



4e kwartaal 2017

Geagte Broer en Suster,

Dankie aan elkeen wat finansieël bydra tot uitreik deur sending deur getrou hul Geloofsoffer-belofte na te kom. Indien u koeverte vir u Geloofbelofte-offer benodig, kry asseblief by die mobiele inligtingstoonbank by die suidoostelike deur van die kerkgebou. Bydraes kan ook elektronies inbetaal word in die Sendingrekening – ABSA Bank, Rek nr 4049133874.

Irak & Koerdistan

Weens die veiligheidssituasie rondom die Koerdistan bediening wat al hoe gevaarliker raak, word die inhoud/detail van die briewe nie meer in die Oestyd geplaas nie. Bly bid egter vir hul veiligheid, vir God se seën op hul bediening, en dat die Here die heeltid nuwe deure vir die werk onder die Koerde sal oopmaak. Dankie dat u verstaan. Indien u graag die inhoud wil sien omdat u voorbidding vir hierdie bediening doen, kontak gerus vir Ds Leon Tait en hy sal dit per e-pos vir u aanstuur (vir u eie gebruik, sonder dat u dit weer aanstuur). Ons deel graag met u inligting oor die Koerde soos gepubliseer op In context Ministries se webbladsy.

Tension between Iraq and Kurdistan

KURDISTAN HISTORY: The history of the Kurdish people is characterised by rejection, genocide and most recently, a formidable fighting force, able to keep even the Islamic State out of their semi-autonomous region. From rejection in Turkey, to being massacred under Saddam Hussein in Iraq, the Kurdish people have long sought an independent state, one where culture, language and politics are all Kurdish.

The Kurds established a semi-autonomous region in the wake of the first Gulf war, and since then have fought for independence. Greater Kurdistan refers to a geo-cultural region wherein the Kurdish people constitute the majority of the population. It's defined as a region where Kurdish culture, language and national identity has historically been based. It stretches across three countries: Iraq, Turkey and Iran. In recent times, it has expanded to even include parts of Northern Syria after Kurdish troops, fighting in the Syrian Civil War, were able to control sections of abandoned areas in the North.

An independent Kurdistan will therefore have direct implications for four countries: one fighting a civil war (Syria), one recovering from civil war (Iraq), one recovering from an attempted coup (Turkey) and the other engaged in proxy wars in Yemen and Syria (Iran).

NEWS: Iraqi government forces captured the major Kurdish-held oil city of Kirkuk, responding to a Kurdish referendum on independence with a bold lightning strike that transforms the balance of power

in the country. A convoy of armoured vehicles from Iraq's elite US-trained CounterTerrorism Force seized Kirkuk's provincial government headquarters, less than a day after the operation began, a Reuters reporter in Kirkuk said. Neither side gave a casualty toll for the operation. But an aid group working in Kirkuk said several Kurdish Peshmerga fighters and Iraqi soldiers had been killed in an overnight clash south of the city – the only serious fighting reported. (Reuters)

Friends or enemies? Historically, tensions between the KRG (the Kurdish Regional Government) and Baghdad have seen an upsurge when the Baghdad government has felt strong enough to take on Kurdish militias. Periods of peace have existed between them when Baghdad's military position has been weak. The fight against the Islamic State (IS) is a good example of how easily peace between enemies can be achieved. When Iraqi security forces were struggling to make gains against IS, the Kurdish Peshmerga forces helped turn the tide. For the military offensive against IS to succeed, Baghdad had to work with the KRG on a united front. But now that the threat of IS has been removed, old issues are coming to light again.

Iraq is not alone in opposing Kurdish independence – the US, Turkey and Iran are also opposed. They all fear that Kurdish independence would destabilise the region even further. Ironically, it has been those four countries that have been most responsible for the instability in the region over the past decade. One of the major debacles in the post-IS KurdishIraqi standoff relates to American support. After the removal of Saddam Hussein in 2003, the US helped to establish a new regime with continued military support. When IS came to prominence in 2014 and took over armoured vehicles, arms and ammunition from the Iraqi military and police – given to Iraq by the US to protect itself from groups like IS – the US helped arm the Iraqis again for the fight. Because the Kurds were making significant gains against IS in the north of Iraq, and because the Kurdish region gave refuge to thousands of Iraqis fleeing IS, the US decided to help arm the Kurdish Peshmerga as well.

In the eyes of foreign-policy makers in Washington, the arming of both was key to defeating IS in Iraq. Now that IS has been 'defeated' in Iraq, will the US continue to back both sides with the growing conflict between them? The answer is both yes and no. Yes, because without US support it would be increasingly difficult to maintain the upper hand against IS, and no, because **if actual war were to break out between the two, it would drag Turkey, Iran and possibly Russia into another Middle Eastern conflict.**

Although Kurdish independence is opposed throughout the region, the stability of the Kurdish region remains key. Both Turkey and Russia gain huge financial benefits from the Kurds and would rather encourage peace than confrontation. Turkey's statement, however – that it would help Iraq get rid of Kurdish fighters in the city of Kirkuk – goes against the stability it seeks. Turkey is locked in a decades-old conflict with the Kurdish Workers Party (PKK), seen by Turkey as a terrorist organisation threatening national sovereignty, but Turkey needs peace in Kurdistan because of the \$10bn trade between the two countries.

Another reason why a stable Kurdistan is preferable is because it sits on some of the largest untapped gas deposits in the world. For this reason, Russia has been investing in Kurdistan for years, lending billions of dollars to the government in return for oil. Russia and the Kurdish government signed a \$1bn gas pipeline deal that will eventually see natural gas exported from Kurdistan via Turkey to Europe. Therefore, stability in Kurdistan is key to both Turkey and Russia. Turkey could even possibly bargain with gas in exchange for membership in the European Union.

But the question is not about who makes the most money, but **who would fight for whom if war were to break out between the Kurds and the Iraqis**. Because of its financial investments in Kurdistan, Russia would likely support the Kurds in some way. And with the US already so deeply invested in Iraq, their choice would be obvious.

FROM A CHRISTIAN PERSPECTIVE: The fact that the history of the Christian community of the Middle East goes back more than two thousand years (even before Islam) has done little to persuade Muslims that the Christian Church is not a 'product' of the West.

Kurdistan, however, is quite unique in the Middle East. As one of the least corrupt states in the region, Kurdistan is able to combine Western democratic principles with Islamic values, and stands as a beacon of hope among the many war torn countries around it. Kurdistan is perhaps the most pro-American state in the Middle East, aside from Israel.

Because the US plays such an important role in the geopolitics of the region, backing of Iraq against the Kurds could spell disaster for the local Church: Kurdistan could retaliate against its Christian population and refugees. **Now is the time to pray** for immense wisdom and Godly direction for leaders and role-players in the region.

PRAY: For God's will to be done for the people of Kurdistan; For the Iraqi government to seek co-operation and not oppression.

By Andrew Richards on 26 October 2017 (<http://www.incontextinternational.org/wp-content/uploads/2017/10/AWIM183-Compressed.pdf>)

MOSAMBIEKSENDING

Andries & Sunette Schwartz

Beplanning vir 2018

A. PEOPLE GROUP

Previously more detailed information on the Mwani People group had been submitted. Suffice it to say they are a people group with only a hand full of evangelical believers. They have been Muslims for centuries, but in some cases (especially amongst the women) there are some animists to be found. More information available on request.

B. VISION

Vision Statement: We dream to significantly impact the Mwani People of Mozambique with the gospel of Jesus Christ.

Ministry Focus:

- A.** Firstly, planting a 'church' as a dynamic discipleship movement amongst an unreached group.
- B.** Secondly, we want to motivate and support the local church for the great commission.

C. OBJECTIVE

What you want to achieve and by when do you want to have achieved it. Statement of Quality

To be living in a local Mwani community with a church planting team, building relationships and learning language – well 'settled' in the community by end of 2018.

D. LOOKING BACK AT GOALS AND OBJECTIVES OF THE PAST YEAR

Apart from planning the first steps for our church planting vision in 2017, we had also planned certain activities and objectives for Radio Nuru, where we had been working since Oct/Nov 2015. The majority of goals in this regard had been met, and we will still be working on some of the programs until we leave – God willing the end of March 2018.

■ During 2017 we have spent time prayerfully visiting various villages where the unreached groups in our area live. We included local believers and missionaries in our search for the Lord's plan and place for us. We believe that the Lord had called us to move to the Olumbe locality north of Mocimboa da Praia. The exact spot within this locality is still to be determined. We have visited the town of Olumbe on more than one occasion and have done the necessary application to move there (as foreigners).

The administrator (mayor) of the Palma district in which Olumbe is situated, has given us the necessary document of approval.

■ Our sending cell has also been established and recently a new member was added.

■ Williams Phiri from Zambia has joined us to work with us on field.

■ A huge workload at the radio – together with wonderful ministry opportunities – was the cause for not spending much time on language study. We believe it will be more of a focus once we live within our target community.

Objectives for 2018

1. Identifying a specific location within the Olumbe area and have a house built
2. To maintain the functioning of Radio Nuru until March 2018, including the continuation of making new programs
3. To effectively train and hand over the management of Radio Nuru to the new manager
4. Be part of/ know/ understand the local community of Olumbe locality (Observe, visit, research, build relationships)
5. To be able to communicate clearly with local community members
6. To strengthen our on-field mission team
7. To stay united with our off-field mission team
8. Identify people with an openness to the gospel

Objectives beyond 2018

9. To communicate the gospel meaningfully
10. From new believers to disciples: Early discipling
11. Growth to maturity: Be a community who love God with their whole heart and their neighbours as themselves
12. Self-propagating: Empower and support disciples to disciple others
13. Having a Biblical leadership
14. Having an independent Mwani-church
15. Exit community
16. Supporting from outside

E. GOALS DERIVED FROM OBJECTIVES FOR 2018**SMART goals:** Specific, Measurable, Achievable, Relevant, Timely

FOL	GOAL (STRATEGY / ACTION - PLAN EXCLUDED)	MOTIVE
1.	Identifying a specific location within the Olumbe area and have a house built	
1.1	Worship, wait, listen, obey, worship... Following the biblical examples: Jos 1:8; 1 Kings 2:3-4; Ps 27:4; Acts 1-2; Acts 13:1-4	<ul style="list-style-type: none"> ☞ Put first things first! Wait on the King to move first and stay in front of us. Jos 3:3-4 ☞ God called many 'missionaries' while they were worshiping. (Peter, Paul and Barnabas, Isaiah, Ananias) ☞ Being directed by the Holy Spirit. ☞ The appropriate place in a community will help with your contact with the people, but also will assist with the sanity of our family. E.g. steer away from busy public areas.
1.2	Secure a specific terrain by negotiation with the local chief.	<ul style="list-style-type: none"> ☞ Stay within the parameters set by the local community in terms of legality, and acknowledging local structures ☞ get the necessary documentation
1.3	Build a house to live in for some time	<ul style="list-style-type: none"> ☞ Determine availability (where) and buy or fetch material + contract workers ☞ Build and oversee the building of the house
2.	Maintain the functioning of Radio Nuru until March 2018, including the continuation of making new programs	
2.1	Maintain regular activates to keep the radio on air.	<ul style="list-style-type: none"> ☞ Daily play lists and theme discussions for live programs. ☞ Managing Radio Nuru personnel and finances ☞ Maintenance of property and technical equipment ☞ Meeting government requirements (lisence, statistics, INSS, contracts)
2.2	Make new programs	<ul style="list-style-type: none"> ☞ Continue to make new programs in existing series ☞ interviews with listeners ☞ Report on current affairs in the community
3	Effectively train and hand over the management of Radio Nuru to the new manager	
3.1	Help the new manager to gain understanding of the primary objective of the radio	<ul style="list-style-type: none"> ☞ Getting to know the target audience ☞ getting to know ways of how to get the target audience to listen to the radio ☞ Awareness of how to handle sensitive issues on the radio, and what to steer clear of.
3.2	Help the new manager to handle the various tasks at the radio, including tasks regarding human resources, administration and finances, technical	<ul style="list-style-type: none"> ☞ Draw up a list of all the tasks he needs to learn. ☞ Draw up a schedule to cover all the applicable tasks and who of the personnel will take responsibility in teaching what.

	tasks, content and programming	<ul style="list-style-type: none"> Create growing opportunities for him to handle tasks on his own.
3.3	Introduce the new manager to all persons involved with the radio	<ul style="list-style-type: none"> Introduce the new manager to personnel, volunteers and board members
4	Be part of/ know/ understand the local community of Olumbe locality (Observe, research, build relationships)	
4.1	Continue to study the Mwani people group by using existing resources	<ul style="list-style-type: none"> Reading from others that went on the same road before you will enrich your understanding greatly. By interacting with missionaries in adjacent areas we learn from each other's experiences
4.2	Interceding for those who don't know Him, seeking God's way to enter into the community through prayer. We do this as the body of Christ – together with support-partners. (Spiritual keys)	<ul style="list-style-type: none"> Prayer is essential and every step in our strategic process must be born and kept in place by a deep hunger for God to work. Prayer of the missionary on the field and those of the home team cannot be separated. Pray for favor with the local community and our understanding
4.3	Looking and learning, we have to seek ways to bond with the community from the start.	<ul style="list-style-type: none"> Become culture sensitive. To identify some taboos To identify the 'costs' to become part of another community with the aim to reach out to them. Can be minor things, like what we eat, which pets can we bring or it can be major adjustments in the way how we live, speak think. To evaluate the language situation. Do we need to learn Kimwani or Swahili?
4.4	Seek to understand the worldview of the Mwani and adapt our presentation of the gospel. This is a continual process.	<ul style="list-style-type: none"> Seek first to understand, before you would be understood!
4.5	Identify separation walls and possible bridges between the Mwani folk Islam and the gospel	<ul style="list-style-type: none"> Understanding what would hinder the understanding and acceptance of the gospel. Understanding what would be 'bridges' in order to have access into the lives of the Mwani. Create a sense of 'trust'
4.6	Build relationships with local leaders and look out for people bridges into the community.	<ul style="list-style-type: none"> Show respect to local authorities, acknowledge their community role To find insiders in the community to be your 'culture coach' To find the person as a language helper Find the right interpreter – as needed Find believers in the community with whom you may take hands. To find the people to assist with many practical challenges we may face.
4.7	Identify contributions that you can make to earn your right to be part of	<ul style="list-style-type: none"> Jesus came to earth because He loved and this was manifested in His servant hood. Our lives

	the Mwani community. We pray for wisdom for the correct approach to enter into the specific community.	<ul style="list-style-type: none"> Identify yourself and position in the community. Being a healthy part of a community We must continue to pray, over the details of the work, to see God's strategy (key) for a particular nation or village. Examples for strategy keys to enter in a community: Art and craft shop, radio work, medical support, house to house visitations etc.
4.8	Settle in the community	<ul style="list-style-type: none"> Living as part of the community. This means that we should not be 'false' (pretend that we do not come from a Western culture), but importantly, it also means that we should avoid everything which creates unnecessary distance between us and the community (e.g. no mission station model).
5	To be able to communicate clearly with local community members	
5.1	Learning language.	<ul style="list-style-type: none"> Be able to communicate clearly to most of the people in the community. To be able to bond with people To win their trust To become part of a community. To be able to understand
5.2	Learning, understanding and adjusting to culture	<ul style="list-style-type: none"> Language learning is also acquiring cultural intelligence To understand the worldview of the village Mwani muslim Become culture sensitive. To identify some taboos and fears
5.3	Building relationships with individuals from all walks of life.	<ul style="list-style-type: none"> Sincere friendship with community members is essential to earn language and communicate the gospel in a hostile environment; anyone should feel welcome in our home. Identify individuals and families who show interest Find points of contact – possible cultural keys
6	To strengthen our on-field mission team	
6.1	Taking hands by uniting in prayer	<ul style="list-style-type: none"> To stand united as a team of Christ's ambassador to the Mwani
6.2	Adding more cross cultural co-workers to become part of an outreach/church planting team from other countries or other areas of Mozambique if the Lord so gives	<ul style="list-style-type: none"> Different gifts brings an effective body Greater continuity when some will be on leave Having crucial support to each other available. A living witness of love and the life of a follower of Jesus
6.3	Identify and work with local people as bridge. Be on the lookout for people that will become 'apostles' for the	<ul style="list-style-type: none"> To have people-partners who are part of the core of the community that will be able and willing to support the missions teams task

	Mwani	<ul style="list-style-type: none"> Having an able motivated and dynamic champion that deeply loves and understand the Mwanis This can be the person of peace within the community
6.4	Training and preparation of the on-field team members	<ul style="list-style-type: none"> To understand and agree on outreach strategies To have the same vision and purpose To identify and use the different gifting's of the team. To study and discover together To motivate each other To function as a body called by Christ To decide on program and plan of action.
7	To stay united with our off-field mission team	
7.1	Maintaining communication and a strong relationship with our sending cell and congregation	<ul style="list-style-type: none"> Regular communication via e-mail, whatsapp, phone calls and newsletters. Strategize together Having a team as part of our responsibility check (monitoring) While in SA, visit, pray together and share
7.2	Use the support from our sending organization – World Outreach.	<ul style="list-style-type: none"> Draw from many years of experience from colleagues To be able to make use of a wide range of facilities
8	Identify people with an openness to the gospel	
8.1	Listen with your spirit and be sensitive	<ul style="list-style-type: none"> While getting to know people and culture, asking questions and interacting, be sensitive to the voice of the Spirit of God revealing unseen things about a person – especially a need/ openness to the gospel. Listen carefully to what people say – sometimes revealing a deeper spiritual need.
8.2	‘Sow some gospel seed’ while learning language and becoming part of the community (no 4 & 5)	<ul style="list-style-type: none"> Being careful ‘not to jump the gun’, some opportunities might present to share something of the gospel while learning language and culture – but be sure still to listen more than talking. If persons want to know more about you – sharing something about your relationship with God can be good – but be careful to still remain focused on learning about others at this sensitive stage.
8.3	Worship, wait, listen, obey never stops.	<ul style="list-style-type: none"> As humble servants of the highest authority we are ambassadors. 1 Corinthians 3:18 – We reflect Him that we continually gaze upon, as part of the work of the Holy Spirit.
8.4	If the time is ripe – go ahead and share the gospel	<ul style="list-style-type: none"> If you come across someone who has been prepared by the Spirit or who has been seeking

	God, go ahead, share the Good News, regardless of where you are in building relationships with the rest of the community.
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LAUDIUM Outreach Group (LOG)

Johan Naude skryf

1. Voorbidding

Haai weet jy, ek was lanklaas so dankbaar vir ons voorbidding span, wat so gereeld vir ons bediening in Laudium, intree voor die Troon van God. Ek sien dat “The Citizen” beweer dat Sunnyside, Laudium en Erasmia die mees gevaarlike voorstede in Pretoria is, met moord wat met 200% - en motor-kapings wat in die laaste jaar met 140% toegeneem het. En kan jy dit glo? Dis ‘n Goddelike wonderwerk, dat nie een van ons motors, tot hede, soveel as ‘n skrapie opgedoen het nie, en nie een van ons werkers is, tot vandag toe, kwaadwillig gedreig of aangeval nie ! Ek moet sê, ons is nou nie onverskillig in ons optrede wat dit aanbetref nie, maar ons ervaar dat die Here Sy hand oor ons hou. Selfs die gesindheid van die mense wat daar woon is veel eerder – “Hiedie mense is die Here se mense, moenie met hulle ‘lol’ nie !” Dankie vir jou voorbidding !

2. Hulp vir dwelmverslaafdes

Vrydag aande is tyd vir saam sing en luister na die Evangelie-verkondiging onder ‘n afdak wat Sanker-hulle daar by sy huisie opgesit het – (en jong, jy moet hierdie ouens hoor sing!)

Die diens begin nie baie vroeg nie, want sien, party ouens kom maar so op hulle eie tyd daar aangesit, en party mense se sewe-uur is mos nie dieselfde as ander mense se sewe-uur nie ! Ander ouens moet letterlik uit die “drug-dens” gaan haal word. My boetie, Sanker, weet nou al waar die plekke is, en hy gaan haal sy “skapies” somer so met sy Moslem buurman se bakkie. Selfs die ouens wat gewoonlik daar onder die bûe en langs die strate lê en slaap - “Kom saam, ek het julle kom haal, want sien, dis nou kerk tyd.” – “En jy wat daar agter die asblik wegkruip?”

“Nee oom Sanker, ek kruip nie weg nie, ek soek net gou iets wat ek hier laat val het.”

“Kom gou, ek wag vir jou.”

Laat dit jou nie ook dink aan Luk 14 : 22 & 23 nie? “Gaan uit na die strate en gangetjies van die stad en bring die armes en kreupeles en blindes en verlamdes hierheen ...” – en weer, “Gaan uit na die paaie en lanings en dring by hulle daarop aan om in te kom ...” Op die ou-end is daar so ongeveer 100 mense bymekaar - en dan moet jy hulle hoor sing – so uit die hart uit – van, “Dis lekker om die Here te dien,” tot “The love of Jesus is so wonderful.” En dan word daar nie doekies omgedraai nie. Die Evangelie word somer so padlangs en “onverdun” gedeel – “Ek is die Weg, die Waarheid en die Lewe, niemand kom na die Vader behalwe deur My nie.” Soms word die program so ‘n bietjie aangepas om geestelike films te vertoon.

Die respons op die uitnodiging wat volg, is ‘n uitbundige, besliste “Ja.” - maar dis net hierdie “naupe” (‘n konnkoksie wat heroïn, dagga, en selfs rotte-gif bevat) hy wil my net nie los nie! Hulle ervaar

erge spier- en gewrigs-pyne as hulle die duiwelse goed sou wou los.

Daarom was ons so bly toe ons met Dr Braam Nieuwoud ontmoet het. Hy skryf nou al vir jare 'n sekere medikasie aan hierdie mense voor, wat vir hulle kan help om hierdie onttrekking-simptome te kan oorkom.

En dan - “kan julle asseblief tog ietsie doen vir hierdie honger in my maag?” Soms is daar net so 'n stukkies brood en koffie – en soms ook so 'n donasietjie van 'n vleisie of 'n bietjie groente – dan kry elkeen so 'n skeppie bredie daarby !

Maandag-aande is dit weer Dr Hannelie, Andre, Yolandi, Annelie en Marietjie, 'n spannetjie beraders wat praktiese raad gee t.o.v. wat om self, fisies ook te doen om die vloek van substans-afhanklikheid te oorkom.

Bid asseblief vir Nishen – hy is vir ons so 'n aanmoediging. Hy gebruik nog die medikasie, maar is nou al 'n paar maande “skoon”, en hy maak geen geheim van sy oorgawe aan Jesus nie. Dan is daar Jitesh – sy ouerhuis is nog vol-bloed Hindoe. Hy het sy lewe vir Jesus gegee, maar sukkel nog om die naupe heeltemal te los. Dan is daar ook Patrick, Theolin en Beverley, hulle ywer, wilsrag en toewending is vir ons pragtig.

En dan laat ek my gedagtes loop, en ek dink, weet jy, vir sommiges is dit “naupe”, vir ander is dit “Lexington” of dalk “Klipdriff”. En dan hoor ek Hom sê - “Weet julle nie dat julle die tempel van God is en dat die Gees van God in julle woon nie? As iemand die tempel van God skend, sal God hom skend, want die tempel van God is heilig, en die tempel is julle.” 1 Kor 3 : 16

Haai maar wag, ek is nou besig om 'n boek te skrywe, en ek is gevra vir 'n kort artikeltjie. Ek vertrou dat ek geslaag het om hierdeur vir u 'n beter begrip te kon gee van een faset van ons bediening in Laudium. Moet tog net nie ophou om vir ons te bid nie – wees deel van die ondersteunings-netwerk van voorbidders, vir wie ons so nodig het.

Baie dankie vir u belangstelling en deelname aan hierdie taak.

Ds Leon Tait vertel oor
SENDING SONDER GRENSE

www.mwb-sa.org

Groot dank aan almal wat so getrou vir hierdie bedieningswerk bid. Vanjaar is die 9de jaar wat ek by Sending Sonder Grense betrokke is deur op Sondag wanneer ek nie by Rietfontein-Suid preek nie, by Afrikaanse gemeentes namens SSG te preek, 'n aanbieding oor SSG se werk te doen en borge vir arm kinders/families te werf.

Dit bly 'n voorreg om op hierdie manier 'n verskil te maak en ook ander (veral NG) Kerklidmate die geleentheid daartoe te gee. Kinders kan nie hulself versorg nie en het volwassenes se hulp en omgee nodig.

Indien u meer wil weet of wil betrokke raak deur bv 'n kind te borg, of u wil hê dat ek by u omgeegroep of bv 'n groep by u werk meer moet kom vertel en wys van hierdie werk wat Sending Sonder Grense doen, is u meer as welkom om my te kontak.

Hier volg 'n bietjie inligting/terugvoering oor van die werk wat SSG doen ten opsigte van hulp tydens Kerstyd (gaan besoek gerus www.mwb-sa.org vir nog verhale van hoop):

The two OCL (Operation Christmas Love) boxes delivered to the Dedej family (100-13-1147) brought joy, happiness and a festive atmosphere in the house. The family is comprised of five persons, the parents and three children and their home is a small cabin adopted for living.

Durim, the father, is the only one who works and provides for the family. **The Christmas season is a time to celebrate but not for the Dedej family.** The parents, Durim and Marjana, suffer the heartbreak of not being able to afford even the simplest decorations for the house or the cheapest food to fill the table at Christmas dinner.

Marjana explains: **“My children felt very sad** when they saw other families and their friends and how they decorated their house or what their parents bought for Christmas dinner. You know, such occasions bring great concerns for us poor parents who face the daily struggle for survival.”

“It is hard to manage a house like this and manage living in such impoverished conditions,” says Durim.

“When it rains, the roof leaks and the rain come inside. This is an old building and moreover, it does not belong to us. We pay the rent to the state but the state does not care a fig about its own buildings; we try to do any little reparation on our own. This is our life,” he concludes.

Marjana continues, “I try to support the children and help them. **It seems we have lost hope.** We are living for our children and try with our might and main to help them as much as we can. **We have almost forgotten to smile or simply what it means to be happy.**

The very special moments for us are when the Mission’s coordinators show up to visit us, to console us, to give us hope and comfort us, to deliver parcels or other aid or gifts from our donors. But we experienced an overwhelming joy the day the OCL parcels arrived.

We wrapped our arms around the OCL parcel as if to give it a hug and we all felt we embraced hope with all our hearts. The contents of the flour, pasta, rice, biscuits, vegetable oil and many others mean so much to us hungry recipients.

Bora, who is the youngest, is happy that now, she will proudly tell her friends about the gift that came for Christmas from God and that she has celebrated Christmas like all the others. We all got happy and are thankful for the OCL parcels that **strengthened our hopes** and for the kind people who care about us at Christmastime. **Thank you from the bottom of my heart for these wonderful gifts. It was a very happy moment for us and may God bless you for what you have done for our family!”**

Nayrae aangaande sendelinge

Indien u enige navrae het oor die Sendelinge wat deur u en ons Gemeente ondersteun word, kontak die volgende persone wat met spesifieke sendelinge kontak behou:

Ds Corné du Plooy
Sending Sonder Grense
Koerde

Ds Leon Tait
082 601 4235

Ds Hannes Peens (Limpopo)

Elsa van Eck
082 468 0722

Mosambiek

Carl de Beer
083 443 9256

Gebedsketting
Laudium

Alet Briers
012-331 1311

Sendinggroete in Christus

Sending (as deel van die nuwe Diensgetuienisbediening)

NG Gemeente Rietfontein-Suid, 16e Laan 615

Tel. 012-331 3531 (Kerkkantoor)

As gevolg van hoë posgeld stuur ons nie meer kwitansies, van inbetalings by sending, outomaties uit nie. Indien u 'n kwitansie van u inbetaling verlang los 'n boodskap by die kerk kantoor of sms 0834439256, en ons stuur vir u 'n kwitansie.

By voorbaat dank, Sending taakspan