



<p><b><i>Southeastern Africa: A People Still Waiting</i></b>          April, May 2005</p> <p>Part 06, Ch. 14 CRF Media Chronicles</p>	<p><b>Final:</b> 07/30/13  <b>Time:</b> 25:31</p> <p>© 2005, 2013 CRF Media</p>
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**Green = from original script/narrated – Black = new script**

Waiting for a taxi, waiting for a job, waiting for the monthly pension check, waiting for a better life, waiting for the ancestors to answer, waiting to die of AIDS ... For decades, they waited for the end of the oppressive separation of races. Apartheid came to an end in 1994. Now all are free to move about in the land but still ... they wait ... for a decent home ... for a job ... and for the sangomas to cure them of their sickness.

**Narration- Arline:** The countries of South Africa, Swaziland and Lesotho are located in the southern tip of the African Continent. These three countries have a combined population of about 50 million people.

The Southeastern Africa Cluster includes the South African Provinces of Limpopo, Mpumalanga, Gauteng, KwaZulu-Natal and Free State as well as the countries of Swaziland and Lesotho. The total population is about 40 million people.

**Arline:** We were in this part of Africa for nearly five weeks during April and May of 2005. It was a difficult project as we traveled to most of the provinces of South Africa plus the Kingdom of Swaziland. During this project, we worked with several mission teams who represented a broad cross-section of lifestyles all the way from those living in abject poverty in their tin and cardboard shacks to the upscale communities of Durban, Johannesburg and Tshwane.

During most of our time, Richard and Vera Miller were our hosts as we travelled in their red Toyota.

This was our first mission trip with our recently acquired high-definition camcorder. This top-of-the-line equipment provided much better quality video but with greater risk. The danger of robbery, kidnapping and extortion was all around requiring a guard while working in many of the densely populated areas.

We were fortunate to be able to conduct many personal interviews with the local people – all of whom spoke good English. Often, there were unexpected opportunities such as the special musical presentation by the Bethlehem Choir in Orange Free State. We also recorded an excellent musical presented by the children at the **Ugome** School near **Empangeni** (M pAhn GEN' nee (GE as in get) in the Province of KwaZulu-Natal.

Time for relaxation was short but the overnight at Kruger National Park was an interesting short respite for us. Located in the Northeastern part of South Africa it is one of the largest game reserves in Africa.

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**Carl:** One of the mission teams asked me to photograph the various cemeteries in and around Johannesburg – from an airplane. The objective was to document the overflowing cemeteries caused by the HIV/AIDS epidemic. It was an interesting excursion but the flight was too rough for video. However, some excellent still photos were obtained of the cemeteries as well as several other areas around the city.

The overcrowded burial places are a sad result of HIV/AIDS infection involving over 25% of the adult population. Often, children must be cared for by their grandparents or placed in an orphanage after both the mother and father have died of AIDS.

From our observations in Southern Africa, we felt that the people were just waiting for something to happen – to bring them prosperity. In reality, they are stuck in a lifestyle of moral and motivational decay.

The following short excerpts from the videos we produced provide a snapshot of the many peoples and places we visited during our trip.

### **Freedom for Bethlehem © 2005 CRF Media**

The rolling grasslands, fertile soil, ample rainfall and the Drakensburg Mountains once appeared as an invitation to freedom and opportunity. People from all over the world came here to be a part of what is now known as the Eastern Free State of South Africa.

In the early 1800's, the Dutch arrived. These new settlers planted wheat and other grain crops and soon made the land their home. In 1861, driven by a sense of spiritual destiny, these immigrants ... now known as Afrikaanders ... founded the city of Bethlehem. This Biblical name, meaning "House of Bread", symbolized their religious heritage and the productivity of the land.

### **Finding a Believer in Mpumalanga Province © 2005 CRF Media; MET, SEAC**

Believers in Jesus Christ should be everywhere in the Mpumalanga Province of South Africa. A recent government survey revealed that of its 3.1 million people over 2.2 million believe they are Christians.

The large capital city of Nelspruit looks much like a midwestern city in the United States – even some of the names are common. While most of the residents of the city are white, this is slowly changing. They shop in supermarkets and upscale stores and drive nice cars. On a Saturday afternoon, families enjoy a friendly game of lawn hockey while others just watch. Who among these folks know Jesus Christ in a personal way?

### **A Place of Hope © 2005 CRF Media**

In the early 1800's, the people in the eastern part of South Africa named their land KwaZulu, ... "the place of heaven". They called themselves AmaZulu, ... "the people of heaven". Much earlier, the Portuguese explorer, Vasco de Gama, first saw this land on Christmas Day in the year 1497. He called it "Natal" which refers to Christ's birthday. Today, this South African province is called ... KwaZulu Natal.

### **Dreaming for the New Life © 2005 CRF Media**

Centuries ago, a young man by the name of Shaka Zulu had a dream. He dreamed of a new land, a land of lasting wealth and freedom. The word "peZulu" means "heaven". In generations to follow, the Zulu people grew to become the dominant kingdom of South Africa. Eventually, circumstances changed. Wealth and freedom crumbled. Little is left of the failed dream except the name "KwaZulu" ... "the place of heaven".

### **Durban, Pietermaritzburg**

#### **THY WORD IS TRUTH © 2005 CRF Media**

High-rise apartments and upscale hotels provide a place for tourists. They come from all over Africa, Europe, Asia and America to see the sights and to relax and enjoy the time of freedom from work. They ride in rickshaws. ... They stroll along the sandy beaches. ... They watch a black man, his false beard nearly falling off, playing a tin can fiddle. The two puppets dancing at his feet even attract more attention. Here a berka-clad Muslim woman looks in at the fast food restaurant as others, dressed much differently, ignore her. Look at the young man proudly showing off his tattooed back. It's a statue of Christ. Nearby, a street vendor prominently displays a toilet seat. ... hmmm. Is this an illusion or is it really Durban, South Africa?

### **Swaziland: Walking the Roads of the Past © 2005 CRF Media**

Leaving South Africa and driving through a hand-operated gate is like traveling back in time. The small sign at the border crossing confirms what one can feel all around ... this is Swaziland!

Swaziland became independent from its status as a British protectorate in 1968. Today, ... with one million people, ... it remains one of the few absolute monarchies in the world. Once used as a decadent playground for the white South Africans during the apartheid era ... this country has a much different atmosphere now. It offers a mixture of colonial heritage, outstanding scenery, and an open window to the charm and self-reliant lifestyle of a time gone by.

### **13202 Johannesburg, South Africa. © 2005 CRF Media**

13202 Johannesburg, South Africa. A family lives at this address. We know because the yard is clean and well kept. They are not at home now. The parents are at work and the children are at school. This is a good home and in a good neighborhood. Those who rent this place are glad to have a place to live.

In Johannesburg, there are millions of homes similar to this but often in more crowded places ... places without water, sewage and refuse removal ... places rife with drugs and crime ... places where the police fear to enter.

### **Soweto: In a Cloud of Uncertainty © 2005 CRF Media**

Smoke and steam billows out of the power plants. The sky is often filled with ominous clouds from the refineries. The dense coal smoke from cooking and heating fires gradually drifts away from the sprawling townships ... and the garbage continues to pile higher.

The Southwestern side of Johannesburg is generally known as Soweto – short for South West Townships. This is a huge district of heavy industry, small shops, and people that stretches as far as the eye can see. It sprawls over an area of 50 square miles and encompasses a population of 4 million souls. Yet, the high-rise buildings of Johannesburg are only a few miles away. They seem to be of another country, of another continent.

### **The People with Invisible Barriers © 2005 CRF Media**

Walls that protect the lives and property of residents in Southern Africa are common. These barriers, ... easily seen but difficult to cross, ... are accepted as a way of life. But, there is a different kind of barrier that is only apparent to some. It is the barrier that surrounds the Deaf person. It is a barrier that is ever-present but serves no tangible purpose. Rather than a wall of brick and mortar, it is a barrier of communication.

The barrier frequently confines the Deaf to a lifetime of isolation, ... to a feeling that life has little meaning. Society and family members often see deafness as a curse or punishment by the spirits or the gods. Few, if any, of the family and friends learn to communicate through sign language. Deaf people grow up with little intimate communication and often feel at a loss when interacting with others.

**Carl:** There are several active Christian groups throughout Southern Africa. Some in large churches and others in small buildings or mud huts. Many of the Bible studies and church services we attended were conducted in English but with songs in the local language.

It was gratifying to discover that God's Word is indeed spreading throughout the area despite the strong influences of folk religions, cults and superstition. The following excerpts give examples of God at work in this land.

### **God Came to My Hut © 2005 CRF Media**

ON CAMERA – Pastor Ephraim

Overlay: *I was lost. Beating the drums. I didn't know who God was.)*

Overlay: *GOD CAME TO MY HUT. His Word was preached and I accept Him as my personal savior.)*

### **The Peace Ladies — Leading the Way © 2005 CRF Media**

The ladies from Peace Baptist Church are talking about the new Bible study they helped start in the Mabeleni area. This is an exciting time for them and they wanted to share with their friend Maria who works in Mbabane as a language instructor.

*These ladies in Make Makhonta's homestead are about an hour's drive from Mbabane. The farms, the huts, the teams of oxen, the bridges across the small streams and herd boys with their cattle are all part of the rural areas of Swaziland.*

### **Opening the Gates © 2005 CRF Media**

Narrator: Carl – When visiting a strange land and a strange culture, it seems that all gates are closed. We found a friend to open many of these gates. Some gates are easily opened while others are a real problem. The most difficult is language. Our friend, Nkosingiphile Dlamini, opened this gate as he introduced us to Pastor Ephraim Mkhali of Ntuthwakazi Baptist Church. The African handshake is demonstrated as well.

*Nkosingiphile helps us in understanding the culture and the people living in the rural areas of Swaziland.*

Opening the gates was very important to us as we tried to better understand the Swazi people but ... there was another kind

of gate. Just a few miles down the tar road from **Nhlangano**. By the time we arrived it was dark. The **Thunzini** Baptist Church worship service had begun. Our friend is the pastor here. He and **Smanga Ndlovu** were leading the songs. The slow beat of the song, the spirit of worship, and the dim light from the three kerosene lanterns added to the feeling that God was here!

**Narrator: Arline**

Pastor **Dlamini** invited me to the front to greet everyone. Our friend, **Nkosingiphile**, and this family of God made us welcome in their midst.

**Arline: on camera – comments ...**

The pastor taught from God's Word in English so that we could understand. The message was translated into the **siSwati** language so the rest of the people could understand. Some followed along in their Bibles ... illuminated only by a candle. As the worship continued, all the gates were now open. We were with our brothers and sisters in Christ.

**More Than a Soapstone Carver © 2005 CRF Media**

ON CAMERA: Conversation between Carl and Robert. Robert was carving a lion out of soapstone.

(Carl was behind the camera and not in the scene. "How long does it take to make a carving? About 4 hours.")

It was a conversation much like this when Steve was working to improve his siSwati language skills. The art and techniques of carving images in soapstone was an interesting subject for extended discussions. Through these meetings, the talks turned to spiritual matters and the doors opened for the invitation to start the weekly Bible study.

*Robert lives in the village of Timbutini, about 20 miles from Mbabane, and has been carving soapstone for many years. His workshop is in the craft market located on the highway near a bus stop and a phone booth. Robert and his coworkers have a large variety of carvings on display and sell them to passing motorists.*

Just behind the craft market is a small preschool ... an ideal place for a neighborhood Bible study. On the first day of the study, Robert, another man and many ladies from the neighborhood came.

**Building A Church That Never Sleeps © 2005 CRF Media**

Overlay: Gabriel Bizamenyamungu

Gabriel – on camera: *My vision is to start a church, which would never sleep.*

*The international community, ... living in Tshwane the capital of South Africa, ... has many challenges and opportunities. They struggle to create a new life while separated from their extended family. Crossing of cultures ... including that of church involvement ... provides access to a new family ... the family of God.*

**Daniel and Joseph – Lights in a Dark Land © 2005 CRF Media**

Daniel and Joseph, like their Biblical namesakes, are shining lights in a land of darkness ... a land in which few know Jesus Christ as a friend and as their savior. In this land, there are many who profess to be Christians. They call themselves Apostolic or Zionist. Badges and emblems worn as protection against evil spirits can identify some. Their lifestyle and their spiritual allegiances are rooted in cultural traditions and ancestor worship.

**Arline:** During our tour of Southern Africa, we obtained about twenty hours of High-definition video plus over 8,000 still photos.

Working with the various mission team members, we produced 16 video chapters. 2500 copies of the DVD, "*Southeastern Africa: A People Still Waiting*" were distributed. An additional 500 copies were made for the Deaf Team which included captioning for the deaf. In 2010, we finalized the Blu-ray version and included all nine chapters of the Lesotho videos produced in 2003. This set of videos are on Part 7 of the CRF Media Chronicles Blu-ray disc.

**Overlay:**

CRF Media Chronicles

© Filmed: 2005



## ***Southeastern Africa: A People Still Waiting***

Ch. 15 (14:22) Filmed April and May 2005

**Video on Pt. 07 Disc**

Waiting for a taxi, waiting for a job, waiting for the monthly pension check, waiting for a better life, waiting for the ancestors to answer, waiting to die of AIDS ... For decades, they waited for the end of the oppressive separation of races. Apartheid came to an end in 1994. Now all are free to move about in the land but still ... they wait ... for a decent home ... for a job ... and for the sangomas to cure them of their sickness.

South Africa is the richest country in all of the Continent of Africa. It has vast natural resources ... vibrant agriculture,

developed infrastructure, agreeable climate, and well-developed economy. However, within the black African population, 58% live on less than \$2 per day, 43% are unemployed, 36% are functionally illiterate, and 24% have HIV/AIDS. All of these factors contribute to a sense of hopelessness and widespread violent crime.

People have become frustrated and restless but, ... as the wait continues, ... their dependence on spiritual things grows stronger. They call upon their venerated oppressors of the past. They seek guidance from their ancestors. Many have a thin, distorted veneer of Christianity overlaying their deeply held traditional beliefs in a spirit world permeated with fear.

European settlers brought Christianity and converted many of the indigenous people to their belief. Immigrants from India brought Hinduism with 330 million gods and built temples. The Mideast brought Islam along with money to build mosques throughout the country and, from America, came cults such as Mormons, Jehovah Witnesses, Zionists, and Hare Krishna. Still there are a large number of people who cling to the African Traditional Beliefs involving ancestor worship and animistic practices. Yet, many living here believe only in themselves.

The cults, the world religions, the indigenous beliefs, and religious indifference are all present in Southern Africa. Often these can be found blending one into another; alternatively, some tenaciously hang on to the purity of their belief. Unfortunately, few know what awaits them for eternity. Some say, "only Allah knows", other say "it depends on the ancestors". Still, ... for others, ... their hope is in their next incarnation. It is estimated that only a small portion are born again Christians

The Southeastern Africa Cluster includes five South Africa provinces and two small nations; an area comprising about 40 million people ... about 80% of all of Southern Africa. These people live in the mountains of Lesotho to the sandy beaches near Durban; ... from the large cities with millions of people to the small family compounds, ... from the high-rise apartments to the mud huts; ... from the gated communities of luxury to the squatter camps made of whatever scraps can be found. In some schools, children use bottle caps or rocks for their math lessons while for others a hand-held calculator is on every desk. Also, in this area, there are glistening waterfalls inviting the tourist and ... garbage piled where children live and play.

The Southeastern Africa Cluster is a place of beauty, ... a place of riches, ... a place of poverty and hopelessness and, ... it is a place, ... where the true Word of God is being heard and taught.

It is a place where God is working. But, reaching the 40 million people with the Good News of Jesus depends on much more than the few hundred Great Commission missionaries scattered throughout the land.

It depends on planting reproducing churches ... not church buildings, but living organisms that reproduce themselves without outside help.

***"Our vision is just to see the Church of Christ heading to the perfection of where Christ leads us to be."***

***"Our people do not know God. Our people are so rooted in ancestor worship ... so our main aim is to reach them and to introduce the living and true God unto them."***

***"This is where we are doing ministry in this area. We are training people in this building; we are training intercessors, counselors, worshippers, and outreach teams in order to reach this community."***

Satan has dominated this part of the world for thousands of years and does not give up easily.

Pray for spiritual and physical protection over believers as they share their faith.

Ask God to call out men and women with a vision of planting reproducing churches among the people in each of the provinces and countries in this Cluster.

Earnestly pray for people to respond to the Holy Spirit's call to come to Southeastern Africa as short-term volunteers and as long-term missionaries.

Do not allow the people to wait any longer. They need Jesus.

**CLOSING SONG:** *Where He Leads Me I Will Follow ... Bethlehem Choir*



## *Freedom for Bethlehem*

Ch. 16 (9:04) Filmed April and May 2005

**Video on Pt. 07 Disc**

The rolling grasslands, fertile soil, ample rainfall and the **Drakensburg** Mountains once appeared as an invitation to freedom and opportunity. People from all over the world came here to be a part of what is now known as the Eastern Free State of South Africa.

In the early 1800's, the Dutch arrived. These new settlers planted wheat and other grain crops and soon made the land their home. In 1861, driven by a sense of spiritual destiny, these immigrants ... now known as **Afrikaaners** ... founded the city of Bethlehem. This Biblical name, meaning "House of Bread", symbolized their religious heritage and the productivity of the land.

Today, the Eastern Free State feeds most of South Africa. This productivity is made possible by the development of effective farming practices and the use of modern equipment. Large tractors till the soil and harvest the crops. Airplanes are used to spray the plants for insect pests. The grain produced on the farms is stored in huge silos awaiting distribution. The **Afrikaaners** have enjoyed the freedom and opportunity offered by this land.

This land has attracted others as well. Immigrants from China, India, the Mideast and all of South Africa are now here. Groups like those from the Mideast have erected large edifices as centers for propagating their religious beliefs.

The largest group of people immigrated from the nearby Kingdom of **Lesotho**. Millions of the **Basotho** sought freedom from the harsh terrain of the mountains. Unlike their homeland, jobs were plentiful. They found work on large farms, in the apple orchards, or as street vendors in the cities.

The **Basotho** brought with them their rich culture and traditions. They continue to speak the language of their homeland. The **Sotho** language is one of the eleven official languages of South Africa.

Today, many of the **Basotho** live in and around the city of Bethlehem; a prosperous community of 400,000 people, well endowed with clean streets, a shopping center, petrol stations, and restaurants. But Bethlehem, ... like most South African towns, ... is really two communities in one ... the **Afrikaaners** and the **Basotho**. These two cultures, ... each benefiting from their co-existence, ... remain unique and distinct from each other.

The **Basotho** maintain a deep animistic tradition, which ties them to the land and to the past. Their traditional healers, known as a **sangomas**, serve as a medium between the people, the spirit world, and the ancestors. The **sangomas** can be identified by their wrist or ankle bracelets, necklaces, and often, ... as part of their uniform, ... a cross. Fear is the common denominator and force behind their belief system. Secret plants and roots, which have medicinal qualities, have been passed down through the generations. The cumulative knowledge of the environment and the spirits make the **sangoma** a formidable force.

For the **Basotho**, every waking hour of the day is spent with an eye towards keeping these spirits at bay and pacified. They are careful ... not wanting to do, to think, to say, or to cause anything to happen that would disturb the delicate balance between themselves and the things no one else seems able to see. They continue their day believing that between them and God is a myriad of heroes, ancestors, and spirits who control much of everyday life. There are the spirits of the ancestors who have gone before and the spirits of those who are waiting to be born. For the **Basotho**, God is unknowable and somewhat petty.

It is in this environment of the unknown and the unknowable that HIV/AIDS is able to spread unchecked. Repeated denials on the part of the government that HIV/AIDS even exists is easily explained by the **sangoma**, as a working of the spirits among those who have not done their part to please the spirit world. Many **sangomas** will prescribe a blood sacrifice, or intercourse with a child as the cure for AIDS.

Premature deaths due to AIDS are filling the graveyards ... and emptying homes of fathers and mothers. A visit to the home of a young mother with AIDS is a heartbreaking experience. Soon she will no longer be able to care for her little daughter. In a few months, this mother will be gone from their home forever. HIV/AIDS is no respecter of persons ... young and old, the haves and the have-nots. The innocent often are the ones who fall prey.

Despite the cultural traditions, false religions, and other roadblocks, God is moving mightily among the **Basotho**. Church planting efforts have met with some success. Leaders are being developed. Young people are being trained to be presenters of True Love Waits -- a Biblically based program teaching moral values and sexual purity. Pastors are immersing and more are being added to their number every year. Women's Bible study groups teach about God's love for the **Basotho** in the home and in the market place.

Starting new evangelical churches that teach the Word of God, ... in an uncompromising way, ... is difficult. This church in **Paul Roux** is proud of their progress and is hoping to build a permanent building. Other small churches are beginning but it is a God-sized task to set all free but there is hope. The Spirit of God, ... who is moving among them, ... is replacing the spirit of fear that darkened so much of their lives. The **Basotho** are strong and they remain a passionate people. So much of their music reflects their strength and their hope for the future. Pray that one day they will accept the truth of the Gospel and indeed be free.



## *Finding a Believer in Mpumalanga Province*

Ch. 17 (10:04) Filmed April and May 2005

**Video on Pt. 07 Disc**

Believers in Jesus Christ should be everywhere in the **Mpumalanga** Province of South Africa. A recent government survey revealed that of its 3.1 million people over 2.2 million believe they are Christians.

The large capital city of **Nelspruit** looks much like a midwestern city in the United States – even some of the names are common. While most of the residents of the city are white, this is slowly changing. They shop in supermarkets and upscale stores and drive nice cars. On a Saturday afternoon, families enjoy a friendly game of lawn

hockey while others just watch. Who among these folks know Jesus Christ in a personal way?

**Piet Retief** is another city in **Mpumalanga** Province. This city is named for the leader of the Dutch settlers who came here in the late 1800's. Originally called **Boers**, these people claimed to know God. They felt that they had direct revelation from God to take the land from the indigenous population and make it their own.

Throughout the country, **Boers**, ... now more commonly known as **Afrikaaners**, ... have done well for themselves in a variety of industries, large farming enterprises, and in tourism. They have built churches many of which are of traditional Dutch architecture. If asked, most **Afrikaaners** would say they are Christians. However, if pressed further, few would say that they have a personal relationship with Jesus. Also, in these larger cities, one will often find new mosques as this one in **Nelspruit** with its futuristic style of minaret. Islam is growing as the Muslims make a major push to become more influential

in South Africa.

The white South Africans, ... **Afrikaaners**, ... are only a small part of the population of this province. Just outside the large cities is another type of city. It is where the blacks live. They live in places called townships much as they did during the era of Apartheid. This is the only place that they can afford to live. Their wages are low, the unemployment is high, and education is difficult because of the cost of tuition and school uniforms. This township, ... located just off the four-lane highway that leads to **Nelspruit**, ... has a few believers. Finding these believers is not easy. Not only is it hard to find believers, it is really tricky to walk among the houses built on the steep hillside. A variety of materials are used for home construction. Brick or cinder block are used for many but others use only corrugated sheet metal. Fruit trees and gardens help meet family needs. Residents are friendly and usually smile and greet those who come to the township. Occasionally, they will offer you either hard liquor or home brew. Continuing on and at the end of a paved road is a church. It is called St. **Engenas** Z.C.C., the Zionist Christian Church. The people claim to be Christian but few are believers. Down the path a short distance is a mosque. It is old. There are only a few followers of Islam in this township but they can be easily identified by their caps. These are not believers. A traditional healer, ... a **sangoma**, ... gathers herbs near her home. There are many sangomas in the area but probably none are believers. They are more likely to follow the superstition and ancestor worship that is characteristic of the African traditional religious culture and belief system.

From the outside, the believers look like others. Their homes look similar. Their church building may look to some like a shack but inside, ... sitting on the wood benches, ... is where true followers of Jesus Christ listen regularly to the teaching of God's Word. Today the pastor and another believer are attending a leadership training class taught by an American missionary. Pastor **Augustine Khoza** says that there are 30 members in this church. They have a foundation poured at the back of the current building and hope to erect a masonry structure soon. Praise the Lord! There are believers in this township near **Nelspruit**.

**Piet Retief** is a town close to the **Swaziland** border with modern homes and paved streets. However in the rural areas there are shacks and muddy roads. Most of the people in these areas are Zulu or **Swazi** and survive by subsistence farming.

Way out in a field off the main highway is a large circle of painted white rocks. Within the circle is music. The songs have familiar Christian tunes. The white-robed people have crosses. They have Bibles. They cry, "Praise the Lord!" and call themselves "Followers of **Shembe**". They claim to be members of the Nazarene Baptist Church. Whole families are here – men and women, young and old, as well as children. They worship together within the circle of rocks each week. ... These folks look like believers.

Several miles down a dirt road is a family compound where another group meets regularly. Their leader, Mr. **Mwelase**, is proud of his cornfield located adjacent to his home. He is a supplier of herbs and potions used by the traditional healers. His followers are generally known as Zionists. They are friendly. Some are prosperous business people, others are farmers, but all are very devoted to their belief and their leader. They believe in God. They sing as if they know Jesus but, as one watches, few of the faces reflect the joy of a true believer.

Like those of the Nazarene Baptists, there are many different and complex beliefs and rituals among the Zionists. They have a very limited knowledge of the scripture and are, in reality, followers of their leader. Telling these people about Jesus when they truly believe they are already Christians is met with skepticism.

Developing a strong relationship is essential for sharing the truth of the Bible. One example is a weekday Bible study for children where boys and girls have fun as well as learn about Jesus. Pray for these kids. They need to know Jesus loves them and cares for them. A real priority is sharing and teaching the love of Jesus to children before they become indoctrinated with the religion and cultural traditions of their parents.

In some places, children are taught about Jesus in an orphanage such as the one near **Piet Retief**. Several churches throughout South Africa are reaching out to the millions of orphans. This orphanage went from 2 children to 30 in a matter of months.

Also near **Piet Retief** and down a muddy road flanked by tall grass on one side and a rickety wood fence on the other, ... is where Mama **Mavuso** lives. Her house, ... next to a pigpen, ... looks much like others in the area. Yet, it is different than most in the township of **Amatjeni**. The doors are always open to the neighborhood children. You see ... Mama **Mavuso** is a believer. She invites children from the neighborhood to her home to hear Bible stories, sing about Jesus, and have refreshments. Listen to these happy voices (*on camera audio of group singing*) (*As we fade out the following is said:*) Mama **Mavuso** finances the food and materials from her meager income working as a vendor. She makes and sells cakes to the employees at a local company. The group meeting at Mama's house is growing but opposition from unbelievers nearby is growing as well.



Back in the big city of **Nelspruit**, **Clifford Goliath** is the pastor of **Immanuel** Baptist Church. He and his wife, **Estelle**, are taking the **Theological Education by Extension** courses to better equip themselves to lead their congregation in a Biblical way. This pastoral couple believes that theological knowledge and training of pastors and leaders is a key to developing believers with a solid foundation.

True Biblical moral values are not provided by the prevailing religions... not only in **Mpumalanga** Province ... but also throughout South Africa. The HIV/AIDS pandemic is sweeping the people. Over 30% are HIV/AIDS positive. Premature death due to AIDS is causing the cemeteries to overflow.

With the rampage of HIV/AIDS in southern Africa, it is vital to reach the children with Biblical instruction on dating, marriage, and Godly family living. In an effort to reach the young people, a program called **True Love Waits** is being taught by believers in a variety of locations. When permitted, it is taught in the public schools. Pray for the Youth who have signed the *True Love Waits* cards and are determined to honor God in their lives through this commitment.

There are believers in the **Mpumalanga** Province of South Africa and their influence, while small now, is growing. More people are needed to tell about the true God. In Acts 17:23, Paul says, “*Now what you worship as something unknown I am going to proclaim to you.*” Will you COME? (*overlay COME*) ... Will you TELL? (*overlay TELL*) ... Will you SHOW (*overlay SHOW*) them the JOY (*overlay JOY*) that comes with a personal relationship with Jesus?



## *A Place of Hope*

Ch. 18 (12:37) Filmed April and May 2005

**Video on Pt. 07 Disc**

In the early 1800's, the people in the eastern part of South Africa named their land **KwaZulu**, ... “the place of heaven”. They called themselves **AmaZulu**, ... “the people of heaven”. Much earlier, the Portuguese explorer, **Vasco de Gama**, first saw this land on Christmas Day in the year 1497. He called it “Natal” which refers to Christ's birthday. Today, this South African province is called ... **KwaZulu Natal**.

Those from across the ocean saw the land as a place to settle. They saw the **Zulu** as ones they could conquer or kill. During the 1800's, many battles were fought for control of the land and the people. Famous battles like that at Blood

River were the personification of the clash between cultures ... a struggle between guns and spears... a war between the Dutch settlers and the **Zulu** warriors. At **Isandlawana**, it was a fight between the British and **Zulu**. On a hillside overlooking the scene of the battle, piles of rock, carefully painted white, mark each spot where a British soldier was killed. There are no markers for the **Zulu** warriors who fought and died in the same battle. Generations have come and gone since these battles... but the hope for “a place of heaven” seems forever distant to the proud **Zulu**.

Near the coal-mining city of **Dundee**, in the northwest part of the province, many of the **Zulu** continue to live in round, thatched-roofed homes. Cattle and goats feed on the tall grass growing in the surrounding fields. The dullness of life seems endless; few of the men, young or old, have a regular job. Often, men sit in the shade sharing a batch of home brew.

Life quickly changes on pension day ... the day that they have money to spend. For the **Zulu**, this monthly event is a time for buying, for selling, and for socializing. This event has changed over the years, yet much remains the same. The clothes the women wear ... once made of leather ... are brighter and more colorful. A newspaper is used for shade. Many of the goods are packaged in plastic wrappers but the products have changed little. One can purchase the inner parts of a recently butchered cow, freshly bottled milk or herbal medicines. Transportation too has changed. For the most part, the ride to the market is by a bus, a van-taxi, a car, or a truck. Regardless of the method of travel, they will spend the entire day; ... women with their products and men under a shade with their friends and a jug of **beer**.

At family compounds and other gathering places, modern influences are all around. For some, it is the cell phone. Farm machinery used in the past has met a different fate; seemingly, ... upon failure, ... it remains a corpse gradually decaying. Skill and parts required to maintain the equipment are often out of reach to the **Zulu**. Water pumped from a well and stored in a tank high above is available at a common faucet. In other places, the residents must pump the water. Plastic jugs full of

water are hauled in a wheelbarrow or carried on their heads.

The coastal plain is a green place. Additional rainfall as well as better soil and climate allow for an abundance of crops. As one nears the city of **Empangeni**, small family compounds are scattered along the hillsides and can be viewed from the modern highway. In the upscale part of the city, people seem to have nice homes, good jobs, and their children attend the best schools.

A few miles from the city and out in the rural areas it is much different. The roads to the fields of tall grass and sugarcane, to the occasional tavern, and to the homes of the residents are a challenge for travel by car. However, poor roads are of little concern to those living here since few have a car.

Walking great distances is part of the life style and is easily accepted by the children but their home life is a major concern. Many of the children have only one parent at home, ... if any. Their father often lives away in another town where he has found work. Many very young women have children. The child's father is neither identified nor available for support. As a result of AIDS, a large number of children are orphans and must live with their grandparents or another caregiver. Consequently, for countless children in **KwaZulu Natal**, school is the highlight of their day. They enjoy the walk to school and look forward to a government-provided hot lunch. It may be their only meal of the day.

Learning is a challenge for most of the children, ... a challenge to find a seat, ... a challenge to find a desk, ... a challenge to find a teacher who has time to listen. 50 to 100 students cram into a small room. Teachers work with limited resources and an overwhelming task of meeting the needs of individual students. Adding to the challenge is that teaching is often done in **Zulu** but graduation testing is in English resulting in low graduation rates. It is difficult to have hope for the future in this environment.

Still ... some excel despite the problems. A few of the brightest young scholars are given the opportunity to work with computers. With these tools, they have an unprecedented view of the outside world. These could be the leaders of tomorrow.

Perhaps the most joyous moment for many is singing songs together with their voices harmonizing as the sounds echo between the tin roof and the concrete floor. They sing of the hope for the future. They sing because they are proud to be **Zulu**.

It is the children as they near high school who are facing the challenge that far exceeds the conflict between the white settlers and the **Zulu** through four decades of Apartheid. It is a challenge brought about by the lifestyle of their parents, ... a lifestyle that has few moral bounds. Over 40% of the **Zulu** are affected by HIV/AIDS. Most will die prematurely. These children are the ones who can stop this pandemic. It is difficult as there is little for them in the townships, so the lifestyle passed down through the generations continues.

"True Love Waits", a program that teaches Biblical moral values, can make a difference. Missionaries take every opportunity to share the importance of following these truths, ... the only true hope for the **Zulu**.

Biblical values are not well understood by the **Zulu**. Still, ... about 80% claim to be Christians. They have adapted their pagan worship system to include some Christian beliefs.

The group of people known as **Zionists** dance, fall down and get very excited at their worship service. The beliefs of the various **Zionist** prophets vary widely resulting in hundreds of different churches. The **Zionists** believe in Jesus, in their ancestors, and in their prophet.

The **Shembites**, ... on the other hand, ... worship outdoors in a circle of white painted rocks. They do not believe in Jesus but rather believe that their founder, **Shembe**, is the messiah for the blacks. Their worship service is very structured and reverent. The **Shembites** are one church with one prophet, **Shembe**. They believe in the Old Testament and whatever **Shembe** says.

The **Shembites** and the **Zionists** put their hope in a confused mixture of paganism and Christianity. They, ... like many others, ... consider themselves Christians.

It is imperative to reach the **Zulu** with the true Word of God to correct all the false teaching that abounds. They must understand that the Bible and Jesus are for all, not only for the white man.. This is accomplished in a variety of ways including: Theological Education by Extension, films, Bible studies, religious education in schools, and leadership training. **Overlays: Theological Education by Extension – Films – Bible studies – religious education in schools – leadership training**

There are a few who know Jesus in a personal way. Their joy as they celebrate the hope they have in Jesus overflows. Will you thank God for these believers ... these **AmaZulu**, ... “the people of heaven”?

**(on camera celebration at a church)**

With the end of Apartheid in 1994, the **Zulu** have begun to experience many new freedoms. They have a new hope. Will you pray with us that their eyes might now be opened to seek and find the “real” freedom they need, ... the freedom that they can find in Christ; ... their only true hope



## ***Dreaming for the New Life***

Ch. 19 (8:34) Filmed April and May 2005

**Video on Pt. 07 Disc**

Centuries ago, a young man by the name of **Shaka Zulu** had a dream. He dreamed of a new land, a land of lasting wealth and freedom. The word “**peZulu**” means “heaven”. In generations to follow, the **Zulu** people grew to become the dominant kingdom of South Africa. Eventually, circumstances changed. Wealth and freedom crumbled. Little is left of the failed dream except the name “**KwaZulu**” ... “the place of heaven”.

Others have had similar dreams though in different places and at different times. Some are little more than footprints in the sand. Children in a settlement near the city of **Margate** play out their dreams with their makeshift toys.

They too make dreams in the sand. But for them, the paths to their future are littered with poverty, ancestor worship, racial, and cultural barriers, and the HIV/AIDS pandemic. A happy childhood and prosperous future for these children lives only in their dreams.

In a few years, these children will join others in a new dream ... a dream of an education. An education that their parents have also dreamed about but few attained. The children dream of a future that will go beyond their crowded classrooms ... a future that is not confined by man-made barriers. They sing of this dream. **(on camera song)** The smiles on their faces hide the uncertainty of their life at home.

For **Zulu** children, home may only have one parent and sometimes none. For some, their father will be gone for months at a time working in the mines or a big city where there are more jobs. If at home, ... he spends his free time with coworkers and a bottle. The child’s mother must serve as both parents. For many children, both of their parents have already died of AIDS. The children depend upon their granny, other family members, or an orphanage for a place to call home.

For the older children, ... attending school continues to be a challenge. They walk long distances. Many walk down paved roads while others walk across the fields. The playgrounds as well as the classrooms are crowded and have few facilities. Yet they can see a bit of the world around them. They are not far from a bright world, a world of cars, of huge buildings and many things to buy but for most poverty and lack of opportunity will close its doors on their dreams before they even have time to be fully formed. Many parents choose to finance the education of the child with the greatest potential for achievement. The parents pray that in the future the child will make it big and someday care for them. Meanwhile siblings left at home struggle to even have enough food to eat. Still, they dream of the luxury and privilege the white people have.

For young men and young women, discouragement, hard work, and the difficulty of finding jobs make the dreams harder to separate from reality. .... Surviving on low pay and long work hours takes its toll. This is the age where reality clashes violently with the dreams. Young men fall prey to those claiming to help by providing jobs; instead, they end up enslaved to gangs, selling drugs, stealing or illicit sex. Women often succumb to drugs, prostitution, and soon become pregnant. Many choose to have a baby in order to get the \$30 a month from the government for childcare. .... Just as the dreams of this generation are lost, so it is with the young men and women as they end up infected with HIV/AIDS.

Fathers, mothers, sisters, brothers or whomever seeks to provide for their families work hard. Some harvest sugar cane. This is a back breaking and dirty job of cutting the cane, stacking it in piles, and then loading and hauling it to the processing plant. Working on plantations surrounded by a dense forest of banana trees enables workers to have a place to stay. Their employer provides a couple of concrete rooms per family in a communal area with a separate room for cooking and another

for laundry. High concrete walls often surround the rooms blocking the sunlight.

The outside world is almost a mystery to these families. When first seeing themselves in the viewfinder of a video camera, they show conflicting emotions. They are confused ... some are frightened ... and still others laugh. It is strange. It is not of their world. Their dreams seldom go beyond the confines of the banana groves. They cannot break the stifling cycle of just meeting daily needs. They call on the **sangomas** or try to get the spirits of their dead ancestors to help, but no help comes. Their dream is to make it one day at a time.

### LONG PAUSE ...

In the community of Seaslopes, **Alpheus Sibiyi** has a different dream. His church is reaching out with youth programs, music concerts, and discipleship training. It is the dream of this pastor that soon the church will be completed and the chairs filled with those who know Jesus as their Lord.

In this older church, **Pastor Patrick** dreams of sharing the love of Jesus with the many orphans in the area. With 6 children of his own, he barely makes enough money to provide food for his family but the church tries to provide something to over 20 orphans who come on Friday afternoons.

Using the "True Love Waits" program, missionaries teach young people the truth of God's Word in schools, churches, and Bible Clubs. If **Zulu** young people will go against their culture and abstain from sex, they can someday find the dream family. They will not have to worry about HIV/AIDS and dying before they are 30.

For the most part, it is the **Zulu** women who have responded to the Gospel and faithfully attend church. However, the need is great for male leadership. Most **Zulu** men have rejected Jesus in favor of their cultural rights of manhood. Leadership training and in depth Bible studies are taught by missionaries. The dream and prayer is that adult men will better understand God's Word and will soon take leadership roles in the church.

*(Steve, Cala, Arline walking in settlement)* You can be a part of this new dream. Won't you come and walk among those who so desperately need God's Word ... a Word that transcends their circumstances.

Listen with your heart as these **Zulu** children sing ...

**Closing ... Song from kids at the crèche (Come and help us!) + possibly Jesus Loves Me**

**OVERLAY during last part of song: "Come over to 'Zululand' and help us!" ... Acts 16:9**



## ***THY WORD IS TRUTH***

Ch. 20 (9:11) Filmed April and May 2005

**Video on Pt. 07 Disc**

High-rise apartments and upscale hotels provide a place for tourists. They come from all over Africa, Europe, Asia and America to see the sights and to relax and enjoy the time of freedom from work. They ride in rickshaws. ... They stroll along the sandy beaches. ... They watch a black man, his false beard nearly falling off, playing a tin can fiddle. The two puppets dancing at his feet even attract more attention. Here a berka-clad Muslim woman looks in at the fast food restaurant as others, dressed much differently, ignore her. Look at the young man proudly showing off his tattooed back. It's a statue of Christ. Nearby, a street vendor prominently displays a toilet seat. ... hmmm. Is this an illusion or is it really Durban, South Africa?

In Pietermaritzburg, the capital of KwaZulu Natal Province and only 40 miles from Durban, ... there is a different kind of illusion. A century ago the British and Dutch settlers built ornate edifices to attest to their skill, their wealth, and their influence. They were built in the belief that through technical superiority their small white minority would always be in control of South Africa. However, ... with the overthrow of apartheid in 1994, ... the illusion ended. An uncertain and precarious future remains for both the whites and the blacks.

In the city of Durban, like many places throughout the world, illusions, myths, and fantasies are taught as truth. In this magnificent Hare Krishna temple, ... called "The Temple of Understanding", ... followers devote themselves to likenesses of their gods, ... of their spiritual leaders, ... and of their traditions. This modern-day cult, originating in the United States in 1966, incorporates many of the Hindu beliefs, their gods and worship practices.

On the other hand, Hinduism originated in India some 3500 years ago and claim to have 330 million gods. The Hindu temples, with the rocket ship like spires, are common in the city. However, in the rural areas, temples are often marked with flags and a favorite god. In Durban, most of the one million people of Indian descent are Hindus.

The Koran originated some 1400 years ago and is a collection of the orations of the self-proclaimed prophet, Mohammad. The Muslims, the ones who hold the Koran as sacred, now have over one billion followers worldwide. Islam, the Muslim religion, is becoming strongly entrenched in Southern Africa. The well-endowed Center for the Propagation of Islam is a major school for teaching Islamic beliefs. Mosques are all around ... their tall minarets punctuating the skyline. Most of the minarets are capped off with the crescent and star symbol ... a non-religious symbol copied from the Ottoman Turks. It has been omitted in some of the newer mosques while in others, only the crescent is displayed. This large mosque in downtown Durban is undergoing a major face-lift. It remains to be seen what symbols will be displayed on its huge minaret.

Muslim garments and other symbols of their faith are stacked high on the shelves of a store near the Victoria Street Market. Symbolism is important to the Muslims. It is important to them that others know that they are Muslim. ... They answer the five times daily *Call to Prayer*, ... they attend rituals believing they will receive special blessings, and they adhere to the *Five Pillars of Islam*, ... It is all done in the hope that, ... if Allah wills, ... they will go to paradise when they die.

Religious beliefs and illusions are often mixed with some truth. These worshippers claim to be Christians. They gather along the streets. They chant, they pray, and they sing. Many wear crosses on their uniforms. These Zionists have mixed some Christian beliefs with their African traditional religion. They continue their belief in the spirit world, worshipping their ancestors and trusting in the sangomas, ... the traditional healers.

Not far from the famous Victoria Street Market, ... and within sight of the Durban city skyline, ... traditional African foods are prepared. The ingredients and method of preparation is much the same as in times past. Another type of product is in the same indigenous market. ... Snakeskins, bat wings, skeletons, herbs and secret concoctions are believed to heal everything from a headache to AIDS. The smell of decaying flesh, the sight of grotesque animal, bird and snake carcasses and the thought that the sangomas and other traditional healers actually earn money using these items to cure people goes beyond belief.

The misunderstanding and misinformation continues with the belief that AIDS can be cured by the sangomas. The government tells the people to use condoms, but says nothing about the need to change their lifestyle. Still, ... in some places, ... 30 to 40% have HIV/AIDS. A major growth industry in Southern Africa is funeral homes, casket makers and gravediggers. An entire generation of Southern Africans is facing premature death.

Reality of life is all around. Large apartment buildings line the horizon. They fill the sky as one looks up. Hindus, Muslims, Afrikaners, blacks, whites, coloreds, rich, and poor ... all live here. Some hang on to their traditions and false beliefs while others are confused and are searching. ... They are seeking a better life.

On the parking lot of the huge 23-story Towers apartment building where 1500 people live ... there is a party going on; ... an evangelistic block party hosted by the Pinetown Baptist Church. It is an opportunity for all to have some fun, meet their neighbors, do some visiting, and enjoy some food. It is also an opportunity to learn the truth about Jesus Christ through a simple attention getting presentation. Hundreds come to see and hear and a few discover the Truth. ... They discover that Truth is a person ... Jesus Christ, the Son of God.

There are several places where Truth is taught ... places where God's Word is preached. In Durban and Pietermaritzburg there are 85 Baptist churches.

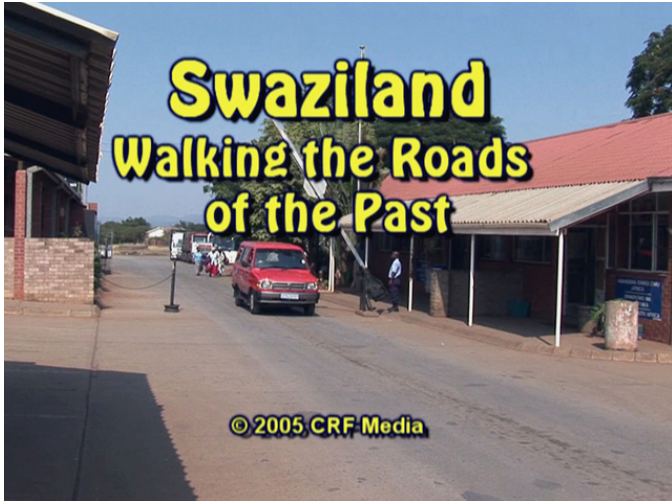
Arena Park Baptist Church is in the Indian Community of Chatsworth. The Indian congregation now has two Sunday morning worship services with Sunday School in between.

Azalea Road Baptist Church in the suburb of Pinetown is a "rainbow" church with a congregation and leadership mix of white, Indian, and Zulu.

Durban West Baptist Church meets on the edge of an area that is predominately Muslim. The church is known to be a "colored church" but is also a mixed congregation of white, colored, Indian and Zulu.

The people in Durban and Pietermaritzburg need to know that THY WORD IS TRUTH. More messengers are needed in reaching them with this Good News, ... the Gospel. Would you be willing to come and walk among them for a week, a month, a year, or a lifetime? Are you available for God to use in this place?

“Jesus said, ... ‘You have a fine way of setting aside the commandments of God in order to observe your own traditions’. “ ... Mark 7:9



## ***Swaziland: Walking the Roads of the Past***

Ch. 21 (8:45) Filmed April and May 2005

**Video on Pt. 07 Disc**

Leaving South Africa and driving through a hand-operated gate is like traveling back in time. The small sign at the border crossing confirms what one can feel all around ... this is **Swaziland!**

Swaziland became independent from its status as a British protectorate in 1968. Today, ... with one million people, ... it remains one of the few absolute monarchies in the world. Once used as a decadent playground for the white South Africans during the apartheid era ... this country has a much different atmosphere now. It offers a mixture of colonial

heritage, outstanding scenery, and an open window to the charm and self-reliant lifestyle of a time gone by.

Self-reliance is the way of survival for most. Along the few paved roads, ... commonly called tar roads, ... cars and trucks speed through the countryside. Still, few can afford the luxury and walk instead.

Nearby ... corn, cabbage, and other vegetables are cared for by hand. Tractors are seldom used. The people work hard and the produce appears to be of top quality in The Swazi/Taiwan Vegetable Production Project. The facility provides good training for improving the agricultural output of the farmers. This is important since 80% of the people live in the rural areas and depend upon farming for their livelihood. Farming practices of the past have resulted in serious erosion, destroying some otherwise productive cropland.

The population centers are great distances from most people. The tar roads seldom reach the many small communities throughout the countryside. Fortunately, the dirt roads are well maintained and easily accommodate cars and trucks. These roads are, ... for the most part, ... used by herd boys driving the cattle to another pasture, an occasional team of oxen or people just doing their daily chores.

Sometimes they spend much of their day just walking down the road. Other times narrow footpaths lead to a neighbor's home just across the field. People can often be seen waiting at a bus stop. The large busses making their daily rounds seem out of place as they roar by with their load of passengers. Travel is often a challenge during the rainy season as the streams overflow and the red clay soil turns to mud.

Those doing their laundry at the river's edge may travel to town on the bus to purchase items that cannot be produced at home. Occasionally, a passing motorist provides a ride. A shiny new pickup is quickly loaded for the trip. This convenience offers little in the way of dignity or comfort but all are grateful for the kindness of the motorist.

Most of the people in the rural areas live in small compounds held together by common family bonds. This collection of homes ... called a homestead ... has their gardens, their cattle, grain storage bins, and sometimes a church. There is a nearby source of water ... a well, a spring or a creek. For the elementary age school children, their small school is usually only a few miles from home. High schools, on the other hand, are few and far between. The students who are fortunate enough to attend are excited about their future and their soccer game.

In the rural areas, places to purchase a variety of goods are at most road intersections. The most basic of health care and supplies are available at the few community clinics. However, women usually give birth at home with the help of a midwife. There are few police and law enforcement offices in the area.

This is a land of few fences. Fences are most often used to keep cattle out of cotton and cornfields or from wandering around in the yard of ones home. Otherwise, cattle seem to roam freely ... constrained only by available forage and supervision of the herd boys.

As they go off into the fog, carrying their load of firewood on their heads, these girls seem to represent life in the rural areas. A fog of uncertainty, of cultural tradition, and the fear of traveling beyond the familiar shrouds their lives. Few are searching for a way out of the fog. They do not know about the light of God to lead their way.

There is another part of Swaziland. Near the capital city of **Mbabane** is a place where tourists can buy a likeness of the king or watch as an artisan carefully polishes a hand carved elephant. In another location along the highway, ... near a bus stop and a phone booth ... is a young man carving fish and animals out of soapstone. He finds the soapstone nearby and sells all of his creations to passing motorists..

Also near the capital city is a well-maintained cultural exhibit. Here, one can discover how the people lived in times past. A short distance from the exhibit is a stream fed by **Mantenga Falls** glistening in the evening sunlight. Down the creek and across the canyon is Execution Rock. Before Independence this was used as a place of judgment for convicted murderers. From its rocky peak, these persons were pushed to their death.

**Mbabane**, the capital of Swaziland and with a population of 60,000, exudes growth and economic activity. The shopping center downtown is where the well-dressed government officials and bureaucrats enjoy their status. Near downtown is the newspaper office, the television station, and the hospital. Panel beaters located at the edge of town repair damaged cars. In the center of town is the bus rank. It is always busy with people. This is where most people catch a bus to the neighboring South African Province of Mpumalanga, the home of more Swazis than live in Swaziland.

The King of Swaziland lives near here, ... as do his dozen or so wives ... each with their own mansion, servants, and a luxury Mercedes.

Yes, this is Swaziland ... a land of beauty, ..... a land of traditions, ... a land of wealth, ... a land of poverty. But, it is also a land where 40% of its people are infected with HIV/AIDS. One-third of the population, ... 300,000 people, ... will probably die of this disease within the next ten years.

Will you pray that the people will discover the way out of the fog of tradition, of ancestor worship and darkness? Will you pray that they will step into the light of the one true Savior, Jesus Christ?

These children may walk the roads of their fathers ... OR ... they can take the path that leads to eternal life. Will you pray that the people of Swaziland will come to know the love of Jesus? Is God telling you to come and walk among these people to teach them the way?

**Overlay: Pray for the Future of Swaziland**



## ***God Came to My Hut***

Ch. 22 (3:24) Filmed April and May 2005

**Video on Pt. 07 Disc**

### **OPENING SCENE:**

- ◆ Huts ... Drumbeat in the background – approx. 10 sec. – with just huts.
- ◆ Drumbeat continues but at slightly faded audio.  
*(Drumbeat that we are using is from a video that Alan Locke took at a Zionist worship service near Dundee. It's kind of creepy.)*
- ◆ Title fades out (8 seconds).
- ◆ Fade in ... **ON CAMERA** – Pastor Ephriam

**(Overlay: I was lost. Beating the drums. I didn't know who God was.)**

**(More scenes around homestead with drums in background ... focus on hut ... then fade back to**

**Pastor Ephraim on camera. Drums go completely silent. )**

**(Overlay: GOD CAME TO MY HUT. His Word was preached and I accept Him as my personal savior.)**

Mr. **Ephriam Mkhali** and some of his extended family live in a group of huts called a homestead. The town of **Nhlangano** is a long way from this homestead which is located in the **Maloma** area. The roads are narrow and cattle and goats browse on sparse grass. The gates and barbed wire fence keep the livestock from the crops of cotton, corn and vegetables. The homestead has a tractor, ... an old one, ... and a corn grinder, ... a small, hand-powered one.

Among those living at the homestead is **Ephriam's** mother. She gives guests a warm greeting and tells wonderful stories about her life ... about how it was when she was young. She too has accepted Jesus as her savior. Many grandchildren live here on the homestead near their gogo. The brothers, sisters, and cousins enjoy the times together and always find plenty to do... even with the primitive lifestyle.

The African traditional religion and the **AmaZioni** Church is a common bond for most. **Ephriam** tried to help his church see they were not living as God desired but they chased him away. He knew of a missionary in **Nhlangano** that could teach the Bible. He instructed his oldest son to find this missionary. The missionary was found and the Bible was taught ... first in his hut. Then, ... as more people joined the study, ... they met under a shade tree. Soon most of those in the homestead were learning about Jesus.

Today, there is a church at **Ntuthwakazi** homestead and Mr. **Ephriam Mkhali** is the pastor. About 35 people regularly attend the church. This pastor tells others about Jesus and that they should come to the Kingdom of God. The drums do not beat in this homestead. God is in these huts.

Pastor **Mkhali** and his wife, **Lindiwe**, have nine children. Some are at school. Pray for this family as they live and teach God's Word in the **Maloma** area.

The people in Swaziland are enslaved to a culture that centers on appeasing the ancestors. It is very difficult to turn away from the drums and follow the one and only Son of God.

Pray that many will experience God coming to their hut and that the drums will sound no more.



## ***The Peace Ladies Leading the Way***

Ch. 23 (3:48) Filmed April and May 2005

**Video on Pt. 07 Disc**

The ladies from Peace Baptist Church are talking about the new Bible study they helped start in the **Mabeleni** area. This is an exciting time for them and they wanted to share with their friend Maria who works in **Mbabane** as a language instructor.

These ladies in **Make Makhonta's** homestead are about an hour's drive from **Mbabane**. The farms, the huts, the teams of oxen, the bridges across the small streams and herd boys with their cattle are all part of the rural areas of Swaziland.

Another part of this country is the absentee husbands. Many

of the women have all the responsibilities at home because their husbands usually only come home from their jobs in South Africa when they have been paid. Sometimes this is once a month but often it is much longer so they can save up money for their families.

Farming ... living off the land ... is the way of life. The plow takes six oxen to pull and they can till about 2 acres a day. The drag, ... weighted down with several kids, ... is used to smooth the plowed ground. Corn, ... still on the cob, ... along with melons and squash are stored in a shed. Sorghum grain is stored in a portion of a corrugated culvert. Maria prefers the sorghum grain but she knows how to grind either. After grinding the grain it is called **mealie**. When cooked, the corn meal mush is called porridge and is the staple food. The **jugo** nuts grow much like peanuts and are a favorite.

**Maria on camera: You boil them and then you eat them just like peanuts.**

A sewing machine was a strange device when a missionary brought it to the ladies and showed them how to use it. Now they

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make a variety of garments for their own children as well as for AIDS orphans. They have also developed skill in making a assortment of items for sale in the tourist market in **Mbabane**.

The women of this homestead continue to reach out in taking the leadership in learning about God's Word through regular Bible studies. The preschool they have started is another part of their outreach in the community. It meets in the same sheet-iron building that is used for their Bible studies and Peace Baptist Church. The kids enjoy singing *Jesus Loves Me* and other songs. **(Kids on camera singing *Jesus Loves Me*.)**

Maria and these ladies are treasures. **(On camera: Singing in the hut with lots of animation.)** They all know Jesus as their Savior and are telling others about Him.

Pray that the love and joy in the lives of these Peace ladies continues to overflow and touch those they meet.

Pray that their dedication to God will remain strong. Praise God for the example they provide to new believers in the church.

Pray for the new Bible study in the **Mabeleni** area and that it will soon become a church.



## Opening the Gates

Ch. 24 (4:13) Filmed April and May 2005

**Video on Pt. 07 Disc**

**Scene opens with: Nkosingiphile Dlamini** opening the gates on the way to the homestead.

When visiting a strange land and a strange culture, it seems that all gates are closed. We found a friend to open many of these gates. Some gates are easily opened while others are a real problem. The most difficult is language. Our friend, **Nkosingiphile Dlamini**, opened this gate as he introduced us to Pastor **Ephraim Mkhalipi** of **Ntuthwakazi Baptist Church**. The African handshake is demonstrated as well.

**Nkosingiphile** helps us in understanding the culture and the people living in the rural areas of Swaziland. We discover

that burros carry heavy loads of grain and most people walk to where they are going. However, ladies, ... in particular, ... are thankful for a ride.

There are few signs along the road to provide directions but **Nkosingiphile** knows the way around the rural areas of the **Shiselweni** Region of Swaziland. He also knows all of the pastors in the region. Centrally located in this region is **Velebantfu Baptist Church**. It was good to meet Pastor **Johannes Tfwala** and discover how his church is reaching out into the community.

In the small town of **Nhlangano**, we are introduced to the pastor of the New Hope Baptist Church. Pastor **Vusie Nxumalo** has a tuck shop that is his only source of income.

Opening the gates was very important to us as we tried to better understand the Swazi people but ... there was another kind of gate. Just a few miles down the tar road from **Nhlangano**. By the time we arrived it was dark. The **Thunzini Baptist Church** worship service had begun. Our friend is the pastor here. He and **Smanga Ndlovu** were leading the songs. The slow beat of the song, the spirit of worship, and the dim light from the three kerosene lanterns added to the feeling that God was here!

Pastor **Dlamini** invited me to the front to greet everyone. Our friend, **Nkosingiphile**, and this family of God made us welcome in their midst.

**Arline: on camera – comments ...**

The pastor taught from God's Word in English so that we could understand. The message was translated into the **siSwati** language so the rest of the people could understand. Some followed along in their Bibles ... illuminated only by a candle. As the worship continued, all the gates were now open. We were with our brothers and sisters in Christ.

**(Young people singing *We are going to the river ...*.)**

**Overlay:** Pray for Pastor **Dlamini**

**Overlay:** Pray for the **Thunzini Baptist Church**

**Overlay:** Pray for the Country of Swaziland



## ***More Than a Soapstone Carver***

Ch. 25 (3:08) Filmed April and May 2005

**Video on Pt. 07 Disc**

**ON CAMERA:** Conversation between Carl and Robert. Robert was carving a lion out of soapstone.

**(Carl was behind the camera and not in the scene. "How long does it take to make a carving? About 4 hours.")**

It was a conversation much like this when Steve was working to improve his **siSwati** language skills. The art and techniques of carving images in soapstone was an interesting subject for extended discussions. Through these meetings, the talks turned to spiritual matters and the doors opened for the invitation to start the weekly Bible study.

Robert lives in the village of **Timbutini**, about 20 miles from **Mbabane**, and has been carving soapstone for many years. His workshop is in the craft market located on the highway near a bus stop and a phone booth. Robert and his coworkers have a large variety of carvings on display and sell them to passing motorists.

Just behind the craft market is a small preschool ... an ideal place for a neighborhood Bible study. On the first day of the study, Robert, another man and many ladies from the neighborhood came. Also two men from another area walked five miles to attend. Some brought their Bibles, but ... even though it is in their language ... the older people find it difficult to read.

Steve, with Maria his translator, began chronological Bible storying; starting from Genesis and eventually going through the whole Bible, week-by-week. Steve draws pictures as he tells the story, ... this along with the animation that Maria provides as she translates, effectively conveys the message to those in attendance.

During the study time, they all join in as they sing and worship God. **(on camera song)** The children, too, enjoy singing.

Maria also teaches Bible stories to the children while waiting for the adults to arrive. They color pictures and take them home so that they can share the Biblical truths with others.

God is blessing this time of meeting together. After a few months, another Bible study began meeting on Sunday morning in the home of one of the ladies.

Pray that some day soon a church will be established in this neighborhood or in the surrounding community.

Will you pray for God's continued hand upon this group?

Will you pray for Robert as he seeks God's will to be more than a soapstone carver?



## ***13202 Johannesburg, South Africa***

Ch. 26 (5:44) Filmed April and May 2005

**Video on Pt. 07 Disc**

13202 Johannesburg, South Africa. A family lives at this address. We know because the yard is clean and well kept. They are not at home now. The parents are at work and the children are at school. This is a good home and in a good neighborhood. Those who rent this place are glad to have a place to live.

In Johannesburg, there are millions of homes similar to this but often in more crowded places ... places without water, sewage and refuse removal ... places rife with drugs and crime ... places where the police fear to enter.

People from all over South Africa ... indeed, from all over the continent of Africa, flock to Johannesburg every day. They come from small towns, ... from the farms, ... and some as

refugees from countries such as Rwanda and the Dominican Republic of the Congo. Not all end up in the depressing environs of the shantytowns, but for those who do, it often seems an inescapable trap.

Their dream is to have a better life ... to have a steady job, ... and for their children a place to go to school.

Jobs are scarce. Some work in the mines or in the brick factories while others are street vendors. Some repair cars and others have their own business. Yet, far too many end up standing on street corners hoping for a few hours work ... hoping to earn enough money to feed the family for the day.

At one time, a large group of houses like these were called Townships, but now the government identifies the areas that have electrical and water services as formal settlements. The areas without utilities were known as 'squatter camps' and are now called informal settlements.

The government struggles to manage the settlements and to provide basic needs but growth continually outpaces resources. In some places, toilets and water are installed first and then the area is opened up for new residents to erect their homes. In other more upscale places, the settlements are row piled upon row of small masonry buildings with tin roofs. It is hoped that someday all of the settlements will have permanent structures. Still, there are not enough jobs; rent for the homes exceeds the income of many. Some build a small shack in their back yard to rent out for additional income.

Schools like that of the settlements are spartan. They are over crowded and the teachers must make do with limited supplies. At least the children have a school.

The task of providing basic services for these millions is overwhelming. It may be years before some even have electricity or running water. The people have so little and, ... for most, ... their hope is all but gone.

There is another hope ... a hope that transcends their circumstances. In a building provided by the owner of a brick factory, people come to learn more about the one true Hope. **This is a happy place that is used as a ministry by the church that meets in this warehouse. During the day it is a creche where children are cared for and taught in a safe and loving environment. Ladies are trained here so that they are able to move out and start their own creche ... a place where they can teach the children about Jesus.**

**(On Camera song from the kids.)**

Another **creche** is in the back of a home where children learn Bible stories. These children will share what they learn with their parents.

Small **creches** ... like these ... are a start, ... a window to a new life. **Young children from the neighborhood attend these creches. The typical fee is about \$8 a month per child for those who are able to pay. This is a wonderful and effective ministry for reaching entire families with the love of Jesus.**

There are a few places where true hope is taught but, ... like the task of providing homes for the millions, ... it appears to be an insurmountable task ... it appears impossible ... except ... for God.

**You can be a part of telling those who live in these settlements about Jesus. You can tell them about the Heavenly Father that loves them all. You can pray regularly for these people and those who minister to them. We tend to look at the outside, as do the people who continue to walk past 13202 Johannesburg, South Africa. Jesus would stop and go inside.**

# Building a Church That Never Sleeps



## Building A Church That Never Sleeps

Ch. 27 (6:34) Filmed April and May 2005

**Video on Pt. 07 Disc**

**Opening:** *Tswane skyline and transition to ...*

**Overlay:** **Gabriel Bizamenyamungu**

**Gabriel – on camera:** *My vision is to start a church, which would never sleep. What do I mean is because the internationals – most of them are people who do not have a permanent accommodation so, therefore, they need to be somewhere they can just seek God ... the face of God.*

The international community, ... living in **Tshwane** the capital of South Africa, ... has many challenges and

opportunities. They struggle to create a new life while separated from their extended family. Crossing of cultures ... including that of church involvement ... provides access to a new family ... the family of God.

This elegant and historical city is a place where tourists, ... as well as foreign diplomats, ... mingle with refugees and permanent residents. They can enjoy a hamburger at McDonald's or visit the museums and many shops. The culture, places to go, and things to see and do are consistent with many of the home countries of the diplomats assigned to South Africa. Over 100 embassies and high commissions have been established representing countries from all the continents.

The city never sleeps, as many of the diplomats must maintain the time schedule of their home country.

The streets, the sidewalks and the green lawns in and around Church Square, are a place common to people of influence as well as those who barely survive day by day. These are people who travel side by side on the sidewalks and streets. Some talk on their cell phone while walking. Others stop as they call home from an improvised cell phone terminal. Many of those walking the streets are refugees from Rwanda, the Democratic Republic of Congo, Burundi, Uganda, and other African countries. They keep their hope alive while searching for a better life for themselves and their families. Some sell craft items from their home countries while others haul trash. They work alongside South Africans as security guards, food vendors, and at sidewalk outlet shops. Some are crippled. Some are desperately poor living on the sidewalk. Some call a green spot of grass their home as they wait for a job. At this historic gathering place, families enjoy the time together and a time of freedom. Others, however, with a long face, just sit in dark despair.

The Central Monument in Church Square honors Paul Kruger, the head of state a century ago. He was a hero to the white Dutch settlers, the Afrikaners. However, the blacks see him differently and consider the desecration by the pigeons roosting on his statue as a more fitting tribute.

Things have changed in this city as well as the whole of South Africa. **Tshwane** has replaced the former city name, Pretoria. Apartheid is gone and all are free to share this space and time together.

Many of the diplomatic community as well as the upper echelon of African society enjoy a life of luxury. They live in homes located on a hillside away from the busy traffic and crowds of people. They shop in the best stores and enjoy the best food and vintage wines. They depend on communication with the world through an array of microwave and satellite relay systems. But, for the refugees, many have no home, little food, and search the newspapers for an occasional job.

Yet all of these people in **Tshwane** ... rich or poor, ... diplomat or refugee, ... white or black ... need a hope for peace in their lives ... a hope for today and for tomorrow.

Gabriel and his wife Rachel are refugees from Rwanda. He speaks five languages. His ministry of teaching and sharing God's Word provides hope for diplomats as well as refugees ... for new residents as well as those who were born here.

**Gabriel - on camera:** *So far we have five Bible studies. One here in Muckelneuk,, another one in Sunnyside, two in downtown and a fifth one is in Arcadia.*

**The church that never sleeps is a reality! It is now a place where the Family of God can meet. It is located only a few blocks from** the apartment where Gabriel, his wife and children live; ... a place surrounded by high-rise apartments, offices, and by busy streets. It is in the shadow of the reserve bank of South Africa. **Known as Sunnyside, this** district

includes a high school with a tree-lined campus. **Churches, shopping centers, and buildings used by the University of South Africa are also here.**

**The church now has an address, a place for peoples from all over the world to meet. It is a place where people can go and seek the face of God. But, ... in reality, ... all realize that the church is not a place or location but people who know Christ. Wherever they go, these people can share Christ and minister in the name of Jesus.**

Gabriel, Rachel, and their family need your prayers as they guide the church that never sleeps; ... a church that is open 24 hours a day.



## ***Daniel and Joseph – Lights in a Dark Land***

Ch. 28 (9:26) Filmed April and May 2005

**Video on Pt. 07 Disc**

Daniel and Joseph, like their Biblical namesakes, are shining lights in a land of darkness ... a land in which few know Jesus Christ as a friend and as their savior. In this land, there are many who profess to be Christians. They call themselves Apostolic or Zionist. Badges and emblems worn as protection against evil spirits can identify some. Their lifestyle and their spiritual allegiances are rooted in cultural traditions and ancestor worship.

The busy streets of the South African capital, Pretoria, now known as **Tshwane** ... with its high-rise buildings and masses of people ... is a world apart from the villages of

**Mmamethlake** and **Nokaneng**. Yet, these villages are only a ninety-minute drive by a good highway.

People in this rural area, located in the northern part of **Gauteng** Province and nearby **Mpumalanga** Province, are predominately **Tswana**. Other peoples include **Pedi**, **Ndebele** and **Tsonga**. Some work on the large farms nearby and others travel to the cities for jobs. About three quarters of the people are unemployed and many men spend their day in a variety of unproductive adventures ... often sharing large bottles of beer. Like this gas generator waiting for the electric power to fail, those who have jobs still seem to be standing or **sitting** around not really expecting anything to change. The workers at this car wash follow the same pattern ... waiting, waiting.

**(on camera: How many cars do you wash a day? We wash 4 cars a day)**

Occasionally, men can be observed digging ditches for a new waterline. Others earn a small income gathering scrap metal. The scrap is used for making or repairing tools, wood stoves, and other improvised items as needed.

Women work hard gathering firewood, **hauling water**, cleaning their homes, doing laundry, and caring for their families but their lives seldom extend beyond the village.

Excitement is found at the central high school located in **Nokaneng**. Here kids in their colorful school uniforms and with ready smiles are excited about their time at school ... excited about an opportunity to break the cycle of darkness. Even after school, the kids continue their competitive spirit with an improvised soccer game.

The future is dark for these kids despite the excitement while at school. Many have lost their parents to AIDS. Grandparents are left to care for the children. This granny is old and sick and is not going to live long but she still has a home full of children. Healthcare worker Sophy from the **Mmamethlake** Family Care Center ministers to her. The Center is trying to find homes for the children.

**on camera: How many children do you have staying with you? –**

**OVERLAY: 6 grandchildren and 2 great-grandchildren**

**Where do they sleep?**

**OVERLAY: On the floor**

Health care workers like Sophy make their daily visits to those who are seriously ill. The caregivers often work with those suffering the final stages of AIDS. It is a task, which has few rewards and much discouragement.

In this land of poverty, ... of HIV/AIDS, ... of ancestor worship and hopelessness, ... there are points of light.

**Daniel – on camera:** *I am Daniel and my surname Mahlaola. The place where I am standing is called Mmamethlake. This is the name of the town. The place where I am standing is Grace Union Baptist Church. Our focus is that the whole of this town may come to the knowledge of Christ – come to know that Christ died for them – died for our sins. The strategy that we are using is tent campaigns – open air evangelizing – right open. We just take our instruments and just preach on an open ground. Then we start singing songs and then we will be preaching – inviting people to come to Christ.*

**Joseph – on camera:** *I am Joseph Mahlaola. I am living here in Nokaneng . This is the name of the village where I am doing ministry. The name of the church is Nokaneng Unity Baptist Church. The church was started in the year 2000. Our main aim is to reach out to our people for we realize that we have many lost people. There are people in our villages and people who do not know God. Our people are so rooted in ancestral worship so our main aim is to reach out to them and introduce the living and true God unto them.*

Daniel and his younger brother Joseph accepted Jesus in 2000 but it was a lonely path. They left behind a long family tradition in the Apostolic Church. **Their family considered them rebellious and had them arrested. ... [The next morning they were released from jail when their singing and praising God caused a ruckus with the jailer.]**

God has abundantly blessed their ministries. Both are seminary trained in a school that requires only 10 days of classroom attendance each month. This leaves the remainder of the time to work in their churches at home. New believers are added almost every week to the churches where they pastor.

**Lizbet Mmethi** and her husband, **Abram**, are influential members of this **village**. They became believers and joined Pastor Daniel's church about a year ago. ... **[After their baptism, they invited the churches to join them in a celebration of God's goodness. The couple butchered a cow from their herd for the celebration—an event reserved for the once-in-a-lifetime occasion of a marriage!]**

**Lizbet - on camera:** *I miss something ... the way of God. Then I come to the church and Mr. Daniel. ... Pastor Daniel teach us about the ways of God.*

The **Mmamethlake** Family Care Center is another point of light. This Center reaches out in many ways to the surrounding area. Extremely important are the Home Based Care Workers. Another vital work is the True Love Waits Program taught in the local schools. Two teams from the Center have presented this message of abstinence and morality to hundreds of students. Ruth, the receptionist, also touches lives as she teaches Bible stories to youth who come to the Center after school. Several Christian books are also available for loan. The Christian witness of the **Mmamethlake** Family Care Center continues to expand. The **village** chief gave a 10-acre plot of vacant land to the Center. Clearing of the acacia, aloe and other brush began immediately. Construction began in October of 2005.

In the rural areas of South Africa, traditional religion with its ancestor worship and mystic healers ... is like this water pump, ... a belief system put together with whatever seems to work at the time. To properly access the life giving water, the old must be removed and replaced by the true light of God's Word.

Will you commit to pray for Daniel and Joseph and their congregations ... as well as for those involved at the **Mmamethlake** Family Care Center ... as they all seek to share the Good News of the Gospel in the rural areas of **Gauteng** and **Mpumalang** Provinces.



## ***Soweto: In a Cloud of Uncertainty***

Ch. 29 (9:41) Filmed April and May 2005

**Video on Pt. 07 Disc**

Smoke and steam billows out of the power plants. The sky is often filled with ominous clouds from the refineries. The dense coal smoke from cooking and heating fires gradually drifts away from the sprawling townships ... and the garbage continues to pile higher.

The Southwestern side of Johannesburg is generally known as **Soweto** – short for South West Townships. This is a huge district of heavy industry, small shops, and people that stretches as far as the eye can see. It sprawls over an area of 50 square miles and encompasses a population of 4 million souls. Yet, the high-rise buildings of Johannesburg are only a few miles away. They seem to be of another country, of another continent.

**Soweto** is South Africa's most famous collection of townships. It was here in 1976 that the pent up frustration of apartheid, ... the separation of races, ... erupted into deadly violence; ... a violence that echoed around the world. These steel reinforced guard towers, ... once located at several intersections, ... are empty now. The violence and the intimidation of police patrols are no more. People move freely throughout the land but a cloud of uncertainty remains even though apartheid has been gone from South Africa since 1994.

**Soweto** continues to be pushed and pulled by varied and diverse forces. It remains an enigma ... a place of contrast. Two Nobel Peace Prize winners once lived here. It has one of the highest rates of murder and rape in the world. **Soweto** is a place where wealthy live in comfort and safety protected by their high walls, their security police, and their guard dogs. It is also a place where a prefabricated home, ... known as a **ZoZo**, ... can be delivered and set up the same day at a cost of about \$250. The poor live in the **ZoZo**'s where similar homes abound by the thousands. There are no high walls, no security police, and only an occasional friendly dog.

In some cases, townships with tin shacks are only a short distance from exclusive gated communities. Large masonry homes with many rooms are rapidly filling the available space. One area, known as **Sandton** ... probably the wealthiest in all of Africa, is where the UN summit on Development was held. This is a place where some can enjoy a luxurious afternoon at the spa, the golf driving range, or the country club.

For the millions, ... who cannot afford the new prefab structures, ... home is a shack made of whatever can be salvaged. Most often, the prize is corrugated sheet metal for both walls and roof. Poles cut from the nearby riverbank are used for ceiling joists. Living conditions, however, are improving; water ... as well as electricity ... is a possibility. A sink attached to an outdoor toilet serves as a place to wash dishes and do the laundry. Masonry houses capped off with a tin roof are a significant step up for the lucky few.

Schools too are better. Many are simple in construction but the classrooms are equipped with blackboards, desks, and chairs as well as a few books.

Living in an apartment, called a flat, is an option for some. They provide a home for families as well as dormitory living for men working in the mines and factories. The two words, crowded and crime, sum up living in the flats. Chaos reigns in them especially at night and on the weekends. However, living conditions are better than squatter camps and ... trash is picked up regularly.

Some work in the mines or factories, but employment remains a major problem for the black population. It is also a problem for whites; in particular, recent high school graduates. Those who set up business have very low overhead and capital invested in the venture. One barber only needs a bench and a razor. Another barber, with clippers powered by a car battery, earns about \$4 a day. Automobile body shops, ... called panel beaters, ... sprawl out in the middle of the street. A few people repair and sell shoes. Many stand on street corners seeking "piece jobs", one-day jobs such as painting or gardening. Some pick through trash. Others collect and sell second hand clothes. Street vendors selling a wide variety of goods are common. But still, ... with all this activity, ... many have no jobs at all. The older men often just sit and talk. The young men without jobs occupy themselves playing games, gambling or ... sitting and listening to music. The school kids are always busy, ... playing soccer or other street games. The more talented kids make intricate wire toys.

There are many "clouds" surrounding **Soweto**, from cooking and heating to poverty and unemployment, but the most troublesome is the spiritual fog. Throughout the **Soweto** townships, Mormons, Jehovah Witnesses, and other cults are mixed with the African traditional religions such as Zionists, **Shembites**, Apostolics, and Zed C C. But, ... still remaining is the strong belief in the spirits of their ancestors and the traditional healers ... the **sangomas**.

Under apartheid, Asians were kept in the **Lenasia** Township and today it is chiefly populated by East Indians. As expected, Islam and Hinduism are the major religions with temples and large mosques located throughout the area.

A few miles away, the **Soweto** Spiritualist Church has a different kind of following. The members of this cult believe in a combination of New Age, ancestor worship, and other options that seem right to them.

In **Soweto**, shining through the clouds of spiritual darkness, there are a few places that God's word is taught. One of these places is the El

**Bethel** Worship Center. Kids as well as adults from the Sharpville Township attend this church, which meets in a large tent. Pastor Aaron **Tshela** was born in the area and has been a pastor for about 15 years.

Charles **Rhekhotsu** is the bi-vocational pastor at the Rivers of Life Church. He also teaches at a high school. Inside the building the furnishings are simple but there is a keyboard and aspiring young musicians. The members of this church are reaching out to the people of **Lawley** Township with the love of Jesus.

In **Braamfischerville** Township, another church rents one of the classrooms in a school. Usually the Sunday morning worship service and Bible study fills up the available space.

Immanuel Baptist Church is in the **Diepsloot** Squatter Camp. The pastor is a seminary student and lives nearby in a new **ZoZo**. **(on camera comments)** Pastor **Segato's** collection of reference materials is used in his seminary classes. A missionary often teaches this pastor and another student at the church.

Seminary classes are also taught at night because the students work during the day. A centrally located student's home is used for the classroom. These types of studies are an effective and economical method for preparing leaders to reach out into the darkness of **Soweto**.

Pray for the lights that are already shining through the darkness. Pray that God would send men willing to be trained so that they can take a leadership role in planting new churches. Pray that the cloud of uncertainty and spiritual darkness hanging over **Soweto** will soon be overcome by the light of God's Word.

**CLOSING: On camera song**



## *The People with Invisible Barriers*

Ch. 30 (7:21) Filmed April and May 2005

**Video on Pt. 07 Disc**

Walls that protect the lives and property of residents in Southern Africa are common. These barriers, ... easily seen but difficult to cross, ... are accepted as a way of life. But, there is a different kind of barrier that is only apparent to some. It is the barrier that surrounds the Deaf person. It is a barrier that is ever-present but serves no tangible purpose. Rather than a wall of brick and mortar, it is a barrier of communication.

The barrier frequently confines the Deaf to a lifetime of isolation, ... to a feeling that life has little meaning. Society and family members often see deafness as a curse or punishment by the spirits or the gods. Few, if any, of the

family and friends learn to communicate through sign language. Deaf people grow up with little intimate communication and often feel at a loss when interacting with others.

The Deaf have difficulty in most environments requiring social interaction. It is hard to make friends. Often, the Deaf only feel at home when they interact with those who communicate using sign language. This may be in Deaf schools, on sports teams, and in social gatherings. The school environment can also be especially difficult and seldom provides a meaningful education because many teachers and administrators do not sign fluently. As a result, most Deaf are functionally illiterate even after 12 years of attending school.

Jobs for adults are few and far between, especially among the Deaf with an unemployment rate as high as 60%. Available jobs usually involve manual labor at the bottom rung of society. The Deaf person is left isolated even in a crowd. The communication barrier continues unabated with little hope of help from others.

While sign language interpreters are growing in number, many Deaf still struggle to understand and be understood. The dialects of South African Sign Language mirror the fact that South Africa has eleven officially recognized languages as well as many other unofficial languages throughout the country. At times, this diversity of dialects makes communication difficult among the Deaf themselves.

South Africa has 21<sup>st</sup> century technology including high-speed Internet, but few in the Deaf community have this window to the world. Most cannot afford a home telephone so few use TTY's for communication, usually relying on cell phones with text messaging to keep in touch with others. For the Deaf of this part of the world, life is much like that of the Deaf in the



United States in the 1960's. Closed captions on television and in movie theaters are almost non-existent in Southern Africa.

Religion is of great interest to those living here, and the Deaf ... like hearing people ... are greatly shaped by religion and the spirit world. However, the truth of God's Word is often clouded or non-existent. Many trust in the spirits of their ancestors, ... in the sangomas or other traditional healers, ... and in a mixture of Christianity and African traditional beliefs. There are Muslim mosques and Hindu temples along with nearly every other cult, sect and religion that can be imagined. Because of social and economic pressures, most people follow the religion of their family.

The Deaf have little opportunity to discover the truth of God's Word. Poor reading skills make it difficult to search the scriptures or to read pamphlets to learn about God. Very few churches provide an interpreter and often the Deaf person is unable to understand the interpreter when available. This problem is further compounded in that many "churches" do not teach the Word of God and salvation through faith in Jesus. There are 350,000 Deaf people in South Africa, but ... fewer than 1,000 believe in Jesus Christ. Yet, ... among the hundreds of Baptist congregations, only one church has reached out to the Deaf by providing an interpreted service. There is presently no Bible school or seminary that is accessible to Deaf Christians, due to lack of interpreters and signing instructors.

Tearing down the communication barrier surrounding the Deaf is a God-sized task.

God is using Christians of different ethnic backgrounds, ... Deaf and hearing, South African and international, ... to reach Deaf people with the Gospel of Jesus Christ. This is accomplished through evangelism, discipleship, and church planting using Chronological Bible Storying in South African Sign Language. God is using Deaf Christians to transform the written Word into a visual Word. They learn not only the stories, but also the skills to apply God's Word in their daily lives. Following the Biblical instruction given in Second Timothy 2:2, Deaf Christians are learning the Bible stories and teaching them to others who will then teach others. This is being done one-on-one in the homes of believers as well as in weekly discipleship groups. They also have worship times where large groups meet and praise in a manner that both they and God understand. In a year's time, most who believed they could not learn and tell the stories of God's Word are now enthusiastically telling the stories to each other, **to** other Deaf, and **to** hearing friends and family members.

God is tearing down the walls of isolation by drawing Deaf believers together to form Deaf churches, ... many being led by Deaf Christians.

Will you pray that God will raise up and send faithful workers, ... Southern Africans and internationals, ... who will share God's Word with the Deaf of Southern Africa?

Will you pray that God will raise up and equip Christians who can translate His stories into the different African Sign Languages breaking down the barriers of communication?

Will you join God in His work among the Deaf of Southern Africa?

**Overlay:**

“How can people have faith in the Lord and ask Him to save them,  
if they have never heard about Him?  
And how can they hear, unless someone tells them?”  
Romans 10:14