



## **ST BERNARD MIZEKI MEN'S GUILD TRAINING MANUAL**

### ***TRAINING OF THE NEW GUILD MEMBERS***

#### **1.1 History of Bernard Mizeki as a Person**

#### **1.2 History of St Bernard Mizeki Men's Guild**

#### **1.3 In-depth training based on Guild's Constitution and Service**

##### **Booklet**

#### **1.4 Pastoral Visits to the sick, needy, orphanage, lapsed guilders, etc.**

#### **1.5 Anglicanism:**

##### **1.5.1 History of Anglican Church, especially in Southern Africa**

##### **1.5.2 The Three Pillars of Anglicanism**

##### **1.5.3 Anglican Church Catechism**

##### **1.5.4 Anglican Church Structure**

##### **1.5.5 Five Marks of Anglican Church Mission**

## **Training Focus of Content Areas for New Members**

### **1.1 History of Bernard Mizeki as a person**

= History / Life of Our Bernard Mizeki – in depth

= Lifestyle of Bernard Mizeki: Theologically, Spiritually, Evangelically, Socially, and Pastorally

### **1.2 History of St Bernard Mizeki Men's Guild**

The St. Bernard Mizeki Men's Guild has a role to play within and outside the Church, to give hope to those who lost it, to provide love to those who need it and to continuously pray for men who have lost their ways and followed evil and darks ways.

Ethics / Morals, Discipline, Culture and Tradition of the Guild (Policies and Principles), Prayer life, Prayer, Hymn

#### **1.2.1 St. Bernard Mizeki Uniform Colours According to Anglicanism:**

**Purple:** Purple colour is used to symbolize the Advent season which is 4 Sundays before Christmas. Since advent is a time of expectation and preparation for the coming of Christ. We use Purple as the guild to remind of ourselves and preparing for the coming of Christ for the second time to lead us to God's Kingdom.

Purple is also used during the Lenten period which symbolizes the efforts for penance and reflection. The Symbol for Lent is the Cross. It symbolizes Jesus' Victory over death and the hope of our salvation. It reminds us that we are called by Jesus to love God, our neighbours, and ourselves, and that we should improve those things that help us do this and change those things that get in the way.

Lent is the time of preparation for Easter, the greatest Feast of the Church. During Lent, we are asked to focus on changing our lives through prayer, penance and love. In doing this, we try to become more like Christ in His love for God and others by His dying and rising to new life. The primary emphasis is on the character of the One who is coming, the royal Judge who comes to take his throne, and that emphasis governs the liturgical symbolism of the season.

**Purple is used to denote penitence and preparation. So it is used for in Lent, Advent, Ember days, Rogation Days and Vigils (i.e. the preparation before great festivals).**

**White & Gold:** These colours are used for Christmas as they represent our joy for the birth of Christ our saviour. Christmas is our celebration of the birth of Jesus. Jesus is the Word of God who became one of us, the promised Messiah. The Christmas season celebrates the early manifestations of Jesus, from his birth to the beginning of his public ministry.

As the guild we use them to remind ourselves that Jesus came to this world in order clean us from sinfulness to holiness. The colour always reminds us that we need to remain pure and free from sin as we are Christ Ambassadors.

White is also a symbol of peace. We need to maintain peace at all times: within the guild, within the church, work place and communities.

White colour is also used during the Easter season signifying the joy of Christ's resurrection.

**White colour indicates the richest and best, signifying purity, salvation and joy. Used for the joyful festivals, except Pentecost. It is the colour for Easter, Christmas and saints who are not martyrs**

**Black:** It is the absence of colour and of light, total darkness. It signifies our sorrow and longing for what is gone, our sense of separation and loss. In our culture, black has always been the traditional colour of death and mourning.

Black, which expresses the reality of the darkness of death, and to us, is rather a potent symbol of our faith, affirming that when we die "life is changed, not ended; and when our mortal body doth lie in death, there is prepared for us a dwelling place eternal in the heavens."

**Grey:** Grey is the colour of ashes, and therefore a biblical symbol of mourning and repentance. In the guild it will always remind us to pray and be humble at all times.

## **Symbols**

**Heart shape :** Represents the our Faith and belief to the trinity: God the father, the son and the holy spirit. It also represents his belief in Christianity

**Knobkirie and the spear:** The knobkerrie and spear represent the weapons that were used in killing St. Bernard Mizeki.

**Heart Shape:** Represent love one is having for Jesus Christ.

**Five Buttons on the waist coat:** Represents, 5 wounds that Jesus suffered on the cross.

## **1.3 In-depth training based on Guild's Constitution and Service Booklet**

It should be noted that all new guilders must be trained thoroughly using the whole of guild's constitution, paying more attention on sections **1 to 13** for testing/questioning before robing.

On the other side, the guild's service booklet should be used as the whole.

## **THE CONSTITUTION**

### **1. NAME**

The name of the organisation is: “St. Bernard Mizeki Men’s Guild”, hereafter referred to as “The Guild”.

### **2. THE MOTTO**

“How can a young man keep his way pure? By guarding it according to thy word. (Ps. 119: 9)

### **3. VISION**

St Bernard Mizeki is a Christ-centered Men’s Guild within the Anglican Church of Southern Africa, called to:

- 3.1 Ensure that men stay pure and obey the word of God.
- 3.2 Carry out Christ’s work of peace and reconciliation in the world
- 3.3 Represent Christ and his church at all times.
- 3.4 Take its place in the life, worship and governance in the church.
- 3.5 Know, love and follow Jesus, so as to change the world into the Kingdom of God.
- 3.6 Proclaim the Kingdom of God as manifested in Jesus Christ.

### **4. AIMS AND OBJECTIVES**

- 4.1 To promote and encourage the participation and nurturing of men’s leadership in the life of the church.
- 4.2 To encourage the participation and nurturing of boys in the life of the Church.
- 4.3 To encourage the Bible Study and Faith.
- 4.4 To practice stewardship.
- 4.5 To undertake visitations, carrying for those in trouble, sorrow, need, sickness and any other adversities and practicing the ministry of healing.
- 4.6 To be involved in the affairs of the community.
- 4.7 To promote fellowship amongst God’s people.
- 4.8 To imitate Christ daily.

### **5. THE CHARACTER OF THE GUILD**

- 5.1 It is a men’s Guild.
- 5.2 The Guild’s constitution, its policies, procedures and guidelines shall be consistent with the Constitution, Canons, Acts and Policies of the Anglican Church of Southern Africa.
- 5.3 The Guild services, while being faithful to the spirit of our cherished Anglican tradition shall seek to express the rich African spiritual heritage, and help members to be rooted in Christ, and be connected with the realities and daily needs of the people.

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### **6. THE GUILD’S PRAYER**

It shall read as follows:

“

Lord of all nations, by the conversion of Bernard Mizeki  
You raised up from the people of Africa, a Missionary faithful even unto death:  
Fill us your people with love in the face of hatred and fear, and make us ready to live and die for the name of Jesus; who is alive and reigns with you and the Holy Spirit  
One God, now and for ever. Amen.”

## **7. HEAD QUARTERS**

7.1 The seat of the Provincial Office shall be Cape Town.

## **8. MEMBERSHIP**

8.1 Membership of the Guild shall be open to all men who are in good standing in the Anglican Church of Southern Africa.

8.2 The age limit for admission of members shall be eighteen (18) years.

8.3 Prospective members shall serve a probation period of at least six (6) months.

8.4 Membership fees shall be determined by the Provincial Council.

8.5 The member's annual membership fees shall be paid on or before 18 June of each Calendar year.

## **9. THE RIGHTS, OBLIGATIONS AND RESPONSIBILITIES OF MEMBERS**

### **THE RIGHTS OF A MEMBER:**

9.1 Take a full and active part in the discussion, formulation and implementation of the policies and decisions of the Guild.

9.2 Receive and be informed on all aspects of the Guild and its activities.

9.3 Take part in elections, and be elected or appointed to the Guild's structures and committees.

### **10. THE OBLIGATIONS OF A MEMBER:**

10.1 Commit themselves as followers of Jesus Christ.

10.2 Come together every week for corporate worship, work, and prayers.

10.3 Give generously for the spread of the Kingdom of God.

10.4 Attend special worship services and Guild activities.

10.5 Uphold the 18<sup>th</sup> of June as the commemoration date of St Bernard Mizeki.

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### **11. THE RESPONSIBILITIES OF A MEMBER:**

11.01 Put aside time to come to God in personal daily prayer.

11.02 Be regular in a prayerful reading and study of the Bible.

11.03 Follow Jesus Christ daily and speak about him openly as the Lord whom they know.

11.04 Be witness to the Lord Jesus through his word and the power of the Holy Spirit.

11.05 Be God's witnesses by example and discipline.

11.06 Bring others to the knowledge of the Lord.

11.07 Avoid the abuse of alcohol and drugs.

11.08 Receive Eucharist frequently and in expectant Faith.

11.09 Work for justice, peace and reconciliation.

11.10 Uphold the Christian standard of marriage.

11.11 Bring up children to the love and service of the Lord.

Give money to God's work.

11.12 Be of service to the church and in the community.

11.12 Live a life marked by simplicity and self-denial.

### **12. THE SUSPENSION OF MEMBERSHIP**

Subject to clause 38 underneath membership may be suspended through:

12.1 A member shall be put on temporal/ precautionary suspension pending disciplinary proceedings.

12.2 A sanction emanating from a disciplinary hearing.

### **13. THE TERMINATION OF MEMBERSHIP**

Membership shall be terminated by:

13.1 Resignation.

13.2 Failure to be a member in good standing within ACSA.

13.3 Due to a disciplinary proceedings outcome that has a sanction of termination of membership.

13.4 Failure to attend three consecutive Guild worship services, or activities without an apology.

13.5 Death.

#### **1.4 Pastoral Visits to the sick, needy, orphanage, prisons and lapsed guilders**

Matthew 9: 35 – 38, this Bible passage need to be understood and acted upon by all guilders.

### **1.5 ANGLICANISM**

#### **1.5.1 Short History of Anglican Church, especially in Southern Africa**

King Henry VIII of England came to throne in 1509 and he became the active supporter of the Roman Catholic pope. He was given a title of the ‘defender of the faith’, especially during the years of reformation of Luther and other reformers. Later on King Henry VIII turned against Roman Catholic Doctrine after failing to obtain annulment of his marriage with Katherine of Aragon, his deceased brother’s wife. He was in love with Anne Boleyn, a lady of the court and wanted to marry her. In 1534 King Henry VIII separated the Church of England from Rome and he became the Supreme Head of the Church of England under the leadership of the Archbishop of Canterbury.<sup>1</sup>

Anglican Church in Southern Africa was established fully in 1870 when Robert Gray became the first Bishop and with the first Provincial Synod.

#### **1.5.2 The three pillars of Anglicanism**

Anglicanism rests on the three pillars of scripture, tradition and reason.

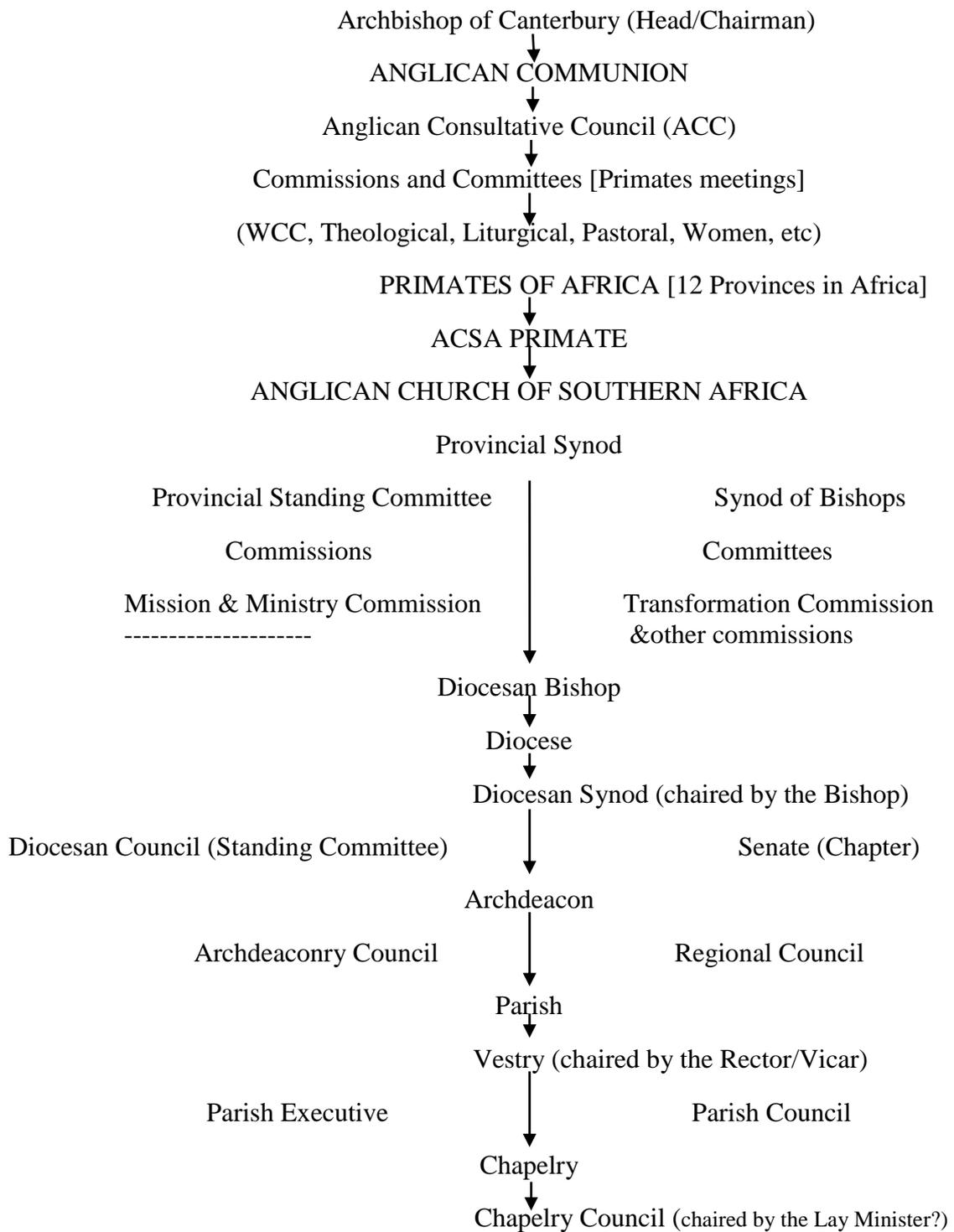
#### **1.5.3 Anglican Catechism: ACSA**

The whole of the catechism should be studied by all guilders. However, the following sections of the catechism should be used in details during training and testing new guilders: 18-24, 59-64, 82, 104-129.

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<sup>1</sup> John Suggit, The Anglican Way: Southern African Perspectives ( Marshalltown: Pretext, 1999) pg 11-15

### 1.5.4 ANGLICAN CHURCH STRUCTURE



### **1.5.5 Five Marks of Anglican Church Mission**

Following the teaching of Jesus Christ, Anglicans are committed to proclaiming the good news of the gospel to all creation as expressed in the marks of mission:

- (a) To proclaim the Good News of the Kingdom
- (b) To teach, baptise and nurture new believers
- (c) To respond to human need by loving service
- (d) To seek to transform unjust structures of society
- (e) To strive to safeguard the integrity of creation and sustain and renew the life of the earth.

These marks should be realised in all areas of Christian's life, especially by guild members: through their words and their actions. Therefore, members of the Anglican Communion around the world are involved with a range of life-changing activities that include evangelism and church growth: providing food, shelter and clothing to those in need.<sup>2</sup>

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<sup>2</sup>Bishop Michael Doe, *SAVING POWER: The Mission of God and the Anglican Communion* (London: SPCK, 2011)pg43