacks from the enemy or financial setbacks. All

these point to the fact that world evangelisation is very costly-it can cost your time, money, and even your life. Above all, it will cost the church its faith and action on that faith, since faith and action belong together and influence each other. The Lords personal presence “I am with you” is not temporary-he will be with us to the end of the age. Let it be known, His protection for us is a direct lead, not via somebody, but Him and Him alone. It can be hard to be in the Lords will, as Bonhoeffer in his book the “Cost of discipleship” contends that “it is never cheap grace for it cost God His son”. Through faith we must face the world, or better still faith is that invisible support system that helps you and me to face the visible stress...

Brethren, developing a BICCUK with a mission and a God driven vision is a must for all. The call to develop Gods ministry is Gods agenda for all. Let us obey him by our action. It will take obedience to believe, in God in as much as it will take belief to obey God. Soul winning is God’s agenda for the Church and before the BICCUK this is an unfinished task. As President Obama puts it “Yes” BICCUK, together “we can”

Our God and Our Praise

By Mrs F. Moyo

I for one would like to thank the Lord for His grace which has been sufficient, for us as a family from the day we arrived, Feb 24, 1980 to serve Him in this ministry.

The day we arrived, at Heathrow Airport, we did not know the person to pick us up. We waited at the Airport for four hours after which Mr Edgar Maphendla Moyo arrived. It is here that we learned he had been delayed beyond his control. While at the airport, a thief helped themselves and stole my handbag which had most of the documents. Although this was reported to the police. I never recovered my bag. Nonetheless I was reminded that “all things work together for good to them that love the Lord”

Mr Edgar Moyo took us to the west of the city, at Lancaster Hotel, where we remained there for a couple of weeks before we relocated to a cheaper bed and breakfast hotel. At that bed and break fast, five of us including the children (Tha, Patience and Faith) shared the same room with five separate beds. Our plight was further compounded by the fact that during those months living in different hotels, we never had hot meals except things like tea or soup. Life became very unbearable. We felt like going back home, fortunately and for the sake of ministry, all our tickets were one way. As if our tough life was not tough enough, children caught serious colds. As we did not know what to do, we were advised to register with a doctor of whom we were unable to do so as we did not know what to do. We began to meet people of colour it was heart warming after such nasty experiences to know that there were many fellow Zimbabweans.

The first rented house we acquired was number 22 Russell Rd Buckhurst Hill in Essex. It was in April when we began to visit and host gatherings for house group Bible studies

Today as we celebrate 31 years of the BICCUK we give God the glory for his unfailing love. Life has been hard, but we thank the almighty God because all these hardships did not harden our hearts as a family by our determination to press on until His return in glory for the Church.

God has been faithful to us as His word promises that He will never forsake us. There have been new members added to the family since we arrived in 1980, Nkosinathi and Melusi who were born in this country. Not only that but God has given us a daughter in law Simangaliso (nee Nkala) (Mrs Tha) and the two lovely grand children, Thandiwe and Ayanda. One other thing we thank God for is that he has led the children finish their intended courses of which we are grateful. Help us by your prayer to continue the good but hard work.

Finally we would like to thank those dear people in Africa, North America, the BICCUK members for your encouragement and prayers. Happy 31 years BICCUK!

A brief history of Manchester Brethren In Christ Church

By Pastor Njabulo Nyathi

Manchester Brethren in Christ Church was organised and started congregating at Mangena's House No. 205 Barrington Street, Clayton M11 4FB, in October 2002. The fourteen members congregated for the first meeting as highlighted in the minutes taken on the day. All their names appear in the minutes which can be referred to as need arises.

The above members are an evidence that Manchester Brethren in Christ Church was not organised overnight. Time has been invested into it till present.

It is clear, these brothers and sisters in Christ put their thoughts together to start a long spiky road leading to today. We give them applause, Sylvester saNqaba, Mangena, Dingilizwe Tshuma who is in Africa at the moment and Nkululeko Gasela are still here today in this congregation. I hope and trust that we will all look back, and give thanks to the Lord for giving our brothers and sisters wisdom to lead us thus far with an unwavering commitment as taught in God's word regarding courage see verses from Joshua 1:3-9, Deuteronomy 31:6, and Hebrew 13:5 teach.

In all honesty , I must say there was an interlude of church services when it was discovered that in our midst, a visiting individual did not represent the interests of the denomination. It was then decided by the Interim committee members; Ntokozo Dlamini, Sylvester Sibanda, Daniel Mangena, Dingilizwe Tshuma, Nkululeko Gasela, and, Andrew Chuba, to contact Rev Elias Moyo (BICCUK Gen. Director) regarding the establishment of Manchester Brethren In Christ Church(B.I.C.C.)

A letter was written by the interim committee to Rev Elias Moyo as a follow up of a conversation between the committee and Rev Elias Moyo in April 2003 informing him that we had regrouped and wanted to start services again.

The letter read as follows:

Dear Pastor E Moyo

Greetings in the name of our Lord Jesus Christ.

Following our last conversation in April 2003, which as soon as you come back from Zimbabwe you will love to meet with some Brethren here in Manchester to open a new congregation. We have managed to group. I am glad to invite you to Manchester on the

seventh or eighty of June 2003, or a date of your choosing. Some Brethren will be glad to meet with you.

Hoping to hear from you soon.

Yours truly,

Daniel Mangena. (Interim chair person). Brethren In Christ Church Manchester.

Rev E. Moyo came to Manchester as invited and the interim committee held a meeting at K.F.C manchester Piccadilly Station. It here that Rev Moyo gave his blessings for us to reopen the Manchester B.I.C.C.

We would like to thank Izinyane Lesilo, a cultural group, who were kind enough to give us a place of worship from 2006 to 2007. The church history would be incomplete if we did not mention Mthulisi Makholisa Dube, who travelled every Sunday from Birmingham to lead the congregation in 2006.

On the 31st of October 2009 brethren met at Mr Daniel Mangena's residence over a Braai to discuss the re-opening of the Manchester B.I.C.C branch. It took nearly 8 Months after that meeting to officially open the congregation. We had Rev B.Moyo, Pastor T. Ndlovu as well as other Pastors coming to help us. Currently, the Manchester B.I.C.C is being led by Pastor A. Mabhena and Pastor N. Nyathi who are presiding over a strong congregation.

We would like to give thanks to all Reverends, Pastors and Brethren who have supported us since 2002 to the present time.

We also want to thank everyone here today, and those who couldn't make it , we know they are with us in prayers.

Since June 2010 to date we have managed to congregate continuously for worship every Sunday.. Siyabonga kini nonke bazalwane ngokuzinikela kwenu. Sengathi inkosi inganiph' amandla nihlale nim'khonza njalo.

Finally we want to give special thanks to Manchester Brethren for their commitment since this church reopened.

God bless you all. Amen

Submitted by Pastor Njabulo Nyathi, for and on behalf of the committee

BICCUK: The Theological basis of the Lord's Supper and feet-washing

By BICCUK reporter

The commemoration and remembrance of Jesus Christ's last Supper and all the benefits that result to believers. The act was instituted by Christ at the last supper, which was a Passover meal celebrated on the evening before His crucifixion. During this meal, Jesus Christ our Lord, commanded His disciples to remember Him through a meal of this kind, in which the bread represented His body and the wine represented His blood. (1 Cor. 11:23-30).

The basic elements of the Lord's Supper include the blessing of the bread and wine, the breaking of the bread, the sharing of the wine and the remembrance of Christ. For Paul, the Lord's Supper was a means of proclaiming the death of Christ until He comes. The close association between the Lord's last supper and the Passover celebration points to the death of Jesus' Christ being linked with a great act of divine deliverance, comparable to Israel being fed from bondage, and suggests that Jesus Christ is true Passover lamb slain for the sin of the world.

Feet-washing

In John 13:3-5, the practice of feet-washing was a lowly task normally performed by a servant. However as an example of servant-hood for his followers, our master practised the same see John 13:14, Matt. 20:26-27. As a symbol of spiritual cleansing, John 13:6-10 feet-washing is to demonstrate that we have been saved, we are forgiven and we have forgiven those who trespass against us, we exercise the servant and hospitality attitude before our fellow man.

Biccuk/01/89.

Submit to one another out of reverence for Christ (Eph. 5; 21)

By BICCUK reporter

In the secular world and in Christianity in particular, a great deal of talk about authority and submission is circulating. Thank God, the Bible has something to say about authority and submission. Even then, major emphases are on love and service than it does about authority and submission.

Definition

The Greek word most often translated "submit" in the New Testament is *hupatasso*. *Hupatasso* is better translated "subjection." In its New Testament usage, subjection is a voluntary attitude of giving into, cooperating with and yielding to the admonition or advice of others.

Biblical Stance

Biblical subjection has nothing to do with control or hierarchical power. It's simple an attitude of childlike openness in yielding to others... Biblical subjection exists, and it's precious. But it must begin with what God wants and what the New Testament assumes. Namely that we are individually and corporately subject to Jesus Christ; we are subject to one

another in the believing community to which we belong; and we are subject to those proven and trustworthy Christian workers who sacrificially serve our believing community.

Transparency

It should surprise none when we talk about “proven and trustworthy” people of God. Let us remind ourselves that the world is full of false teachers and pseudo-apostles. It is the responsibility of the local brethren to examine those who claim to be Christian workers. (1Thess.3:5, 2 Thess.3:10; Rev 2:2). For the reason, the Bible exhorts us to subject ourselves to spiritual leaders because of their noble character and sacrificial service. (1 Cor16:10-11, 15-18; Phil2:29-30, Heb 13:17, 1Tim. 5:17.)

In case one forgot all I have said above, do remember this verse “Submit one to another out of reverence for Christ”

Shalom!

Gap Standers

By Gap Stander member

What is Prayer? Prayer is talking to God and allowing Him to talk to you. Prayer offers believers a means of acknowledging the character and purposes of God and the opportunity to seek guidance concerning His will for them. "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land that should not destroy it but I found none (Ezek. 22:30).

The above verse reveals that the Lord wants to fellowship with Christians who pray. As Forest Gate BIC members, we chose Tuesday as our day of Prayer and fasting to respond to the Lord's plea.

Why Prayer

As one writer puts it the power of prayer is always there, so push the button labelled "prayer". That is why we have positioned ourselves to do as a prayer group. Prayer is one of the most effective ways of communicating with God. I have found this very true in our Wednesday Prayer Meetings. We pray for the needs of the church. We pray for the members of the church and for ourselves, as Gap standers of the church. We have experienced blessings and answers to prayer in these meetings. We pray for the leaders of the church, in Forest Gate BIC and world-wide. We also pray for the sick and bereaved. There are times when we go to people's homes to pray with them when the need arises. Through these meetings we have been strengthened in our faith. We also share what God is doing in our lives and sing together as a group in these meetings.

Our Praise

We thank God for these prayer meetings because we get encouragement through sharing scriptures and praying together as a group. We also take turns to lead the prayer meetings and this has helped us to improve our leadership skills.

Brethren in Christ Church-UK (BICCUK)

By Kim Saunders

Mission Statement:

BICCUK is a family where "ordinary people meet an extra-God..." It is the mission of the BICCUK to proclaim the good news to every nation and people group, both by verbal witness and acts of service. Since the good news of Christ crosses all barriers of race, tribe, culture and that the body of Christ exists in every nation, therefore all Christians must renounce hatred and violence by following the example of their Lord, Prince of Peace.

Statement of Purpose:

It is the purpose of the BICCUK to proclaim and further the Gospel of our Lord by teaching and preaching the word of Christ in the United Kingdom. BICCUK will always endeavour to be consistent with the doctrine and articles of faith as set in the constitution. In furtherance of such objectives, BICCUK will promote and continue to establish new congregations of the Brethren in Christ denomination in the UK and around the world.

The BICCUK functions under the General Conference. The General Conference of the BICCUK is a representative body through which the denomination acts to carry out its objectives. Supervisory, legislative and policy making powers are vested in the General conference. The General Conference shall elect officers who shall form an Executive Board that shall carry out the day-to-day business of the denomination between general Conferences. The members of this Board shall consist of a minimum of a Bishop-chair, vice chair, a secretary and a treasurer. The Chair of the Executive Board is the chair of the annual General conference.

The Imagery of Athletics to our faith

By Nkosi Moyo

For me the Olympic games ,in Athens,(Greece), were fantastic. To witness athletes from over hundred nations competing against each other in their respective disciplines was a great for me.

For a number of athletes just being there was an achievement in itself, while for others more experienced and high profiled-the Games offered the platform of Supreme greatness. My favourite events have come from the track.



Having always been a fan of the 100, 200, 400 metres sprint events, this time round I was captured by some of the longer distance races. For example the 5000 and 10,000 metres. However perhaps the most fascinating is the Marathon, a 26-mile run through the high heat and steep streets. Whereby the runner has his or her eyes set on the winners prize and despite temptations to slow or stop, refuses to give up until he or she crosses the finishing line.

One may ask why do people punish their bodies to run such a severe and exhausting event. Most runners name two reasons: the sense of personal reward and the physical benefits of the exercise. The same two rewards apply in the spiritual realm: great prizes await those who persevere, and the very process of living by faith builds strong character. In this race no one loses. If you finish, you get the reward. We hold Jesus, who endured great suffering for our sakes as the ultimate example. We must remember as young Christians that God does not guarantee a life of luxury and ease. It is through faith: a constant commitment to hang on and believe God against all odds no matter what. Despite the Olympics being by and large a successful games, it was marred by controversy surrounding a number of high profile and lesser known athletes who won medals of various colours, that were later taken away because it was proved through positive urine samples these athletes were guilty of using banned substances that enhance performance. In 2 Timothy 2:5 Paul says if anyone competes as an athlete, he does not receive the victors crown unless he competes according to the rules as All Christians should be aware that it is possible that we are missing out on Gods blessings and riches because we may not be following the plan he has set out for us in the Bible. Myself included, growing up have found peer pressure sometimes too overwhelming and for many temptation proves difficult to resist. You should remember that, whatever testing situation you find yourself exposed to always ask yourself, if Jesus Christ came down today, would he do the same? All the runners who raced in Final of their respective events all knew that only the one who won one gets the Golden Prize. We as young

Christians need to run a way pursuant to getting that prize. Every competitor at the Olympics went into strict training for their competitions. Those who emerged victorious carry the crown for four years. We as young Christians must train strictly to get a crown that lasts forever, so we will not be disqualified for the Golden Prize.

Our Training schedule must involve:

- 1) Being a blessing to others
- 2) Letting our light so shine before others so they can see our good works
- 3) Honouring our parents
- 4) Loving one another
- 5) Accepting Christ as Lord and Saviour

The Golden Prize:

- 1) Forever living life
 - 2) Glorious riches in heaven
 - 3) The rest you'll find out when you get there
-

KIDS CORNER

Word Search Competition

The Bible is our instruction manual for living. Can you find the names of the books in the Bible in this word search below? If you can you have a chance to win £25 worth of book vouchers. Please Photo copy this page with your answers to BICCUK, Word Search Competition, 17 Park Grove Stratford, London E15 3QT. Alternatively you can your answers and email them to BICCUKConf@aol.com. The first correct Word search to be pulled out of a hat will win.

Please Note This competition is open to UK residents only from the ages of 6 to 15. The dead line for this competition is 16 August 2011.

Your Name:.....

Your Address:.....

E	R	O	M	A	N	S	T	O	M
S	Z	Q	S	B	A	S	I	O	D
T	P	U	O	M	E	L	T	B	S
H	O	J	F	M	K	W	U	J	A
R	U	T	A	M	E	C	S	O	M
I	J	J	O	H	N	G	L	K	U
K	I	I	T	H	S	O	D	F	E
R	S	T	C	A	F	E	K	U	L
A	A	M	S	T	I	W	Y	H	G
M	O	R	P	E	X	O	D	U	S



Bryan Sollenberger and Mr William Ncube at the Christmas Party 1994 held at Forest Gate BIC



Theology Students 2005



Pastor Moyo Baptising Khonzi Ndlovu



If you want to receive updates on what the BICCUK is doing please fill in your name and send to the address as shown below. Alternatively you can visit our website www.biccuk.com or send us an email: BICCUKConf@aol.com

Name-----

Address-----

Email Address-----

Brethren in Christ Church United Kingdom



Edited by Koko Ekanem

Brethren in Christ Church UK

17 Park Grove Stratford London E15 3QT