

CHRISTIAN BRETHREN

sometimes known as C.M.M.L., that is, CHRISTIAN MISSIONS IN MANY LANDS

1.0 INTRODUCTION

Christian Brethren churches had their origin in this country before 1900 through the work of missionaries who came from similar churches world wide. Those missionaries are known in this country as Christian Missions in Many Lands, (C.M.M.L.). They are called of God and serve in a voluntary, unpaid capacity, being supported by the churches from which they came. The churches are known as Christian Brethren. They are indigenous and autonomous, and are noted for their simple obedience to the Word of God. The name "Christian Brethren" has been given to those Christians who do not want to be called by sectarian names, but who wish to be known simply as Christians or brethren. The churches are independent of any foreign church, although there are thousands of churches that, most on similar lines in every continent of the world. The word "church" is used to denote a group of Christians, but the building in which they meet may be called a Gospel Hall, Chapel, Meeting Room, or any other name. The churches are united by common beliefs and practices, not by organization.

2.0 AIMS AND OBJECTIVES

The aims and objectives of these churches are:

- 2.1 the spiritual progress and development of its members.
- 2.2 the spreading of the Gospel of salvation by faith in the Lord Jesus Christ.
- 2.3 a practical concern for the welfare of their members and others in need, such as widows, orphans and the handicapped.

3.0 HIERARCHY

The churches known as Christian Brethren have no hierarchy in the usual meaning of the word, as there is no central governing body to which they must report.

3.1 ELDERS

- 3.1.1 Each church is administered by several elders who have the spiritual qualifications to be shepherds and teachers. They have the responsibility of ensuring that the rules, beliefs and practices of the church are adhered to.
- 3.1.2 The elders may, at their discretion, invite other church members who have the necessary spiritual qualifications to assist them in the spiritual and practical affairs of the church.
- 3.1.3 The elders are free to meet with elders of other Christian Brethren churches to discuss matters of common interest and concern, but attendance at such meetings is not compulsory and any decisions made are not binding.

3.2 DUTIES OF ELDERS

- 3.2.1 The elders care for the spiritual welfare of the church and arrange church programmes.
- 3.2.2 The elders exercise spiritual gifts to develop each Christian into a mature follower of the Lord Jesus Christ.

ULUPAPULO (CONSTITUTION)

BUSHE ULUPAPULO CINSHI?

Ulupapulo fikomo na mafunde yatungulula abekala calo no tubungwe twa bantu.

Ulupapulo e funde likalamba ilya calo. Ulupapulo lusuma lupakamisha no kucingilila insambu no buntungwa bwa bekala calo. Imitekele isuma yaba mumafunde ya lupapulo ulucingilila insambu no buntungwa bwa bekala calo.

NGA KANSHI ULUPAPULO LWA CILONGANINO CINSHI?

Pakwasuka ili lipusho, natweshe ukulondolola "ICILONGANINO" atemwa "ulukuta lwakwa Kristu" (universal church). Icilinganino libumba lya Bantu abaitwa ukufuma mu calo abatetekela no kupokelela Yesu Kristu mu myeo yabo nga mupusushi kabili shikulu wabo. Ili line bumba e lukuta lwakwa Kristu kabili ecilonganilo cakwe atiile cikakulwa pali wene (Mateyo 16:18). Bonse aba balitetekela Yesu Kristu ukuti Mwana wakwa Lesa uwafwilile pa membu shabo no kwima kubafwa panuma ya nshiku shitatu. Icilinganino atemwa ulukuta lwakwa Kristu libumba lya bantu abafyalwa cipya cipya nokufyalwa kwa ku mulu na Mupanshi wa Mushilo (Yoani 1:11-13, 3:3-8)

Icilinganino atemwa ulukuta lwakwa Kristu libumba lya balubulwa no mulopa wakwa Kristu ilyo bamutetekele no kumupokelela mu myeo yabo ili bumba lilifye mpanga yonse nangu tatulelimona na menso (universal church)

INTUNTUKO YA CILONGANINO

Intuntuko ya ici cilonganino ni Lesa Mukulu (Efeso 3:3-12; Kolose 1:24-27). Tecakwele nganya na mano ya muntunse, awe Kristu Yesu umwine ewacitampile elibwe caculwapo (Mateyo 16:18; 1 Korinti 3:10-11). Ici cilonganino cafwelwe pa bushiku bwa Pentekoste (Imilimo 2) kabili cicili cile kulwa mpaka Shikulu akese mulwelele elyo cikapwililika (1 Tesalonika 4:13-18). Eico Kristu e mwine kabili.

UMUTWE WA CILONGANINO

(Mateyo 16:18; Kolose 1:18; Efeso 5:23-24)

Mwebatemwikwa, apo shikulu Yesu Kristu e mwine kabili e Mutwe wa cilonganino alikwata amaka ne nsambu yakucita icili conse mukati ka cilonganino. Cacine na nomba line shikulu acili alebomba mukati ka cilonganino cakwe na Mupashi Wamushilo (Imilimo 20:28; 1 Korinti 12:13).

Dear Readers,

especially amongst our Bemba-speaking churches in rural areas, we often heard the complaint: "Most people here don't really know our constitution. Could we have some teaching on it?" - While we believe that TEACHINGS have to come from the Bible directly, we still felt it important to provide some EXPLANATIONS as to why this document was written as it is, and which role it should play in the life of our churches. The author is one of the brothers who have been involved in the drawing up of the constitution back in 1990.

We also know that there have been heavy debates around our constitution. With this series of articles we do not intend to join this discussion, but rather provide background information for better understanding.

Kuli bakabelenga,

maka maka abalanda ululimi lwa cibemba muncende ca mu mishi, tulomfwa ukuilishanya: "Abantu abengi tabaishiba ulupapulo lwesu. Bushe kuti twakwata ukufundishiwa pali ici?" Nangula twalisumina ukuti ukusambilila kuti kwafumafye mwishiwi lyakwa Lesa, tulekabila ukuti cikankala ukukwata ubulondoloshi pa mulandu ili pepala yalembelwe elyo no mulimo waliko mu nkuta shesu. Kalemba ni munyinefwe uwabombele pamo na bamunyinefwe bambi abalembelwe ili pepala mu 1990.

Kabali natwishiba ukuti kwali ukupinkana pa lupapulo. Lelo pa kulemba aya mashiwi tatulekabila ukwingila mu fikansa na kabili, lelo tupele fye ubulondoloshi bwa ntendekele bwa kutwafwa ukumfwa bwino uyo mulandu.

The Editor

IFIKOPE FYA CILONGANINO

(Metaphors/Pictures of the church)

Mu Cebo cakwa Lesa tulemonamo ifikope ifitwafwako ukulondolola icilonganino, pamo ngefi:

a) Mubili wakwa Kristu

(Roma 12:4-5, 1 Kolinti 12:12-13; Efeso 1:22-23; 4:4; Kolose 1:18).

Mu Bena Efeso umubili umoneka uwalambatila no kwampana capamo no mutwe. Mu Bena Kolose Umubili upwililika mu mutwe bu umo bulemoneka apabuta tutu. Umutwe no mubili fili cimo kabili ca pamo. Tekuti uumutweupatulwe ku mubili. Icilonganino ngacapatuka ku mutwe ninshi cafwa, tekuti cibe ica mweo nakalya. Umutwe e mweo waciko, (Efeso 1:13,11), ne ntulo ya cakulya caciko, (Efeso 4:16), nakabili katungulula wa ciko (Efeso 4:15). Nangula tulemona bu umo mu cilonganino lelo muli ukulekana kwa milimo ya cila cilundwa. Ukupitila mufilundwa fya Mubili Wakwe (icilonganino icimunakila), Kristu, Umutwe alanda na bantu pano calo.

b) Ubukule

(Efeso 2:19-22)

Icilonganino apa pantu cileitwa tempele ilya shila umo Lesa ekala mu Mupashi. Kalenga wa liko ni Lesa. E ntulo wa liko, (Efeso 1:4, 22; 2 Timote 1:19). Kristu Yesu ekakula (Mateyo 16:18). Kabili wene Elibwe no mufula wa kukulapo (1 Korinto 3:11). Ni Kristu wine Elibwe lya patungi uku fyonse fyololokela, (Efeso 2:20-21; 1 Petro 2:6; Esaya 28:16).

c) Injanda

(1 Peter 2:4-10, 4:17; Efeso 2:19; 1 Timote 3:15; Bahere 3:6; 10:21; Bena Galatea 6:10)

Muli aya malembo isambililo lilimo pa cikope ca cilonganino nge njanda yakwa Lesa, nipa milimo ne mibele ya mukati ka njanda ifyasuminishiwa nefishilingile mukati ka njanda yakwa Lesa ifili mu cebo cakwa Lesa. Injanda yakwa Lesa ya mushilo.

d) Impanga shandi

(Yoani 10:15; 21:15-17)

Muli ici cikope tulemona Kristu nga kacema musuma uwafwilile mpanga shakwe shonse mu cilonganino cakwe. Apo ni kacema mukalamba eusonta bakacema banono (abakalamba) mu cilonganino (Imilimo 20:28).

e) Umuntu Mupya

(Efeso 2:11-18)

Muli Kristu Abayuda na bena fyalo abatetekela bali umubili umo ekutula umushobo umo, (1 Korinti 12:13, Kolose 3:10-11). Imfwa yakwa Kristu eyatuwikisha. Bonse tulekelelwa imemba no kupusuka pakutetekela Yesu Kristu. Nomba capamo tuli banjanda imo.

Muli ifi fikope fya cilonganino pamofye nafimbi ifishilumbwilwe tulesambililamo ifintu ifikulu sana pamo ngefi:

1. ICILONGANINO/ULUKUTA

1. Mubili wakwa Kristu
2. Bukule bwakwa Lesa
3. Ni njanda yakwa Lesa
4. E cifulo ca mpanga shakwe
5. Buntu bupya

2. KRISTU YESU E MUTWE WA CILONGANINO CAKWE

ICILONGANINO ATEMWA ULUKUTA ULULI PACIFULO CIMO (LOCAL CHURCH OR ASSEMBLY)

Mu cebo cakwa Lesa tulemona ifyo ifikope fya cilonganino conse (universal church) nafyo fikope fya lukuta lwakwa Kristu ululi pa cifulo cimo (local church or assembly). Mulandu nshi? Mukwai ekufwaya kwakwa Lesa Mukulu ne Mfumu Kristu Yesu. Icikope fyacilonganino conse (universal church) fibe ifikope fya filonganino pa ncende shonse (local churches or assemblies). Moneni Amalembo aya, (1 Korinti 12:27; 3:9; 3:11; 2 Korinti 11:2; Imilimo 20:28; 1 Petulo 5:2-3; Filipi 2:16; 2 Korinti 3:3). Ifilonganino ifisangwa muncende shalekanalekana (local churches or assemblies) mu malembo fileitwa “ifilonganino fyakwa Lesa”, pakupakamisha icishinka cakuti fyafuma kuli Lesa kabili fyakwa Lesa, (1 Tesalonika 2:14) ifilonganino fya kwa Kristu pakushininkisha ifyo kuli nalubula ebo tuli no kulubulula, (Roma 16:16); “ifilonganino fya bamushilo”, ili shina lilangilila imbela yabasangwa mukati ka cilonganino, (1 Korinti 14:33); ne shina lya kulekelesha, “ifilonganino fya Benafyalo” ilishina lilanga ubukulu no kushika kwa bwite bwakwa Lesa (Roma 16:4; Imilimo 15:4; 9:15). Cipesha mano!

ISAMBILILO LIKALAMBA

Mufikope fya cilonganino ifikalamba tulemonamo nifi:

Apo icilonganino ni njanda yakwa Lesa fyonse naficitwe umwabela amapange no kufwaya kwakwe. Icibemba cimo citila, “Injanda ya munobe ni njanda ya malwa”. Emukutula bukateka no butungulushi mukati ka njanda bwaba ku mwine njanda. Ifunde lyakwe eliteka mu njanda. Ifintu atemwa eficitwa mu njanda. Ishiwi lyakwe elikonkwa.

Pantu Kristu e mutwe wa cilonganino, bonse mukatika cilonganino bafwile ukumunakila nokumukonka.

“Ukwalola umutwe eko mubili uya”. Nakabili, “Ukwabulo mutwe umubili untu wafwa”.

Icilonganino capangwa na Lesa. Kristu e kakuula wa ciko. Bakakuula bambi basakamane ifyo balekuulila no mufula balekuulapo (1 Korinti 3:10-11).

Apo tuli umo muli Shikulu, napabe isenge pakati kesu, (1 Korinti 12:13; Yoani 17:20; Efeso 4:3-6, 1 Korinti 1:9; Imilimo 2:44-45; 4:32).

Natwasuke nombamba ili lipusho:

“Nga kanshi ulupapulo lwa cilonganino cinshi?”

Apo natumfwa no kwishiba ukuti icilonganino cileitwa injanda yakwa Lesa mu Cebo cakwa Lesa, tekuti tupape pakumfwa ukuti ishiwi lyakwe, Icebo cakwe efunde no lupapulo lwamukati ka njanda yakwa Lesa. Cacine, “Amalembo yamushilo yonse yena mashiwi yakwa Lesa. Kanshi kuti wayabomfya pakufunda pa cishinka, pakwebaula abaluba, pakwalula abali mufilubo, no pakufunda ifyo abantu bali nokuba abakaele pa cinso cakwa

Lesa. Eico kanshi Amelombo Yamushilo yalafwa umuntu wakwa Lesa ukuti akwate fyonse ifyo alekabila pakuti akwate amaka yakubomba umulimo usuma uwa musango onse”, (2 Timote 3:16–17).

Amalemo yaletweba ati, Kristu e mutwe wa cilonganino na Mupashi e bukota bwesu e Kafwa wesu. Tuli na Lesa, kanshi nani nomba uwingatutinya? Takuli, kabili takwakabe!

Ulupapulo lwa Christian Brethren (C.M.M.L)

Ba minshoni mu filonganino fya Christian Brethren / Christian Mission in Many Lands (CMML) pakwishiba ukuti icilonganino cakwa Lesa kabili Kristu e mutwe wa ciko tabapangile lupapulo lwa mafunde yabo abene (human constitution). Bapele Lesa ne Cebo cakwe amaka yakuteka no kutungulula icilonganino cakwe. E mulandu wine ilyo bafikile muno calo cesu balembeshe ifilonganino ku buteko ne pepala lipela ifyo basumina no kucita ngo bunte bwa kusumina kwabo (statement of beliefs & practices). Ubuteko bwa cino calo bwalipokelele ili pepala ne filonganino fya Christian Brethren / CMML fyalembeshiwa pa maka ne nsambu she pepala line li.

Mukuya kwa nshita bamo mukati ka filonganino fimo balifwaya ukupanga ulupapulo ulwapalanako nefilonganino fimbi. Ici caliletele ubwafya mukati ka nkuta sha Christian Brethren pa nshita itali. Bamo balifuma namu Christian Brethren no kulembesha ifilonganino mwi shina limbi.

Pamulandu wine pa 16 July 1990 abakalamba ba filonganino (203) naba minshoni (6) mu filonganino fya Christian Brethren mu Zambia balikumene ku Kalulushi-Chibuluma pakulolekesha pa lupapulo lwa Christian Brethren (CMML). Panuma ya uku kulongana calisuminishiwa ukukonka icikope ca cilonganino mu cipingo cipya umo Kristu e Mutwe, icebo cakwe

endubulwila nakaputula wa fikansa kabili elupapulo lwa cilonganino cakwe. No lupapulo lwalembelwe panuma yakulanshanya lusumbula, Amalemo Yamushilo ne fikomo fifwile ukukonkwa mu lukuta lwakwa Kristu mu Cipingo Cipy. Ulu lupapulo lwapusana ne mpapulo sha filonganino fimbi. Eico cilefwaikwa sana ukuti cila muntu akwate kope wa ulu lupapulo. Kabili kuti cawamisha ukuti bonse tube no mupashi wa bena Berea ukupokelela amashiwi no kuya bebeta ukumona ngaya cine. Lesa wa mutende abe nenu. Ameni.

Mu magazini ikakonkapo tukatampa ukupituluka mu lupapulo mu kwishiba bwino ifyabamo.

ILIPUSHO NO BWASUKO

Pesamba lya uyu mutwe twapeela incende kuli bakabelenga wesu 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. Ngacakutula ilipusho lyenu likuminefye imwe mweka, tukesha ukumipela ubwasuko bumikumine ukupitila mukumilembela kalata nangu email.

Ilipusho lyakubalilapo nili:

“Iyo umuntu umupya aiminina pakupwa kwa kulongana nokutula untuwatetekela elyo alefwaya ukuba membala wa ici cilonganino – Lutampulo nshi tulingile ukusenda? Musango nshi tulingile ukupokelelamo umweni pakuba nga membala mu cilonganino cesu?”

LC, Mporokoso

Bushe pali uukwete ubwasuko pali ici?



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 is this:

“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?”

LC, Mporokoso

Anybody got an answer on this one?

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