

PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

Title: PROPOSED APPROACH FOR INVOLVING WOMEN IN EVANGELISM
IN KAYONZA SEVENTH-DAY ADVENTIST CHURCH, RWANDA

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Date completed: June 2017

Evangelism is the top priority in all programs of the Seventh-day Adventist Church (SDA). The mission of God's church is to preach the Gospel to the people in order to prepare them for the soon return of Christ. Involving women in evangelism is the way of nurturing and making them part of the church through participation to spreading the gospel in the world.

Jesus commended His disciples to go out into the world and preach the gospel to every human being. This is rooted in Matthew 28: 19-20 and Mark 16: 15-16. The women as members of the church are called out to declare God's greatness to the world by actively participating in witnessing activities. By doing this, they are fulfilling the great work of winning souls to Jesus Christ. It will be possible if the women were equipped for the ministry through training, besides the empowerment of the Holy Spirit.

The study sought to find out why the women of Kayonza Seventh-day Adventist Church do not participate actively in evangelism. The tools employed in carrying out the research were included questionnaires and interviews. Women and church elders were asked to fill out questionnaires. Besides filling questionnaires others were interviewed. The 204 who filled out questionnaires and the few that were interviewed would represent the entire church. The researcher analyzed the data and came up with a program to equip the women with tools for effective evangelism.

Equipping women was done through organization of seminars that empowered them for effective evangelism. The result was seen through the increase in baptismal class members and the baptism event in the church in 2015 and 2016 as compared with the previous years.

Also, there was a large number of women elected for church activities in 2015 - 2016. Increase in Dorcas' activities and home visitations by women were also seen in Kayonza SDA Church. The number of choirs was augmented from 3 to 5.

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A project

presented in partial fulfillment

of the requirements for the degree

Master of Arts in Pastoral Theology

by

Isaie Rukundo

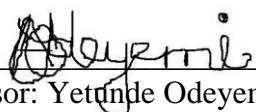
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APPROVAL BY THE COMMITTEE:



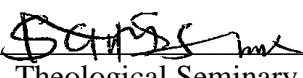
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To my beloved wife, Mukundufite Marie Chantal, I dedicate this work.

Thank you for your all-round support and willingness to be deprived
of my presence during the course of my study.

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LIST OF ABBREVIATIONS

ECD: East Central Division

RUM: Rwanda Union Mission

AUA: Adventist University of Africa

SDA: Seventh-day Adventist

FB: Fundamental Beliefs

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When I started this program I wondered whether I could reach the end. Honestly, I have faced a lot of challenges but by the grace of the Lord the dream has become a reality today. The reality is that I did not give confidence this success by my own strength. Many people have contributed to fulfill my study. Therefore, it is my pleasure to express my thankfulness to the following:

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CHAPTER 1

INTRODUCTION

Human Beings before and after Sin

The accommodation of Adam, which was the Garden of Eden, was the place where Lucifer lied to man's first parents. Before man became a sinner the communication between him and God was face to face. The Lord had designed that man, created in his image would live eternally, but this plan was broken by Lucifer. After sinning the face-to-face communication between man and God disappeared, and though sin separated God and man, the Lord came looking for him. Today evangelism cannot be discussed without reference to the occurrence of sin at the first home in Eden, because there at the onset of being derailed evangelism was initiated. God told them of the Redeemer that was to come, and through Him human beings will find eternal life.

The Redeemer that God talked about is Jesus Christ his Son. At the right time he was born. He preached the gospel, healed the broken hearted and performed miracles. People heard and saw him, marveled at His authority and made their choice then. His messages emphasized living a new life, having sincere repentance, a change of behavior, because the Day of Judgment is up coming. Many people of His days rejected his message, hated Him, and decided to kill him. But after three days in tomb, he resurrected and later ascended to heaven. Before he went to heaven, he commissioned his disciples to keep on the work as it is recorded in Matthew 28:16-20.

Statement of the Problem

God has entrusted his mission to men and women as members and constituents of His church. In order to accomplish and be a part of the great commission, the members of Kayonza Seventh-day Adventist Church do carry out collective public campaigns, personnel evangelism, and other related evangelistic lay activities. Evangelistic efforts and activities of the church are carried out by men and by a smaller number of women in comparison. A great number of the women in the church think that they are inferior to men. They are still having mentality that they cannot preach, teach, talk and do anything in the presence of men, and yet God gave the talents to men as well as to women because they are at the same level in his presence.

This research addressed how more women can be involved in evangelism to bring souls to Jesus.

Purpose of the Study

According to the quarterly report of 30th June 2015, “the statistic of Kayonza SDA was 470 memberships including 276 women equal to 59% and 194 men or 41% of the total membership.”¹ This report shows that the majority of members in Kayonza Seventh-day Adventist Church are women. It is envisioned that getting them involved in evangelism will help the church to grow. The main purpose of this research was to develop, apply and assess a program that will make for greater women’s involvement in evangelism by engaging their different talents.

¹East Rwanda Field, “Statistic Report Second Quarter” (Kayonza, Rwanda: East Rwanda Field, 30 June 2015), 2.

Significance of the Study

This research will help the whole church but especially the women of Kayonza to attain their responsibility in the fulfillment of the great commission as it is the mission of the church. This study will become beneficial to women of other churches around Kayonza church, as well as within Kayonza district in evangelizing. Any other church, field or conference facing the same challenges may also adapt the results of this research strategy for use. If adapted and adopted for use, it may mark the beginning of an experience of remarkable spiritual growth and a sustained high growth rate of membership.

Trainings and seminars for women were used in this research in collaboration with the Church's Evangelism Department and Women Ministry. Through the involvement of women in evangelism the church will be able to achieve its evangelistic goals.

Delimitation

As stated above, this research deals with the involvement of women in the evangelism at Kayonza Seventh-day Adventist Church. This section of Church membership, which apparently appears to be the majority, will be trained. This training will help them to change the mentality of 'a woman can't talk, teach or preach in the presence of man' and after seeing themselves in the light of their roles to the great commission they will begin evangelism without fear.

Methodology

In order to assess their understanding on involvement in evangelism, a group of women from 21 to 50 years old were selected and interviewed. Their responses formed the data for this research, which was analyzed for the strategy from which it was derived on how women can be more engaged in Church in- and out- reach

program. Interviews were also conducted among church leaders, which included the district pastor, church elders, church head deacon and head deaconess, church departmental directors, in order to know and evaluate the assumed impacts of the women's involvement in evangelism. The data from these interviews were collected, the results documented, summarized and evaluated.

Apart from the interview, there was a review of literature based on the Bible passages and the writings on the role of the women in the biblical account and in accomplishing the gospel commission. A qualitative and quantitative study were conducted including the formulation of opened and closed questions. The questionnaires were given to the members of the church of Kayonza. The data generated from the interview session and questionnaires helped developed and accomplished the purpose of the study.

CHAPTER 2

THEOLOGICAL BACKGROUND OF THE WOMEN IN EVANGELISM

This chapter begins by defining the word evangelism and explored women involvement in Evangelism from the Old Testament to the New Testament times. As men have been heroes of faith with God, chapter two discusses some heroines' that God used in the past. These were women of influence in Israel's history and spiritual reform, who would be qualified as evangelists because of their activities and influence.

This chapter discussed women influence and their role in the Old Testament and in the New Testament. Highlighting the involvement of women in God's mission is a good example for accomplishing the great commission in these last days.

This chapter discusses the place of women in the Old Testament and New Testament times in the Bible, and the Seventh-day Adventist Church considers the writings of Ellen G. White and other authors on women in evangelism. Finally the chapter dealt with the proposed approaches for involving women in evangelism to accomplish the gospel's commission.

Definition of Evangelism

The word evangelism itself does not appear in the Bible. According to Packer, "evangelism is just preaching the gospel. It is a work of communication in which

Christians make themselves mouth pieces for God’s message of mercy to sinners.”¹ Although the Bible does not give its definition of the word evangelism, but related words like evangelist and evangelize appear in the Bible. The apostle Paul evangelized and this meant that he preached: “I have preached to you the gospel” (2 Cor 11:7). From that John says that evangelism is: “reaching out to others in Christian love, identifying with them, caring for them, listening to them, and sharing one’s faith with them in such a way that they will freely respond and commit themselves to trust, love and obey God as disciples of Jesus Christ and members of his community, the church.”²

The Evangelist Women in the Old Testament

Some people think that women cannot serve God as well men do, indeed the Bible speaks of several women who dedicated their time, homes, vocation, and unselfish service to God's ministry. What they did is setting an example for today's women. Without a doubt, the Scriptures recognized that in Christ and thus in His service, men and women are of equal value as it is recorded in Galatians 3: 28. “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.”

The Old Testament has a great number of women who played a remarkable role in God’s mission. The following section of this chapter two does not apply to all women of the Old Testament. It simply considers example of women who have been great evangelists in their time. They are: Rahab who evangelized her family, Naomi

¹J. I. Packer, *Evangelism and the Sovereignty of God* (Downers Grove, IL: IVP Books, 2012), 41.

²Jones J. Scott, *The Evangelistic Love of God and Neighbor, A Theology of Witness and Discipleship* (Nashville, TN: Abingdon, 2003), 25.

who made known her true God to her daughters in law, Huldah and Deborah who were prophetesses.

Rahab in the Time of Crisis

This woman was a Canaanite and known as harlot. The book of Joshua stated that the spies who were sent to view the land especially Jericho, went to her house in the same town to seek the refuge when their lives were in danger. Rahab did not hesitate to provide them with much needed refuge.

As a courageous woman in the time of emergency, she stated confidently: “I know that the Lord has given you the land, that the terror of you has fallen on us, and that all the inhabitants of the land are fainthearted because of you. For we have heard how the Lord dried up the water of the Red Sea for you when you came out of Egypt, and what you did to the two kings of the Amorites who were on the other side of the Jordan, Sihon and Og, whom you utterly destroyed. “And as soon as we heard these things, our hearts melted; neither did there remain any more courage in anyone because of you, for the Lord your God, He is God in heaven above and on earth beneath” (Josh 2:9-11).

When two spies from Joshua’s army asked Rahab for shelter, she took a bold risk and hid them. “The men told her of the God of Abraham, and Rahab accepted him into her heart.”³ The two spies promised to save Rahab and her family when Jericho was attacked. In his book, Lombardo says “Eager to share her joy, Rahab tells her family of her newfound faith and tries to convince her family to trust Yahweh and

³Sandi Saia Lombardo, *Rahab My Story: The Covenant, Two Spies, Jericho and Salvation* (Nashville, TN: Cross Books, 2014), 108.

be saved from Jericho's inevitable destruction."⁴

Rahab here was living by faith and not by sight, for, though she had not seen any of these events actually happen, she had faith to believe that Israel's God was more powerful than all others and would take care of her and her family too. Rahab also showed a deep devotion to those close to her. Considering the terrible destruction about to befall the great city of Jericho, Rahab could easily have thought only of her own safety, ignoring the welfare of others. Yet her agreement with the spies was that they should guarantee not only her safety but that of her entire family. Rahab's faith, courage and concern for others saved her family and herself. God used her although she was a heathen. Rahab became an inevitable instrument to bring about the purpose of God. The story of Rahab is amazing. She received the privilege of motherhood in the line of Jesus Christ.

Naomi, Evangelizing Moabites People

Naomi was the wife of Elimelech, and mother of Mahlon and Chilion. Naomi was also a mother-in-law of Ruth and Orpah as recorded in the book of Ruth 1:2; 1:20-21; 2:1. Elimelech and his wife left the district of Bethlehem-Judah, and found a new home in the uplands of Moab. In course of time he died, as also his two sons Mahlon and Chilion, who had married women of Moab, and three widows were left mourning the loss of their husbands. Naomi longs to return now to her own land, to Bethlehem. One of her widowed daughters-in-law, Ruth, accompanied her back to Israel.

Having stayed with her mother in law for long time Ruth was aware of the true God that Naomi served and wished to serve the same God. That is why Ruth

⁴Ibid.

says: “Don’t urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried. May the LORD deal with me, be it ever so severely, if even death separates you and me” (Ruth 1:16-17).

The following statements testify that Naomi has evangelized Ruth and after repentance from the Moabite idolatry she worshiped the true God of Naomi. “Naomi introduced her to the women and told them how wonderful a wife she had been to her son. She also told them how she had left her family and friends and had come to live with her. Best of all she was now serving the true God that they worshiped.”⁵ Roswell also says “By faith in the God of Naomi, Ruth left her Moab nation, her culture, and kindred to go to a foreign country without knowing what would happen in the future. When they have reached Bethlehem, Ruth demonstrated her devotion to her mother-in-law the sustenance for household and in the fields.”⁶

Huldah during the Reign of King Josiah

Huldah was a prophetess mentioned in 2 Kings 22:14-20 and 2 Chronicles 34:22-28. She was a contemporary of the prophet Jeremiah, during the reign of King Josiah. Huldah, the wife of Shallum the son of Tikvah, was one of seven prophetesses mentioned in Bible. Though they lived in different times, the seven prophetesses were: Sarah, Miriam, Deborah, Hannah, Abigail, Huldah and Esther.

It was during this time that the spirit of prophecy came upon her, and she became known as a prophetess. Huldah had an important share in the great spiritual

⁵Sylvia Roache, *Ruth and Naomi Find Joy after Tragedy* (USA: Xulon Press, 2004), 60.

⁶ Roswell D. Hitchcock, *An Interpreting Dictionary of Scripture Proper Names* (1869), s.v. “Naomi.”

revival of the Jewish people under the reign of King Josiah, through her prophesying and influence. Josiah was a righteous ruler whose reign came after a long lineup of wicked kings. Under the leadership of his godless ancestors, Judah had descended into idolatry and forgotten God. Josiah was attempting to rectify the nation's standing with God. A major aspect of his reform was the repair of the temple of the LORD. During these renovations of the temple, Hilkiah the high priest made an amazing discovery of the Book of the Law. Astonishingly, Judah had abandoned God to the point of being completely ignorant of the Law!

The book of the Law revealed that covenant curses would fall on the nation because of its many years of evil and rebellion against God. When the book was sent to the king and the contents read to him, he ripped his robe in anguish and wept. King Josiah commanded five top leaders of his time to go and inquire of the LORD, and see if judgment was indeed pending. So the five officials, including the High Priest, went and sought counsel of the prophet Huldah. She authenticated the book and presented a grim prognosis. She did not sugarcoat her response but plainly and truthfully presented God's verdict and spoke directly to the point. She said to them, "Thus says the LORD God of Israel, 'Tell the man who sent you to me, thus says the LORD, "Behold, I bring evil on this place and on its inhabitants, even all the words of the book which the king of Judah has read. Because they have forsaken Me and have burned incense to other gods that they might provoke Me to anger with all the work of their hands, therefore My wrath burns against this place, and it shall not be quenched.'" (2 Kgs 22:15-17).

Huldah was not moved by big titles or intimidated by the power of men. This attitude is affirmed by the way she responded confidently and with authority to the high-ranking government officials. She referred to the king as just any other man by

saying in an unceremonious manner "Tell the man who sent you to me." The people had abandoned Yahweh and turned to the worship of other gods. So God's wrath had been kindled against the people of Judah, and they could not escape destruction. They would be punished for abandoning God.

Huldah was a messenger of God, delivered the word of God to Josiah even when the message was not a pleasant one (2 Kgs 22:14-20). She continued by prophesying that divine judgment will indeed fall on the nation of Judah. Huldah's prophecy came true. Meanwhile, Assyria had been having its own problems. Both the Medes and the Egyptians had been expanding their power, and Josiah seemed unfortunately to have backed the wrong side. He tried to halt the Egyptian army near Megiddo, a key spot on the great highway between Egypt and the north, and was badly wounded at the beginning of the battle with the Egyptian Pharaoh Necho.

Josiah died in battle because he blatantly ignored the command of God to not go to war against Neco, King of Egypt (2 Chr 35:22). If Josiah had obeyed God and not leaned to his own understanding then he would have surely died in peace.

"Huldah would be situated in the category of Miriam and Deborah as a woman in the Old Testament who held prophetic role, acknowledged for their role and impacted Israel's history. Notably Huldah's role in the times of Josiah included her participation in a key revival as she validates a scroll called 'the book of the Laws,' which was found during the temple repair under King Josiah's reign."⁷ Clark says: "Her authority was undisputed, even unquestioned. Nobody asked for a second

⁷Andrew Zack Lewis, *Journal for the Evangelical Study of the Old Testament* (2012).

opinion. She was an influential woman.”⁸

Deborah, Judge and Prophetess

The period in which Deborah lived is known as the period of the Judges, and she was in fact the judge and prophetess in her time. This was some years later after Joshua led the Jewish people into the Holy Land. This was the time when the Jewish people had not yet become united under one king, like in the days of King Saul and King David.

During Deborah’s time the twelve tribes of Israel lived more or less independently, each one in his own part of the country. The neighboring nations often took advantage of this fact, making war and oppressing for one tribe or another ever so often. On the other hand trouble came as well whenever the Jewish people abandoned the ways and laws of the Torah and started to imitate the ways of their heathen neighbors. But under the cruel oppression of the enemy, they cried out to God and returned to Him with all their heart for short period of times. Then God would send them a great leader who delivered them from their oppressing neighbors and would continue to teach them and keep them in the way of the Torah as long as the leader lived. When this leader, who was often called a Judge, passed on and the Jews were left without a spiritual guide, they quickly fell back into their old ways, and immediately trouble waited at their door. In the time of Deborah, it was the cruel Canaanite King Jabin of Hazor who mercilessly oppressed the Jews. He had an equally cruel and brutal army general named Sisera who, for twenty years, did

⁸ Catherine Clark Kroeger and Mary J. Evans, *The IVP Women’s Bible Commentary* (Downers Grove, IL: InterVarsity Press, 2002), 243.

everything possible to make the lives of his Jewish neighbors miserable. When the Jews could stand it no longer, they cried out to God to send them a deliverer.

At that time there lived a wise God fearing woman named Deborah who, in the midst of sin and idolatry, remained loyal and true to the Lord. She was Judge and a prophetess (Judg 4:4). Her husband Lapidoth lived in a place between Ramah and Beth-El, in the mountain of Ephraim. Throughout the centuries of history, there have been women who have been praised for excellence in one thing or another. One of the greatest has been the Jewish prophetess Deborah, who was steadfast and loyal to God's word, and who inspired her people to victory in battle and guided them to live in faith and peace. Herbert says:

“Deborah is one of several females in scripture distinguished as being endowed with the prophetic gift, which means the ability to discern the mind and the purpose of God and declare it to others. In the days of Old Testament, prophets and prophetesses were the media between God and his people Israel and their gift to perceive and proclaim divine truth stamped them and being divinely inspired. Such an office, whether held by a male or female, was a high one and corresponds to the ministry of the Word today.”⁹ In the same book, Hebert says that Deborah was an agitator: “As one meaning of agitation is to stir up or excite public discussion with the view of producing a change, then Deborah was an effective agitator who stirred up Israel's concern about its low spiritual condition.”¹⁰

“Deborah did more than prophesy, she aroused the nation from its lethargy and despair ... day after day, she excited those who gathered to hear her words of

⁹Herbert Lockyer, *The Women of the Bible: The Life and Times of All the Women of the Bible* (Grand Rapids, MI: Zondervan, 1971), 40.

¹⁰Ibid., 40.

divine wisdom with the certainty of deliverance from heathen foe if only they would bestir themselves from their folly and fear and go out and fight.”¹¹

God told Deborah to free her people from the oppression of cruel Jabin and Sisera. So she sent for Barak the son of Abinoam, and asked him to head the Jewish army and lead it to victory against the Canaanites. Barak agreed to Deborah’s plan, on condition that she would accompany the Jewish army into battle. When Sisera learned of the battle being planned against his Canaanite army, he brought out his iron chariots and cavalry in preparation, confident that he was going to be able to crush the ill-prepared Jewish army.

At the beginning of the battle things certainly seemed one sided, but suddenly Sisera’s army was thrown into confusion and terror, causing his terrified warriors to flee in all directions. Sisera, unable to regain control of his demoralized army, also took to his heels and fled to a house, where he intended to hide until it would be safe for him to return. This was the home of Heber the Kenite, who was a descendant of Jethro, the father-in-law of Moses. Heber had been on good terms with Jabin, king of Hazor, and Sisera felt safe in hiding there. But he did not reckon he would have problems or any misgivings with Jael, the wife of Heber. When Sisera was asleep and weary, and Jael seeing that he was in her hands, she approached him and, with all her might, drove a long nail through his temple, putting an end to his chances of doing any further harm to anybody (Judg. 4: 21).

In the meantime, Barak had been hot on the track of Sisera, and traced him to Heber’s house. Just as he reached the entrance, Jael came out to meet him, with a flushed look of triumph on her face. “Come in,” she exclaimed, “and I will show you

¹¹ Lockyer, *The Women of the Bible*, 41.

the man you are seeking.” Jael led him into the house and showed him the dead body of the cruel general, the hated oppressor of the Jews. For twenty years the Jews lived in peace under the wise guardianship of Deborah and Barak. This proves what a great woman Deborah must have been to command so much respect and admiration.

Deborah proved to be not only a faithful, prophetic voice during a dark time in Israel, but a woman who knew the God she served, and who listened for His voice alone. Fearlessly, she led the captain of the Israelite army into battle, providing clear guidance and paving the way for sure victory. She stood as a pillar among both men and women. She still stands as a Godly example for women today. Her courage and faith can motivate other women to do like her in accomplishing God’s mission. The list of women that God used to his work in the Old Testament is not exhaustive.

Women Evangelists in the New Testament

The New Testament reveals that the prophecies of the old covenant have been fulfilled in Jesus Christ. The book of Matthew ends its narration with Great Commission where Jesus spoke to his disciples that they must spread his gospel to all over the world. Mark insists also that at his ascension Jesus gave to his church the assignment to “go into all the world and preach the gospel to every creature” (Mark 16:15). To this command Weaner says: “it is not the fact of authority itself which is important, but the bearer of authority. This new unheard of reality is not to be made known to Israel alone but must be passed on to all nations.”¹²

To his small group of followers the work has seemed an impossible assignment until they understood his plan for its fulfillment. The work had to be

¹²Alonzo J. Weaner, *The Art of Evangelism* (Washington DC: Review and Herald, 1934), 81.

accomplished, not by individual will and competence, but by the Holy Spirit. The gospel commission was clearly intended for all Christians, men and women, not just the disciples to whom it was first addressed, nor to a selected group of professional ministers. The book of Ephesians says that the gifts of the Spirit are given to all “for the equipping of the saints for the work of ministry, for the edifying of the body of Christ (Eph 4:12).

The book of Galatians emphasizes that “for you are all sons of God through faith in Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus” (Gal 3:26-28). The same command is given to the church of today. Jesus commands his church to go out for his mission. Baumgartner clarified that: “the command was given to all who heard Jesus rather than individuals of favored group.”¹³ However, as the list is not exhaustive, this section discusses: The Samaritan woman, Mary Magdalene, Tabitha.

The Samaritan Woman

The story of Samaritan woman is recorded in the book of John 4. Although her name and age are not known she is extraordinary in bringing many people to Jesus. It was noon time on a hot day. Jesus, tired from traveling, chose a sensible rest and stopped at Jacob's well outside the town of Sychar. He was waiting for his disciples had gone into town in search of food. When the Samaritan woman appeared with clay jar in hand, Jesus made a simple request: "Will you give me a drink?" (John 4:7).

After a long conversation between Jesus and this nameless woman she became an evangelist witnessing to grace and salvation that Jesus gives. She went to invite

¹³ Erich W. Baumgartner et al., *Passport to Mission* (Grand Rapids, MI: Andrews University, 1999), 23.

other people to come to see Jesus. The Samaritan woman's spirit was enlightened, accelerated, and illuminated by Jesus. In her short encounter with Jesus, she realized what it means to take freely of the water of life, which is the spiritual refreshment that came into her soul after her encounter and confession with Jesus. Not only was she impressed that Jesus knew all her sins, but she was also given the opportunity to have those sins forgiven. She believed he is truly the Messiah, the Anointed One. She repented of her past misdeeds, went back to tell her family, friends, and neighbors how she met Jesus and how he revealed his knowledge of her sins and his offer of life, giving water, which brings eternal life. She went on to lead many conversions in this area through her zeal and love for God (John 4:39-42). “She is the first person recorded in Christ Public ministry whose witness brought a group of people into a believing relationship with the Messiah.”¹⁴

The story of the Samaritan woman at the well teaches that God loves his people in spite of their bankrupt lives. Again, ministering to the outcasts of the Jewish society like this Samaritans by Jesus as an example reveals that all people are valuable to God and that Jesus desires that His followers demonstrate love to everyone including even their enemies (John 4:7-9; Matt 5:44). The result was the saving of the woman and many Samaritan people. This Samaritan woman is one of the examples of women who were co-workers with Jesus.

Another great point here is giving testimony. Speaking testimony about Jesus is a powerful tool in leading others to believe in Him: “Many of the Samaritans from that town believed in him because of the woman's testimony. “He told me everything I ever did.” So when the Samaritans came to him, they urged him to stay with them

¹⁴ Nancy Vyhmeister, *Women in Ministry: Biblical and Historical Perspectives* (Berrien Springs, MI: Andrews University Press, 2000), 174.

and he stayed two days. And because of his words many more became believers. They said to the woman, “We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world” (John 4:39-42).

Mary Magdalene

Mary Magdalene travelled with Jesus as one of his followers. The Gospel says that seven demons were driven out of her (Luke 8:2; Mark 16:9). She is most prominent in the narrative of the crucifixion of Jesus, at which she was present. She was also present two days later, immediately following the Sabbath when, according to all four Gospels, she was either alone or as a member of a group of women, the first to testify of the resurrection of Jesus, as recorded in Matthew 28:1-8, Mark 16: 9-10, Luke 20: 18 and John 20: 18. The book of John 20 and Mark 16:9 specifically name Mary Magdalene as the first person to see Jesus after his resurrection and Mary was asked by Jesus to go and announce what she has seen. Because of that Cynthia named Mary Magdalene the Apostle to the Apostles in the following statement: “It is on the basis of this announcement that Mary earned the traditional title of Apostle of the Apostles.

The first to witness the resurrection, she was also the one who passed the messages to other the disciples to go and announce the good news of the resurrection.”¹⁵ As it is said above, Mary became the first witness of the resurrection. “The word witness has two meanings. It may simply mean that a person has witnessed an event that is, observed it at first hand. It may also mean, however, that a person is

¹⁵Cynthia Bourgeault, *The Meaning of Mary Magdalene* (London: Shambhala, 2010), 8.

called upon to give an account of what was observed. So that “witness” covers both the seeing and the telling. Mary was a witness in both senses.”¹⁶ It is significant that a woman became messenger to proclaim the resurrection, which became a main theme of apostolic preaching.

Tabitha Evangelizing Joppa

Tabitha also called Dorcas, in the Bible, lived in the town of Joppa, a city on the coast of the Mediterranean Sea. Tabitha was a charitable person who made things, especially clothing, for the needy in Joppa. Dorcas was known for her good works and acts of love for the poor (Acts 9:36). She was much loved in the community of Joppa. When she became ill and died, the believers who knew Dorcas heard that Peter was in the nearby town of Lydda, and they sent for him. The Bible does not specify that the disciples at Joppa were hoping for Peter to resurrect Dorcas, but they did call for him urgently, Acts 9:38. When Peter arrived at the home where Dorcas’ body had been laid out, he went up to see the body. There were many widows there, weeping. They all showed Peter “the robes and other clothing that Dorcas had made while she was still with them.” Those were tangible evidence of Dorcas’ loving service (Acts 9:39). Dorcas is a fine example of how women are to meet the needs of those around them. Christians are to “continue to remember the poor” (Gal 2:10). Part of “religion that God our Father accepts” is “to look after orphans and widows in their distress” (James 1:27). This was the type of religion Dorcas practiced in evangelizing people of Joppa.

¹⁶ Thomas Derek, *Men and Women of the New Testament* (England: Autumn House, 1998), 55.

Other Women

The writers of Gospels have recorded that women who knew Jesus trusted Him, loved Him, and served Him. Many women hold the teaching of Christ and became good disciples full of faith. The New Testament mentions the prophetess Anne in Luke 2:36-40; and the daughters of Philip in Acts 21:9, though the text does not place their prophesying in the assemblies. Ellen G. White said “Discreet and humble women are to work in explaining the truth at their homes. All who work for God should have the Martha and Mary attitude. God is calling for earnest women workers. He calls for persevering women who will take their minds from self and their personal convenience and will center them on Christ.”¹⁷

In the New Testament again, Apostle Paul stated the greetings to the women who served with him in the ministry. Among them, he expressed Phoebe and Priscilla who were tent makers and evangelists. Priscilla joined her husband Aquila in instructing Apollos (Acts 18:26).

Paul mentioned also women, like Mark’s mother, Mary, and Lydia of Thyatira who opened their homes for meetings of believers, and they practiced hospitality (Acts 12:12; 16:14-15).

In the letter to the Philippians, Paul writes about two women, Euodia and Syntyche, who “have struggled at my side in promoting the gospel” (Phil 4:3). Paul calls these women his co-workers stating that their names are in the book of life. “The commendations, greetings, and words used in Paul’s writings attest to the ministerial leadership of women in the early Christian church. Paul, in his typical straightforward style, wrote courageously, audaciously revealing his feelings about women whom he

¹⁷ Ellen G. White, *Testimonies for the Church* (Mountain View, CA: Pacific Press, 1948), 6:118.

regarded as apostles, co-workers, deacons, fellow prisoners, sisters those working hard in the Lord and holy ones.”¹⁸

Conclusion

The sacred texts, particularly the Gospels, Acts of the Apostles, and the writings of Paul, abound with stories of women engaged in the ministry of God. Those writings from the first century, as well as historical documents through the ages, substantiate the significant engagement of women as faith-filled followers of Jesus, the Christ, proclaiming the gospel message. They have been good example that women of today should imitate in accomplishing the great commission.

The Seventh-day Adventist Church and Women in Evangelism

As it is recorded in the book of Matthew 28:18-20, the Seventh-day Adventist Church has a specific task to accomplish before the second coming of Christ. This task is the Gospel Commission mandated by Jesus Himself. The record says: “all power is given unto me in heaven and in earth. Go you therefore and teach all nations, baptizing them in the name of the father, and the son, and the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and I am with you always, even unto the end of the world.”

According to the Great Commission, Joy Agbazue made the following statement: “the gospel commission is a command to every Christian and anyone who does not live a life of witnessing is a lukewarm and disobedient Christian.”¹⁹ The *SDA*

¹⁸ Elliot M. Karen, *Women in Ministry and the Writings of Paul* (Winona, MN: Anselm Academic, 2010), 16.

¹⁹ Ifeyinwa Joy Agbazue, *Evangelism: The Task of All Christians* (Enugu, Nigeria: El’ Demark, 2001), 136.

Church Manual also articulates the following: “since evangelism is the primary work for the church the first item on the agenda of each church board meeting is to relate to evangelization of outreach (Missionary) territory of the church.”²⁰

The Seventh-day Adventist Church gives evangelism the top priority in all church programs. The Seventh-day Adventist Church has installed the department of women into every local church to as a way facilitating women to spread the gospel commission. This church says: “The women Ministry is a Department in Seventh-day Adventist Church, which encourages, challenges, equips and nurtures the Seventh-day Adventist women to do their part in carrying the gospel message to the world.”²¹

Another statement of the church confirms that: “The mission of Seventh-day Adventist Church is to proclaim to all people the everlasting gospel in the context of the three angels’ message of Revelation 14: 6-12, leading them to accept Jesus as personal savior and to unite with church, and nurturing them in preparation for His soon return.”²²

The message of the three angels in Revelation 14: 6-12, calls every Adventist member to be a missionary in preaching the everlasting gospel. The book of Acts testifies that at the Pentecost, God’s power was given to both men and women for bringing unbelievers to salvation (Acts 1: 14-15; 2: 1-4). Later the same book says:

²⁰ General Conference of Seventh-day Adventists, *Seventh-day Adventist Church Manual* (Silver Spring, MD: General Conference of Seventh-day Adventists, 1990), 91.

²¹ General Conference of Seventh-day Adventists, *Working Policy of the General Conference of Seventh-day Adventists*, 2006-2007 ed. (Hagerstown, MD: Review and Herald, 2007), 307.

²² General Conference of Seventh-day Adventists, *Working Policy of the General Conference of Seventh-day Adventists*, 2008-2009 ed. (Silver Spring, MD: Review and Herald, 2009), 29.

“the Holy Spirit fell on them all, and they spoke the word of God with boldness” (Acts 4:3). This power was not limited to men only but the Spirit filled women also to complete the work of spreading the gospel.

In different corners of the world where the Seventh-day Adventist Church is located, women as well as men are requested to use their talents, time, and their properties in evangelism. In some areas the department of women teaches other women how to cook, how a woman can be bring joy at home, how they can help the non-believers etc.

Rwanda Union Mission has encouraged women ministry and built a center known as “Centre Mifem” at Kanombe near the National Airport of Kigali, where this center encourages girls and women from different denominations to receive from the center different lessons including cooking, dressmaking, and Bible studies. The following table shows the number of the students who have attended the women school at Kanombe from 2005 to 2010.

Table 1. Women School of Kanombe²³

Year	Catholic	Protestants	Muslims	Adventists	Total
2005	2	2	0	11	15
2006	5	3	1	8	17
2007	4	3	0	14	21
2008	9	11	2	17	39
2009	11	9	3	14	37
2010	21	5	4	17	47

²³ Rwanda Union Mission, “End Year Report” (Kigali: Rwanda Union Mission, 25 November 2010), 7.

From 2005 to 2007, the students were not many because it was in the beginning. Those who were graduated have advertised the school in practicing with what they had learnt at Centre Mifem then the school got many students later. Unfortunately, today, Centre Mifem does not function as school but as dressmaker house.

Ellen G. White and Women in Evangelism

Ellen G. White was a courageous woman who evangelized the world through penning down the good news of salvation to others. Through her effort she brought many souls to Christ. She wrote many books full of heavenly message that the women of today can bring to the lost people. According to her writings, she said: “The Lord designs that the presentation of these messages shall be highest, greatest work carried on in the world at this time.”²⁴

Women are to spread the good news to the world. Ellen G. White said: “Though various lines of home missionary effort they can reach a class that is not reached by our ministers.”²⁵ That means that women are able to reach many people and the areas where ministers cannot reach. As narrated above, God has called men and women without distinction to spread his word all over the world. He has used both men and women in the Old Testament and in the New Testament. There is a strong call for women who will bring the good news of hope and happiness to the people of the last days.

²⁴ Ellen G. White, *Testimonies for the Church* (Mountain View, CA: Pacific Press, 1900), 6:11.

²⁵ Ellen G. White, *Evangelism* (Washington, DC: Review and Herald, 1946), 18.

She wrote again: “the sisters can do much to reach the heart and make it tender. Whenever you are my sisters, work in simplicity.”²⁶ Women are to go out and reach others. If women are to draw others to God by the power of Christ’s love they must yield their lives and methods totally to Christ. Ellen White says: “Personal effort for others should be preceded by much secret prayer, for it requires great wisdom to understand the science of saving souls.”²⁷ Women should have spiritual experience with Jesus. This is a need for the gospel ministers to accomplish effective evangelism.

“The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.”²⁸

Proposed Approaches for Involving Women in Evangelism

Throughout history, Christians have used many different approaches to spread Christianity via the practice of evangelism. This section of the chapter highlights some of the common approaches of evangelism. The one that works best is the one that is most comfortable to each person and most appropriate for each situation. In order to successful work the gospel commission; the following approaches are the proposed ones women can apply in evangelization.

²⁶ Ellen G. White, *Testimonies for the Church* (Boise: Pacific Press, 1948), 9:121.

²⁷ Ellen G. White, *Christ’s Object Lessons* (Washington, DC: Review and Herald, 1900), 149.

²⁸ Ellen G. White, *Gospel Workers* (Mountain View, California: Pacific Press, 1958), 192.

Types of Evangelism

The record of 1 Corinthians 15:1-4 says that Evangelism is the announcement, proclamation or preaching of the gospel, the good news of and about Jesus Christ. Therefore, the gospel is a communicated message. The message can be communicated in verbal (Luke 7:22, Rom 10:14-17) and/or written (Luke 1:1-4) form. The types of evangelism highlighted here are two: personal evangelism and public evangelism.

Personal Evangelism

This type of evangelism is the outreach conducted by Christian through Bible studies to individuals until such take decision of baptism. This attitude of taking special interest in the heavenly affairs has been hammered in various ways as stated in the spirit of prophecy. In her book, *Christian Service*, Ellen G. White says: “God expects personal service from everyone to whom has being entrusted the knowledge of truth for this time. Not all can go as missionaries to foreign lands, but all can be home missionaries in their families and neighborhoods.”²⁹

“Everyone who is added to ranks by conversion is to be assigned his post of duty.”³⁰

Personal evangelism involves the active sharing of the activity of God in personal’s life, listening to the spiritual needs of friend, regularly praying for those friends, and sharing the gospel content with them, and it is in such a way that God brings conviction of sin and a desire to surrender one’s life to Him. Coleman says: “The initial objective of Jesus plan was to enlist men who could bear witness to His

²⁹Ellen G. White, *Christian Service* (Hagerstown, MD: Review and Herald, 1925), 9.

³⁰White, *Christian Service*, 74.

work after he returned to the father.”³¹ Ellen G. White also says: “the presentation of Christ in the family, by the fireside, and in small gathering in private houses is often more successful in winning souls to Jesus than are sermons delivered in the open air, to the moving throng, or even in halls or churches.”³²

Personal evangelism is biblical and can be used when public evangelism is banned or where there is prohibition of preaching the Word of God or in situations where this is most ready means of accessing people for Christ. Different steps can be used in personal evangelism.

Conversational and Relational Approach

Conversational evangelism is the method most often used by Jesus. It involves finding ways in normal, everyday conversations to share the gospel with someone else. This can occur in a store checkout line, at a sporting event, on an airplane, or almost anywhere. This requires creation of good relation of the one or ones to communicate. “The Christian has lived in vain who has not borne his witness to his associates and sought in private to introduce them to the one whom he claims as a friend and master.”³³

Friendship Approach

Friendship approach is the evangelism used to contact people personally one to one and approach them to be able to tell the gospel message. Friendship evangelism

³¹ Robert E. Coleman, *The Master Plan of Evangelism* (Grand Rapids, MI: Revel, 2006), 21.

³² Ellen G. White, *Gospel Workers* (Washington DC: Review and Herald, 1915).

³³ T. B. Kilpatrick, *New Testament Evangelism* (Cincinnati, OH: Jennings & Graham, 1911), 206.

involves creating an environment of friendship and trust, which allows an unbeliever to become receptive and open to the gospel of Jesus Christ. In this case, the believer and unbeliever build a trusting relationship, through which the unbeliever comes to understand and embrace the belief system of the believer. At the end there is hope that an unbeliever is most likely to give a believer the opportunity to share his or her faith when the believer's life has first proven her or his subsequent words to be truthful and life-changing.

Community services

There is variety of community services that women can be involved in witnessing Christ. Some of them are: giving blood, cleaning the places where many people meet such as the market ground, at the hospital etc. In his book, Bill Bright says: "Loving others, showing them Jesus Christ in word and deed, is not a job for pastors or ministry workers only. It is a joyful task to which God has commissioned everyone who calls himself a Christian."³⁴

Visitation

Jesus not only preached but he took time to visit people. It is a duty of everyone including women to imitate Jesus 'example by visiting people. Ellen G. White says: "wherever a church is established, all the members should engage actively in mission work. They should visit every family in the neighborhood."³⁵ She says again: "we greatly need consecrated women who, as messengers of mercy shall

³⁴ Bill Bright, *Witnessing without Fear* (San Bernardino, CA: Here's Life, 1987), 35.

³⁵ Ellen G. White, *Testimonies* (Mountain View, CA: Pacific Press, 1948), 6:54.

visit the mothers and children in their homes, and help them in the everyday household duties.

Visitations conducted to homeless, hospitals, parish areas such as the prison; homes with people who are sick and suffering are good. Offering prayers for these people brings hope to them. During the visitation women can distribute meal, sugar, Bible study, literature, soap, or even the water.

Door to Door Preaching

Door to door preaching is an approach to evangelism where a Christian goes from household to household in a certain area to evangelize to residents, often in conjunction with passing out gospel tracts. Ellen G. White says: “We must carry the word of God to every man’s door.”³⁶ Jesus often went into people's homes during his own ministry. In his book, Luke tells that Jesus went to Simon’s house and when he arrived there he preached (Luke 7:36-37).

Lifestyle Evangelism

Lifestyle evangelism is often understood in one of two ways: Live right and people will see the gospel in one’s life, and people will ask about God. This method is built on the foundation of how one lives, with the idea that a person’s life style will lead others to Christ, or at least lead others to ask about him.

Lifestyle evangelism is an approach to evangelism characterized by someone demonstrating their faith by their actions in the hope that people around them will be impressed with how God affects that person's life, and become a Christian. Matthew 5:16 says: “Let your light so shine before men, that they may see your good works,

³⁶ White, *Christian Service*, 144.

and glorify your Father which is in heaven.” Jesus drew people to God by showing them kindness and performing good deeds. This is more effective than direct evangelism because of the perception that it is harder to live "righteously" than to preach a sermon.

Testimonial Approach

Personal stories of transformation carry a unique weight and often do things that facts alone cannot do. Evangelists who thrive with the testimonial approach tell powerful stories of Christ’s saving work in their lives. This is clearly seen in Samaritan woman of the Book of John in chapter four who met Jesus therefore she testified about Christ, “Come, see a man which told me all things that ever I did: is not this the Christ?” (John 4:30) after testifying the people trusted in Him as John confirms: “And many of the Samaritans of that city believed on him for the saying of the woman” (John 4: 39). Another example is seen in the blind man of the Book of John Chapter nine who was healed by Jesus and then testified about Christ, “Whether he is a sinner I do not know. One thing I do know, that though I was blind, now I see!” (John 9:3).

Invitation Approach

As its name suggests, the Invitation approach thrives on inviting people to events like a church service, a retreat, or a Bible study. This is one of the most natural ways all believers can use to reach out to others even if they may not have the right words to say.

The Samaritan woman that Jesus met at the well in John 4:29, after that Jesus struck a conversation with her and revealed he was the Messiah, this woman ran back

to her town and said to the people “Come, see a man who told me all that I ever did. Can this be the Christ?”

Dorcas’ Approach

People, who naturally notice the needs of others and enjoy serving them, might prefer the service approach to evangelism. People who prefer this approach often enjoy sharing the love of Christ through deed over word. People with the gift of hospitality often fall into this approach. The biblical example of this approach is Tabitha in Acts 9:36-42. She is described as “full of good works and acts of charity,” who used her gift of making clothing for God’s glory.

Public Evangelism

Public evangelism is the outreach conducted at an open- air form. Public evangelism has been and it is a powerful and effective outreach activity responsible for bringing hundreds of thousands to a decision for Christ and into the Seventh-day Adventist Church. It is the primary outreach activity most sponsored because of its effectiveness.

The gospel needs to be communicated loudly. Public evangelism can be conducted in a city or a set up where congregation is gathered in a big number. Jonah at Nineveh is a good example. When he was vomited up on the shore by the big fish, he conducted public evangelism in Nineveh. As recorded in the book of Jonah 3:4: “and Jonah began to enter the city on the first day’s walk. Then he cried, yet forty days, and Nineveh shall be overthrown.” Consequently, the king of Nineveh called the nation for prayer, fasting, and repentance to seek God mercies; their supplications were granted.

Wherever there is freedom of worship public evangelism work well because it gathers a great number of people. And because the message is given loudly, the people who have not attended the meeting to hear, they can simply and follow the message without moving from their place especially when high speakers are utilized.

Christ's Method

Although personal evangelism and public evangelism are types of methods for transmitting the gospel, it is better to infuse both Christ's method. Christ method is that of speaking, preaching and showing love, and loving and accepting sinners attract them. Breitigamsaid "The best approach is love. Christ used the approach of love, for who came with a heart overflowing with love and taught to love God with their hearts."³⁷ Gospel workers must have genuine love and acceptance of non-believers from whatever class, regardless of their lifestyle and beliefs.

Conclusion

As it has narrated above, the women and men are called to spread the gospel. Sharing these approaches mentioned above should not cause women to force themselves into the one approach that seems to fit them the best, but should help them and the whole church to realize great diverse ways through which God can use the strengths and personalities to reach others with the message of the Gospel.

Seventh-day Adventist Church Women should know that they are equal to men in front of God and in his salvation. They are important in his work of bringing souls from the world to heaven. As the women of the Old Testament and the New

³⁷ R. R. Breitigam, *The Teacher Sent from God* (Mountain View, CA: Pacific Press, 1960), 69.

Testament witnessed God, the women of today also should stand up to strongly witness and in evangelize as men do.

CHAPTER 3

DESCRIPTION OF THE LOCAL SETTING

It was noted in the previous chapter that the mission of God's church is to spread the gospel worldwide. This was found out by exploring what the Bible, the writings of Ellen G. White and other authors say about God's mission. Every Christian is called to be involved in that mission. Kayonza among other places must be evangelized. This chapter deals with describing Kayonza's geographical situation, the background of the population, the profile of Kayonza SDA Church and finally sampling of data collected and data analysis.

General Profile of Kayonza

Kayonza is a District situated in the Eastern Province of the Republic of Rwanda about 20 kilometers from the provincial building office settled at Rwamagana. It is situated also about 80 kilometers from the town of Kigali. The neighboring Districts of Kayonza are Rwamagana District in the West, Gatsibo District Northwards, Ngoma District in South and the country of Tanzania in the East.

The district of Kayonza is divided into 12 sectors: Mukarange (where the local SDA Church of Kayonza is built), Gahini, Kabare, Murama, Murundi, Mwiri, Ndego, Nyamirama, Rukara, Ruramira and Rwinkwavu. "The population of Kayonza district is 344,157 including 166,720 male and 177,437 female as 2012 censor's records."¹

¹National Institute of Statistics of Rwanda, "4th Population and Housing Census, Rwanda, 2012."

“The population of Kayonza district is predominantly female; because 177,437 that is 51.6% of total population are women.”²

Kayonza is also centered as a nodal town, where the road from Kigali splits into the road running north to the Ugandan border, and the road to the country of Tanzania. “The population is predominantly rural with 90.1% that is 344,157 of its inhabitants lives in rural area, while 10% of the population of Kayonza district resides on the fringe of urban rural areas. More than half of Kayonza district sectors are entirely rural.”³

Economic Background

Much of the economic support in Kayonza comes from the banana in different varieties: The kind that is cooked before consumption, ripe bananas, banana used for brewing beer. Many people have banana plantations, and banana provides income to the local community and is the main cash crops in the region. They sell their banana at Kayonza local market twice a week and many people from Kigali, the Capital city of Rwanda come with their trucks and buy. Farmers in the area also produce maize, sweet potatoes, cassava, beans, potatoes, and sorghum. Different types of fruits are also produced such as: mangoes, papayas, citrus, pineapples, and oranges.

Vegetables are rare and costly because they are hardly grown. “Almost all Kayonza households depend on agriculture as their main source of revenue and subsistence.”⁴

² National Institute of Statistics of Rwanda, “4th Population and Housing Census, Rwanda, 2012.”

³Mugabo John, Mayor of Kayonza District, interview by the author, Kayonza District, Rwanda, 13 May 2015.

⁴Ngabonziza Hussein, In charge of Agriculture, Kayonza District, interview by the author, , Kayonza District, Rwanda, 13 May 2015.

The land of Kayonza is surrounded by lakes: Muhazi, Mulindi and Nasho. This helps the community to practice farming with irrigation system, that makes the cultivation crops favorable and the land being flat is most of the time fertile. The population of Kayonza area keeps livestock: cows, sheep, chickens, goats and sheep for milk, eggs, and meat. Kayonza trading center is cosmopolitan because it receives people from neighboring countries such as Tanzania, Uganda and its economic stability makes it receptive to the gospel.

Kayonza Social Characteristics

Interviewing an old man of Kayonza, provided insights on the social characteristics of the Kayonza community “Before the Rwanda genocide of 1994, the population of Kayonza was polygamist. Having a large family is a sign of affluence and a man was and is a protector of the family.”⁵

Before the genocide the women of Kayonza community worked in the field and their homes. Women due stereotypes could not take a break from their chores but men were free to break off from their traditional work and roles at will because they were considered the chief of the family. A man could have even five wives. But after the genocide this kind of behavior has changed with the sensitization from different religions established in Kayonza. Religious teachings has changed the mindset of having many wives. A woman of Kayonza is always busy with household care and management of children care, ensuring that they have gone to school, cooking for her the family, and fetching water from the lake, etc.

⁵Mazimpaka Theogene, inhabitant of Kayonza, interview by the author, , Kayonza District, Rwanda, 17 May 2015.

The Language of Kayonza People

The *Free Dictionary* defines language as: “Communication of thoughts and feelings through a system of arbitrary signals, such as voice sounds, gestures, or written symbols.”⁶ Therefore most of the population of Kayonza speak the national language which is Kinyarwanda. But as Kayonza is a nodal town that splits the direction of Tanzania and Uganda, Luganda, English, and Kiswahili are widely spoken.

Anthropological Perspective of Kayonza People

A person is both a spiritual and social being; spiritual in the sense that this person has an inner desire of relating to supernatural powers. That means that a person cannot live alone but is always in need of protection. The populations of Kayonza like other African societies believe in the supernatural. Among the population of Kayonza, the spirits of ancestors are called “Abakurambere.” The father of the home that is the chief of the family builds a small house where meetings and consultations are made with the Abakurambere when there is a problem in the family. When someone is sick, the Abakurambere are called upon induce and favor recover the father of the home has the responsibility of pouring libations using beer drinks and his own spit to offer prayers and libation to the dead for healing.

In Kayonza, there are people who are expert at working with the supernatural and spirits. These are the “Abapfumu.” The witch doctors (Abapfumu) are people believed supposed to be endowed to know the cause of problems and know how to handle it. The abapfumu are also supposed to have the power to fly in the sky like

⁶ *The Free Dictionary*, s.v. “language,” accessed 19 May 2015, <http://www.thefreedictionary.com/language.html>.

airplane during the night and could be visible to humans as confirmed by one of the inhabitants, who said this to the researcher: “we sometimes saw the witch doctors flying in the sky line as aircraft. But today they disappeared because of the war. Some were killed others are in prison.”⁷

Level of Women Education in Kayonza

The government of Rwanda has contributed to facilitating education for Rwandese by initiating what is called “education for all.” This educational opportunity is given to all children boys and girls from primary school to secondary school.

The current census record done in 2012, shows that among the population aged 3 years and above in Kayonza district, 24.6% of women have no formal education, 57.3% attained the primary level and 9.6% attained secondary level and the Mukarange sector has the highest proportion of those who have the secondary school level, (16.7% of residents) and the highest proportion of residents who attained University (2.6%).⁸

Religious Background

The people of Kayonza believed in super natural beings but with the coming of missionaries from different denominations, they changed their mindset. Today the people of Kayonza are affiliated to different denomination and believe in God. There are many denominations in Kayonza. Besides the Seventh-day Adventist Church,

⁷Uwimana Jerome, inhabitant of Kayonza, interview by the author, Kayonza District, Rwanda, 19 May 2015.

⁸ National Institute of Statistics of Rwanda. “4th Population and Housing Census, Rwanda, 2012.”

there are many Protestant Churches such as Pentecost, Anglican Church, and Assemblies of God. The Catholic Church accommodates the majority probably because this church came earlier than other denominations. There are also the Jehovah Witnesses, and Muslims.

Table 2 shows different religious groups according to their membership.

Table 2. Distribution of Resident Population of Kayonza District by Religions”⁹

Denomination in Kayonza	Membership	Percentage
Catholic	172.137	50%
Protestant	111.273	32%
Adventist	37.125	10.8%
Muslim	10.496	3%
Jehovah Witness	1.771	0.5%
Traditional/ animist	72	0.02%
Non Religion	9392	2.7%

The Population of Kayonza: 344157.

- Christianity is the predominant religion in Kayonza district with more than 93.6%: Catholic 50%, Protestants 32% for Adventist 10.8% Jehovah Witness for 0.5%.
- Muslims represent 3%, of the resident population.
- 2.7% of resident declared to be without any form of religion.

General Profile of East Rwanda Field

The East Rwanda Field where Kayonza SDA is established is the fifth field among the seven constituents of Rwanda Union Mission together with 2 conferences

⁹ Uwimana Anitha, Social Affairs of Kayonza District, interview by the author, , Kayonza District, Rwanda, 23 May 2015.

and five fields, inaugurated in from 22 April 2011. It started with a membership of 74 thousand people, 25 Districts and 216 churches and 109 companies. The end year meeting report of 2015 reveals an improvement of increased membership from 74,000 to 120,000 by 15th December 2015.”¹⁰

General Profile of Kayonza SDA

Kayonza Seventh-day Adventist Church is situated in Mukarange sector, Bwiza cell, Abizerwaumudugudu.

Birth of Kayonza SDA

The researcher interviewed Uwimana Jerome who is church elder at Kayonza SDA, and he gave the following information: “a team of evangelists led by Pastor Ezra Mpyisi came for crusade in 1944. They failed to convince the people of Kayonza and none has accepted the baptism. This team went back and few days later the missionaries of Catholic Church came and built the school first and church later on the same ground where the Adventists held a crusade. Many years later, after the genocide of 1994 another team of 10 persons from Kabare church established on 15 kilometers conducted an effort and succeeded in baptizing 24 persons. Then they bought the land and began to build the church in 1995.”¹¹

Table 3. Statistic Report of KayonzaChurch December 2015

Kayonza church	Number of males	Number of females	Number of girls	Number of boys	Number of children
	144	176	87	63	45

¹⁰ East Rwanda Field, “End Year Report” (Kayonza, Rwanda: East Rwanda Field, 15 December 2015), 17.

¹¹ Uwimana Jerome, Church elder of Kayonza SDA Church, interview by the author, , Kayonza District, Rwanda, 23 May 2015.

Total member: 470

Children under 15 years old: 45

Kayonza SDA Church was organized in 1999, with 104 members. The statistical report of 30 June showed that Kayonza SDA Church has 470 members—194 men and 276 women. Though this church has many women (276) compared to the number of men (194), only a few women are involved in church activities. According to the report given by the district leader and church elder, 2 women are only able to preach during the time of divine service, none is able to lead a crusade, 5 women including the first two for divine service, are able to lead Sabbath schools lessons.’¹²

Questionnaires Filled by Members

The researcher designed questionnaires to be filled by members of the church especially the women of Kayonza SDA. The women were asked to answer these questionnaires without showing their names, but age, gender and education background. The following were the results after that the questionnaires were collected.

Respondents according to Age

The researcher divided the questionnaires into 3 categories, according to the ages. The age brackets were 21-30 years, 31-40 years, and 41-50 years. This system captured the youth, the young adults, and senior adults. The 204 women who filled the questionnaires represent 100%.

¹² Sengayire Japhet, Kayonza District leader, interview by the author, , Kayonza District, Rwanda, 12 May, 2015.

Table 4 shows the age range representation of the 204 respondents who engaged in the questionnaires survey.

Table 4. Respondents According to Age

Ages of women	Number	%
21-30	78	38 %
31-40	71	35%
41-50	55	27%
Total	204	100 %

The researcher wished to know how long these people have been in Kayonza SDA Church. The duration of stay was stated in interval years of: 1-5 years; 6-10 years; 11-15 years. The results were the following:

Table 5. Women Who Received and Filled the Questionnaire

Ages	Number	%	Duration in church			Total
			1-5 years	6-10 years	11-15years	
21-30	78	38	36	27	15	78
31-40	71	35	12	19	40	71
41-50	55	27	9	12	34	55
Total	204	100	57	58	89	204

The table above reveals 2 things. Firstly, it reveals the different ages of women who answered the questionnaires. Secondly, it shows how long they have been in the church. Seventy-eight or 38% of these women were between 21-30 years old, seventy-one or 35% were between 31-40 years old, and fifty-five or 27% women were between 41 and 50 years old.

Table 6. Educational Background

	21-30	31-40	41-50	Total
Did not attend school	2	9	21	32
Did not finish primary school	11	15	23	49
Finished primary school	16	29	16	61
Finished 9 years of schooling	11	0	0	11
Finished secondary schooling	19	15	11	45
Bachelor's degree	0	3	2	5
Master's degree	0	0	1	1
Total	59	71	74	204

An estimated 16% (32 women) of the female respondents did not attain any type of formal schooling. Another 24% (49) of the female respondents did not complete Primary schooling, but 30% completed their Primary schooling program. As reflected on Table 6, an estimated 60% completed some level of school. Only 5% and 22% completed 9 years of schooling program and completed secondary schooling respectively. Interviewing women why the adults are uneducated, they provided the following:

1. In the past, sending a girl to school was unwise. The point of view of the society was that once a girl is married there is nothing else because she belongs to another family forever.
2. There are some women who have dropped their education due to pregnancy and due to the lack of finance. Today the government encourages and gives the women opportunities to study from the Primary to the University.

To know why women are not involved in church activities for evangelism, relevant questions were fielded to respondents; their answers were collected and analyzed as shown in Table 7 below shows the following results.

Table 7. Why Women are Not Involved in Church Activities

	No	Percentage
Fear to stand and speak into the church	109	54
No integration	9	4
Not trained	31	15
Being deacon and singer is enough	15	7.5
Low spiritual growth	29	14
No integration and training	11	5.5

54% said that they cannot talk in the church, 4% replied that they are not integrated in the church activities 15% said that they are not trained, 7.5% said that it is better and enough to sing and to be in deaconess service, 14% said that their spirituality is poor and 5.5% said that they need both integration and training.

Table 8. Respondents on How They Entered the Church

	Number	Percentage
Born from SDA	56	28
Personal evangelism	4	2
Public evangelism	107	53
Through school	27	13
Deeds of charity	3	1
Invitation to choir	3	1
Wedding	4	2
Total	204	100

Table 8 shows how the women of Kayonza entered the SDA Church. The analysis shows that many entered the church through public evangelism.

The following chapter will deal on program design, the implementation development and evaluation.

CHAPTER 4

PROGRAM DEVELOPMENT, IMPLEMENTATION AND EVALUATION

This chapter describes the steps taken by the researcher in preparation, implementation and evaluation of the training program for the women.

Program Design

In collaboration with the district leader, the first day of the program, May 9, 2015, was designed as time to meet with Kayonza SDA Church committee members. Attendance of the afternoon program was 100% as all church elders were present. After being introduced by the district leader, the researcher took time and presented the purpose of this research “involving women of Kayonza SDA Church in evangelism.” All leaders present were very receptive of the idea of the research for the research.

The seminar time was decided upon and fixed based on brain storming sessions from, which a consensus was reached on the first day of meeting with the elders. The favorable time for the seminar was fixed for weekend that is: Saturday afternoon from 3: 00 pm to 5: 00 pm, and Sunday from morning 9:00 am to 12:00 noon because on other days women were busy with family works, private business and office work for some. Also the weekends were chosen because it is the time when the children would be at home, doing what their mothers should be doing if they were home.

The agreement with the church leaders was followed to the details as the announcement was communicated at the right time, which was 16th May 2015. The

women were requested to come for the seminar on the Sabbath of 23rd May 2015 afternoon each with a Bible, hymnal, notebook and pens. The announcement was positively received by all selected women respondents as their attendance indicated. Five weekends which amounted to 10 days were calculated as appropriate and adequate for conducting the seminar and the practice. The seminar was conducted from 23rd May on till 21 June 2015. All church elders were requested to attend the seminar.

Program Development

This section deals with the program conducted by the researcher after which he collected the data from the women and church elders of Kayonza SDA Church. The seminar was conducted in order to equip and to empower the women, to teach and fit for effective evangelism handling.

Seminar Lessons

The seminar's theme was "Involving Women in Evangelism." Four sessions were designed on the timetable: devotion, lessons, group discussions then visitation for practical exercise. There were 204 women who participated in the seminar until it closed.

Devotion

A motivational devotion was given in the beginning of every day program. This devotion was a sermon prepared and presented by the researcher. After each devotional, participants were split into 2 groups. The aim of devotional sessions was to prepare and to enable the hearts of the participants towards the spiritual and physical nature of training. Also prayer is a way of growing relationship with God. This relationship with God grows daily and creates in person the desire to look for

God. There were specific prayer items such as: praising God, requesting for forgiveness of the sins, seeking guidance of the Holy Spirit for spiritual growth. The researcher solely determined by the length of time spent praying was as a measure for time management. After the prayer time, there was a 5-minute break time assigned to participants before they start the first lesson.

Organization of the Lessons

The lessons were prepared specifically to train and equip women for the spread of the gospel because being known for their courage and perseverance in their daily activities at home, if well instructed women can become tools in the hands of God to boost evangelism for the church and the community. The topics covered were:

- a) The strength of a woman
- b) Types of evangelism
- c) Common approaches for personal evangelism
- d) 28 Fundamental Beliefs of SDA
- e) The Great Commission recorded on Matthew 28: 19-20.

Then the first lesson was entitled: “The strength of a woman.”

28 Fundamental Beliefs of SDA

Seventh-day Adventists accept the Bible as their only creed and hold 28 Fundamental Beliefs to the Church based on the Holy Scriptures. These Beliefs constitute the church’s understanding and expression of the teaching of Scripture. The Fundamental Beliefs were summarized and taught on Sundays. The summarized version of the Fundamental Beliefs used as teaching curriculum is attached in Appendix B.

Lesson 1: The Strength of a Woman

The strength of woman was the first topic treated at the seminar. Proverbs 31- with specific emphasis on verse 10 “Who can find a virtuous woman?” was the basic curriculum used by the researcher in presenting the good characteristics expected from a virtuous woman. Some characteristics enumerated by the Bible are: “the heart of her husband trusts in her ... she is not afraid of the snow ... she opens her mouth with wisdom ... she looks well to the ways of her household.” (Prov 31: 10-31).

Proverbs 31 reminded women of how much work they could well pack in a day, from the morning up to the night: waking up early morning, clean the house and its ground, preparing the children and their breakfast, buying and cooking the food for the family, washing clothes, cultivating the family plot, looking for and fetching water, wood and so on. Then a question was raised: “Is there any man who can be able to do so every day?” The response from all participants at 100% was none. Their response alluded to the fact that women understood how much they suffer for the daily chores and how energetic they could be.

It was the time to go through the Bible after that. The researcher assured these female trainees that God is happy to use the women in his mission. Women were used in the past and the Bible lists examples of women who participated in God’s mission. Some of them are: Miriam, Deborah, The Samaritan woman, Phoebe and Anne, and so on.

God used the woman for the salvation of human beings and Jesus was born through Mary her mother Luke 1: 30-33. Women were many during the teachings of Jesus. The researcher reminded the participants that during the resurrection the women were the first to go to the Jesus’ tomb, (Matt 28:1), and the women were the first to announce his resurrection to the Apostles (Matt 28:7). At that time women

were convinced that they are able to do what they set their minds to. They are able to do many things even when the men are absent. They are able to go to where men feared to be. And today, God wants that a big number of women should go to his gospel work.

Corroborating this fact, in the book of Evangelism, Ellen G. White says:

“Evangelism, the very heart of Christianity, is the theme of primary importance to those called to herald God’s last warning to a doomed world. We are in time’s closing hours, and the Advent message, proclaimed to make ready a people prepared for our Lord’s return, must swell to a loud cry reaching the uttermost parts of the earth.”¹

When the researcher interviewed the participants at the end of this lesson, they had discovered themselves that they are able and called by God to be in his mission. Then they made the following statements:

- ❖ *“If we are able to manage and succeed in our daily assignments, how can we fear to stand on the feet of Jesus and witness of him to others?”*
- ❖ *“If God has used a woman to save the world how can we ignore the divine work?”*
- ❖ *“So, we are saved to save others!”* These were sample of statements made by the women themselves after the first lesson. The lesson lasted from 15:40 to 17:00.

Lessons 2: Types of Evangelism

The first seminar lesson was to invite the women and encourage them towards engaging in God’s mission. The next lesson was about types of evangelism. The

¹ White, *Evangelism*, 5.

researcher emphasized to the participants “Christian life without witnessing is meaningless and an insult to God.”²

Ellen G. White says: “The gospel is to be presented, not as a lifeless theory, but as a living force to change the life. God desires that the receivers of His grace shall be witnesses to its power.”³ The researcher presented the 2 types of evangelism: personal evangelism and the public evangelism. Each type was explained in details.

Personal evangelism is the simplest way that everyone can easily use to witness about Jesus. It does not demand training materials like public evangelism. This type of evangelism is the outreach approach used by Christians where by Bible studies is conducted to a person of choice with the intention of leading the participant to the point of deciding for baptism. On the other hand, this approach requires time as sharing the gospel requires time and effort.

The personal evangelism is an approach that suits women because women easily join others in the society for personal social and even economic reasons. For instance; visiting neighbors when there is any event like the birth of a new baby born, when there is a death or any occasion that warrants any visitation, and even for business ventures women do reach out to each other pulling on strength in their numbers for sharing ideas and even common problems. The idea and attitude of sharing and reaching out is used as leverage for explaining to women that they can translate this attitude into a workable strategy for strength in mission work. Thus the strategy is to teach women that during visitation and in sharing problems, is the time

² Juvenal Balisasa, *Witnessing for Christ: A Key to Personal Spiritual Growth* (Accra New Town, Ghana: Alive, 2010), 1.

³ Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press, 1898), 826.

to introduce the word of God. The time of sharing problems is the good time for the believer women to testify of the goodness of Jesus to fellow women who are not believers in Jesus.

Taking its cue from Colossians 4: 2- 6, Martin says “the ministry recognizes that evangelism begins in prayer and thanksgiving. When asking God to “open doors,” Christians should be prepared to walk through them and speak the gospel wisely and graciously. That includes witnessing to neighbors, co-workers, parents of children’s classmates, people who are regularly in and out of their lives.”⁴

It is envisioned that if a woman is able to evangelize her neighbor and the neighbor accepts the gospel, then begins living a new life, change her behavior, she will bear gospel fruits and share what she has come to know with fellow neighbors then many people will be evangelized. With this chain of reaction there is hope that the gospel will reach homes, men and children, then homes will become place of peace.

Lesson 3: Common Approaches for Personal Evangelism: Friendship Evangelism

“By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:35). The researcher used the memory verse of the lesson and explained in depth on how much God wishes to see his creatures loved each and attain unity. During the third segment of training the researcher continued laying emphasizes on love, and then he lectured on the different steps to the personal evangelism including the friendship approach.

⁴Bonnie Pritchett, “Heart Call Trains Women in Relational Evangelism,” *Southern Baptist Texan*, accessed 11 June 2015, <http://texanonline.net/archives/4787/>.

Getting success in gospel work requires showing love. God has given to everyone this love and He wants that each one may be loved. Unfortunately love is missing everywhere and some Christians sing the love but their acts witness to the contrary. When people love each other, it is easy to tell them from the level of request shared and communication is easy attain. This type of love allows for getting closer to each other. It opens the closed doors.

Jesus requested his disciples to make disciples of the people for his kingdom. Based on this Coleman says: “The great commission is not merely to go to the ends of the earth preaching the gospel (Mark 16:15), nor to baptize many converts of Christ, but to make disciples.”⁵

Jesus narrated the parable of the lost sheep (Luke 15: 4-6). When this sheep has found and brought back home, it was put on the shoulders with joy.

Friendship approach involves creating an environment of friendship and trust, which allows an unbeliever to become receptive and open to the gospel of Jesus Christ. The main thrust of this approach is that there are many people outside who need to be preached to and brought back. If women should go out to seek the lost sheep (unbelieving neighbors, friends and family) with love, the sheep will quickly come and they will not leave the church if they are well treated. What kind of joy will fill the person who will bring in a new soul? What kinds of joy will the church have? Of course especially, is the kind of joy that will be in heaven on such instances?

⁵ Robert E. Coleman, *The Master Plan of Evangelism* (Old Tappan, NJ: Fleming H. Revell, 1963), 108.

Lesson 4: Dorcas' Approach

This lesson was conducted to empower Dorcas and women ministry department toward evangelism. The lesson was based on the book of Acts 9: 36-42. The example of Tabitha is used to encourage the women participants at the training sessions to evangelize others by deeds. Love in action vibrates anyone into positive activity all the time and anywhere.

The researcher highlighted to the participants that there are many ways by, which women can practice this approach like preparing food, porridge, and bringing to the people in hospital or in prison. Also by provision of needs like clothes, shoes, soaps, plates, spoons, forks, biscuits and so on to the homeless or other people living with poverty.

Dorcas' approach is not limited to providing and supplying only materials things. It can be designed to incorporate praying before distribution of materials and conduction of Bible study, which is a primordial need. Ellen G. White stated that the world of today is missing the people of prayers in the following statement: "such patient, prayerful, and persevering fidelity as was possessed by these saints of God [Caleb, Hannah, and Dorcas] is rare; yet the church cannot prosper without it. It is needed in the church, in the Sabbath school, and in society."⁶

Good deeds talk more than words spoken in the church. The Bible says that after the resurrection of Tabitha, many people came to the church of Joppa and it was full of believers. This is a positive result of the Dorcas approach that the women of Kayonza can imitate. The researcher is assuming and thus training the women of Kayonza do the same, that is follow Tabitha's example, as an effective evangelism

⁶ Ellen G. White, *Counsels on Sabbath School Work* (Washington, DC: Review and Herald, 1938), 109.

tool. There are many people who are sick, widowed, survivors of the genocide and orphans left behind in the church. It is the duty of the church especially the women to remember them and evangelize them. The women and the church should bring to them hope and peace.

The story of Dorcas shows that she was a friend to many people through her work. She was able to win many souls to Christ. The women of Kayonza can:

- a) Take food to the people who are in the hospital.
- b) They can teach how woman should cook a delicious meal.
- c) Help the survivors of genocide.
- d) They can help the widows to cultivate the vegetables during the time of drought or dry spell.

Lesson 5: Home to Home Visitations

The book of Luke says that Mary the mother of Jesus visited Elizabeth. At that time they passed good times together and everyone was very happy (Luke 1: 39-47). When Jesus started his work he laid the example of home-to-home visitations for his disciples to follow using visitation. He divided them into groups of two persons and encouraged them to visit their neighborhoods. In following the example of Jesus the women of Kayonza church can gain many souls.

Ellen G. White says: “Not only is the truth to be presented in public assemblies; house-to-house work is to be done. Let this work go forward in the name of the Lord.”⁷ “This house-to-house labor, searching for souls, hunting for the lost sheep, is the most essential work that can be done.”⁸

⁷ White, *Evangelism*, 18.

⁸ *Ibid.*

People may misunderstand that once they have met in the market, in the office, in the church that makes it enough but this is far from being sufficient.

Visitations are needful. Jesus did not only preach, He visited Simeon, Lazarus and many others. In visiting, it is an opportunity to know the needs and feelings of people. It is the time to know what they expect to be, what they want, what they suffer from.

The researcher emphasized to the participants some of the steps that should be respected at the visitation time. Upon arrival at the visitor's home always begin with greetings, and then if possible begin the conversation with a prayer. But it is polite to ask permission. After praying, begin the conversation based on the Scripture passage, finally close with a prayer. Before the closing prayer is given, ask the people visited for prayer requests. They will feel free to share their prayer request. Sometimes there is the possibility that in the house there is a child who is sick and they wish to be healed. Perhaps they missed the school fees for students, or they have any other problem. In the closing prayer, it is the time to comfort the whole family and time to give them the true hope from God.

The lesson was designed to encourage the women to make time for visitation. During the visitation, it is not just time of sharing the sadness or the joy only. It is not time to tell what is happened in the neighborhood. Visitation time was time of sharing prayer and word of God. It is time to bring hope in those families. Some words may be used when the visitor is welcomed: "Would you please have a request in our prayer? Can we share a short Bible text? Such questions make people to feel free and be open heart. At the end as the result the people visited would first begin as visitors to the church and later become the members of the church through baptism. The objective of visitation sessions to evangelism was regularly emphasized all though the seminar training period by researcher.

Lesson 6: The Objective of House-to-house Labour

According to Ellen G. White says: “Our people make a great mistake when, after holding a camp meeting and gathering a few souls, they take down the tents and feel that their duty is done. Their work had only just begun. They have preached doctrines that are new and strange to the people who heard them, and then left the seed sown to be picked up by the birds, or else to wither away for want of moisture.”⁹

Ellen G. White explains that visitations time was the time where people express what is on their mind and ask what they could not ask when they were in the church. Then, that is the time where the visitor will answer such questions.

She says: “No minister is sufficiently equipped for his work who does not know how to meet the people at their homes, and come into close relation to their needs. The people should be allowed to ask questions concerning subjects presented that seem to be obscure to them. The light of God is to be brought before their vision. How often when this has been done, and the minister has been able to answer their inquiries, has a flood of light broken into some darkened mind, and hearts have been comforted together in the faith of the gospel. This is the way we are to work in order to flash the light into the minds of those who are seeking knowledge of the way of salvation.”¹⁰ Again Ellen G. White says: “The presentation of Christ in the family by fireside and in the small gathering in private home is often more successful in winning

⁹ White, *Evangelism*, 18.

¹⁰*The Review and Herald*, April 19, 1892.

to Jesus than sermons delivered in the open air to the moving through or even in halls or churches.”¹¹

Workshop

The researcher personally facilitated all training sessions. Though the participants were active and interested, the time of slated for brainstorming and discussions were intended to draw out inner thoughts from the women. It was good opportunity whereby the female participants could speak out their idea.

The groups were formed and the topics were the same to each group. Every group elected the chairman and its secretary to record answers. Discussion was based on evangelism and the following questions:

1. Read carefully the great commission recorded by Mathew 28: 18-20 and answer the following questions:
 - a) Who gave this command?
 - b) What is the command?
 - c) Does it have its value today?
 - d) To whom was this command given?
 - e) Were women included in this command?
 - f) What should women do to evangelize the world without been seen on the pulpit? This question enabled the women to enumerate by themselves different acts that can be carried out within the area where Kayonza SDA Church is located.

¹¹ Ellen G. White, *Gospel Workers* (Washington, DC: Review and Herald, 1915), 193.

Implementation of the Program

This section covers activities carried out by the women after being trained. It includes the practice of lessons taught to enhance the involvement of Kayonza SDA Church women in evangelism. Questionnaires were distributed and returned to the researcher, who in turn shared the result with the church elders.

The seminar took place from 23rd May to 21 June 2015. The seminar was programmed to start from 3: 00 pm to 5:00 on Sabbath day and from 9:00 to 12: on Sunday. The time was respected except only few women who used to come late after 10 to 15 minutes of the training commencement.

Because there were some who came early, and others late, the researcher began the devotion at 9: 30 am while waiting for the women who came late. There were 3 people on the pulpit: one church leader, the researcher in the middle and one woman chosen by the church leader. The church elder welcomed the women who came on time and asked them to stand up and sing the opening song, SDA Hymnal # 163.

The message of this song is about: “The voice of Jesus calling”. God is asking who would accept to be sent. The second stanza says “if you are not able to go far, even near there the sinners that you can bring to Jesus. If you are not able to preach like Paul, you can even say and share about the love of Jesus.

After singing the opening song, it was the time of offering a prayer by the woman on the pulpit. Then the researcher started his devotion. The devotion was to enable and to motivate the women to be involved in the evangelism by using their different gifts.

After the devotion, the participants took a 10 minutes break which is allowed and already planned into each day’s program. Keeping to set time the program started

immediately after the 10 minutes break with the district leader at hand to welcome everyone present for the program. In attendance at the onset were 104 people but by the end of the program there were 137 women in attendance.

The researcher was surprised to see the women from the churches, which are near the Kayonza SDA. These are Gikaya and Kabare SDA Churches. After consulting with the church elders and the district pastor, they were allowed to follow and at the end those women claimed to do the same seminar like it was in Kayonza SDA. The women themselves testified that the seminar helped them a lot to be enabled. They asked Jesus forgiveness for how long they have not understood the role that they must play in bringing the souls to Jesus.

They have learnt that they are saved to save others. They accepted to be useful and to be involved in church activities. As they learnt and they testified that the gospel work is not only for men. It is a great commission given by Christ to everyone men and women.

Discussions

According to the questions given for workshop, everyone took time to think and to contribute by sharing ideas in their groups. The questions are as follows:

Read carefully the great commission recorded by Mathew 28: 19-20 and answer the following questions:

1. Who gave this command?
2. What is that command?
3. Does it have its value today?
4. To whom was this command given?
5. Were the women included in this command?

6. What should the women do to evangelize the world without been seen on the pulpit?

All groups reached the following conclusions:

1. *“The great commission was given by our Savior. So, we are saved to save others.”*
2. *“That great commission is to go to all nations. We are ready to go.”*
3. *“Yes, the value of this command is forever until Jesus comes back from heaven.”*
4. *“The great commission was given to everyone called Christians as us.”*
5. *“Yes. Women are included among the people who must obey and respect the command.”*
6. *“Nowadays, as women have a lot of things to do in bringing the souls to Jesus, we can use different approaches like lifestyle, following the example of Dorcas’, creating friendship within our neighborhood, learning and practicing personal evangelism, visiting neighbors and sharing through Bible studies, etc.”*

They added: *“if Mary the mother of Jesus and Mary Magdalene were able to risk going to the tomb where Jesus was laid which much insecurity in the nation of Israel then and they witnessed the spectacular by being among the first to have first hand information about Jesus’ resurrection how much we women of today, why should we not testify of Christ while we have security?”*

To practice what has been taught the participants (women) themselves decided the dates and the activities for practice. Sabbath afternoon of 13 June was set aside for home- to- home visitations. When it was the time to apply what was studied, participants went in groups of 5 or 6 persons and visited homes in the surrounding the

Kayonza SDA Church. Every step of what was taught was followed methodically as shown by the report of the women. After being welcomed in the house they prayed together with the family and shared the word of God for short time.

The following day on 14th June 2015, before studying another lesson the report was presented: the women spoke about visitations sessions. Since it was home-to-home, there was a lot to report on such as putting faces to exact location, seeing the new faces, yet they had lived in the same area all these while. Others said home-to-home visitations helped them to witness more for Christ. Many women said: *“In the beginning I was afraid thinking what I shall say but latter finally the fear has gone and I suddenly was expert to talk and teach about Christ. I hope one day I will preach on the pulpit.”* Others said: *“sometimes we missed the words because we have not read the Bible but since now reading the Bible will be our habit”*.

On Sunday, 21st May 2015, it was the day of Dorcas approach. It was visitation day at Kayonzacentres de Sante to the people who are sick. First of all the women came by the church and collected food ingredients, wood, water containers, soaps, sugar, body lotion, toilet paper, casseroles and plates, all these the women brought as small sacrifice to relieve the suffering of the sick and needy.

Since the day was designated as a day for feeding the sick in Kayonza (Centre de Santé de Kayonza) Health Centre, the women decided on wet feeding so food items like banana, beans, rice, peanuts sauce were cooked and taken to the Health Centre. The researcher and district Pastor, informed the leader of Centre de Sante of the visitation plan by the women of Kayonza SDA Church. Upon arrival at the Centre de Sante and after a short prayer, food was distributed in an orderly manner.

After all food was distributed, it was the time to meet with the sick. A formal visitation time period was declared whereby the sick were visited on their sick beds at

the Centre de Sante. The visitation period was declared closed by the presentation of a short sermonette by the district leader and a closing prayer bestowed on the sick as well as visitors.

Evaluation

From the last Sabbath of the seminar, which was 20 June, the Kayonza SDA received new visitors. It was the result of what was happened on the previous Sabbath when the women made visitations home to home. Among 92 families visited 27 persons came to worship at Kayonza SDA Church on this date. The women who visited them were very happy to see them come to the church.

On the 1st Sabbath, which was 4th, the second 11th and the third 18th July 2015, there was an increase in number of visitors in Kayonza SDA Church. Especially on the 18th some of the visitors shared testimonies of how Adventist women of Kayonza church visited them, gave them the food, and other needs, but best of all how they prayed for them. They said: *“We are sure that God accepted your prayers and we are healed. Some who are still in hospital have the hope of recovery. Though we do not have enough teachings on Adventism this is the true church we shall not leave this church. When the church will organize the baptism, we will be baptized on that day.”*

Training does not give only the skills, but it gives also the courage of entrance into evangelism. For example, after the training sessions the women who took part in the training were courageous in doing visitation home to home as an application and hands- on to what they have learnt. This confirms the saying “that though the abstract is good but practice is better”. All women have discovered that evangelism does not require having high level education, nor is evangelism only for a team of people or for men only.

Since the seminar was completed, 2 new choirs were formed at Kayonza SDA. This is a remarkable change at Kayonza SDA Church. The changes that have come after the training seminars gives the assurance that Biblical studies should be given continually in the neighborhood of Kayonza, and the number of membership will surely be increased.

The seminar was given in the middle of May and completed by the middle of June. Though the change was remarkable at the end of the seminar, the good results of the seminar were seen in September 26th when among 41 persons who accepted what they learnt during evangelistic efforts by the women decided for baptism, and 17 persons were evangelized by the women of Kayonza SDA from the home to home visitation, the friendship and Dorcas' approaches.

Although it is still in the beginning, if the district leader and the church elders will continue to guide the women, there will be a great and wonderful change. The researcher, the district leader and the church elders have experienced the positive impact of seminar done at Kayonza SDA. The participants of the seminar were involved in evangelism and became evangelists in their neighborhoods. The church elders have themselves observed that they have a big role to train the whole church members in leading in evangelism considering the different gifts of the adherent.

They said: "This seminar should be conducted among youths of Kayonza SDA because they are also many and if they are trained they would bring many youths from different denominations."

The district leader in collaboration with the Women Department Director have agreed to organize a similar seminar for the rest of churches surrounding the district in the near future. As the women are a big number in many churches, involving them in

evangelism especially in different activities of the church will bring many souls at the same time into the church and to Christ.

This is the time of change by involving the women in evangelism for the Great Commission of our Savior.

Challenges

During the practical sessions, the women reported that it was difficult to reach the Muslim and Jehovah Witness families. Because of their beliefs, most Muslims and Jehovah Witnesses refused to share Bible studies and prayer times with SDA women. Although sharing Bible studies was acceptable to few families of Jehovah Witnesses, when the trainees proposed praying with them, they refused.

Concerning the Muslim families, they exclaimed: "*The impure people "kafiri" (as said in Arabic) cannot teach the Muslim.*" It was real that entering a Muslim's home and preaching to them will not be simple, but the trainees continued their friendship strategies hoping that in the near future God would open ways through the Holy Spirit to reach Muslims and Jehovah Witnesses for the gospel.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter entails the summary, conclusion and recommendation. The study dealt with proposed approaches that could enable women to be actively involved in evangelism in Kayonza church. Majority of members in Kayonza Seventh-day Adventist Church are women who, constituted about 56% of the total church membership yet many of these women do not engage in evangelism. The low involvement of the women in evangelism is an obstacle in attaining the gospel commission. The aim of this research was to develop and assess a number of program strategies that could be used in Kayonza SDA to engage women in evangelism and their involvement should help the church to grow in number and in spirituality.

Summary

The first chapter is an introduction to the study. This introduction spelt out the problem that the researcher intended to solve. It also laid out the purpose of the study. It identified the delimitation and finally the methodology used in the study.

The second chapter explained the theological basis of the women in evangelism. The chapter provided a list of women who have been engaged into God's mission in the Old Testament and New Testament days. In both the Old and New Testaments women exercised different functions among God's people, some were judges, others as prophetess, evangelist and all witnessed God, like: Rahab, Huldah, Naomie and Deborah.

Both the Old and New Testaments give support for women in ministry. After her confession and encounter with Jesus, the Samaritan woman invited the people of Samaria to come and see Jesus the Messiah. Apostle Paul worked with Phoebe, Priscilla and Aquilla and served God in Gospel Ministry. With the example of Tabitha who was called also Dorcas, it is evident that the Gospel could be spread by good deeds. Many statements from Ellen G. White writings and other authors were used in the chapter to support the fact that God has used the women in the past times and He is still willing to use them today to bring souls into the SDA Church and His kingdom.

Finally chapter two suggests some strategic approach that can be used to involve women in evangelism. Those strategies are: Personal evangelism with its common steps like friendship, lifestyle, door to door, visitation, Dorcas's approach, and the public evangelism. Those methods give good result when Christ's method is infused. Ellen G. White says: Christ's method alone will give the true success in reaching the people. The Savior mingled with men as one who desired their good. He showed his sympathy for them, ministered to their needs, and won their confidence then bid them "follow me"¹

Chapter 3 deals with the description of Kayonza setting. It describes Kayonza geographically, gives information on historical background of the population, the social and economic status, educational background and the profile of Kayonza SDA. The chapter ends with the method of sampling the data for the research.

Chapter 4 explains how this research was planned, implemented and evaluated, how data was collected and analyzed and how the women were given a

¹ Ellen G. White, *The Ministry of Healing* (Mountain View, CA: Pacific Press, 1905), 143.

training seminar. Different lessons were taught to encourage and enable the women to be involved in evangelism. 28 Fundamental beliefs were taught to remind the call and existence of the Seventh-day Adventist.

Practicing what were taught, visitations to the homes surrounding Kayonza SDA were done. The women also visited the Centre de santé de Kayonza and brought food and other non- food items needed for sick people. The chapter ends by showing the results that emanated after the seminar.

Chapter 5 provides a summary of the research and recommendations related to the issue of involving women in evangelism.

Conclusion

This study of proposed approach for involving women in evangelism reveals that the Old Testament and the New Testament give support for women to be involved in the God's mission. Women must change their way of thinking that they are unable to evangelize. Women have different talents just like men have different talents too. Church leaders should train, encourage and involve women in church activities. Then the gospel will be spread to all over the world.

Recommendations

This study has provided essential approaches to involve Kayonza SDA women in evangelism. Then in addition to these, the following recommendations should be put into consideration for effective Seventh-day Adventist woman evangelist:

1. Proper planning to be done, and it will also be required that church leaders from the highest level of this church are to train district leaders and the church elders as their co-workers in the ministry.

2. The district leaders and the church elders should have enough information on the existence and importance of women ministry in the Seventh-day Adventist Church.
3. Special trainings and seminars sessions focusing on evangelism are recommended as ways of building capacity and skills for evangelism.
4. Series of seminars and training on women ministry should be done not only in Kayonza SDA Church but also in all SDA Church who have not adopted such methods.
5. The researcher recommends that the district leaders and church elders should after organized training encourage and involve women in the evangelism.
6. If church elders do not have enough information on the importance of women ministry they should invite the experienced consultants or their leaders from high levels within the organization to instruct them and the church members.
7. The leaders in SDA Churches should equip the local church with training materials supporting the women ministry such as books, DVDs, CDs. These materials should be in local language.
8. An evangelistic team of women should be organized in the local churches and should give the quarterly report.

When Ministers involve church members, both men and women in evangelism, then will there be change in the lives of church members. These churches will become meaningful places for worship. They will overflow with new members because they would have seen and felt the love of Christ.

APPENDICES

APPENDIX A

QUESTIONNAIRES GIVEN TO CHURCH ELDERS

The questionnaire was given to the church elders to identify different strategies to involve women in evangelism in Kayonza SDA.

Table 1: The researcher distributed the questionnaires to the church elders and the following were the results.

Church elders who received questionnaires		Ages of being in church			Total
Ages of elder	Number	1-5 old in church	6-10 old in church	11-16 old in church	
18-25	1	0	1	0	1
26-40	2	0	1	1	2
41- above	4	0	0	4	4
Total	7	0	2	5	7

The table above shows the number of church elders who received the questionnaires.

They were 6 church elders and 1 district pastor. Kayonza SDA has 6 church elders.

Among of them, one is still young and not yet married. The respondents aged between 18-25 was one while elders aged between 26-40 were 2 and finally 4 elders including pastor were between 41- and above.

Table 2: Why women are not involved in evangelism

	a)Weak spirituality	b)Always busy	c)They refuse	d)ignorance	e)No trained	f)Misunderstanding	A,C, and e are true
No.	0	0	0	0	0	0	7
Total	0	0	0	0	0	0	7

All church elders replied that the women are not involved because of weak spirituality, they refuse responsibilities and they are no trained.

Table3: what the church should do to involve women in evangelism

	Train the women	Give responsibilities	Teach and encourage	Nothing to do	Teach, train and give responsibilities
Number	0	0	0	0	7
Total	0	0	0	0	7

All church elders including district leaders equal to 100%, answered that the women of Kayonza SDA need to be trained and to be given the responsibilities.

The questions were:

1. Has the women been involved in the activities of evangelism in the church?
Yes [], No []
2. If yes how was the impact?.....
If no why?
3. How often does the church allow the women to participate in church activities of evangelism [] Always [] Sometimes [] Not at all
4. Evaluate the rate of participation of the women in your church in outreach evangelism. [] Very Low [] Low [] High [] Average. Comment if necessary
.....
.....
5. There is a conception that women are not needed in the services of the church and therefore it is not necessary to give them chance to participate in.
[] Agree [] Disagree []

Comment

.....
.....
.....

6. Is the leadership of Kayonza church involved in women programs?

No Yes

Comment if necessary

.....
.....

7. Sometimes women are allowed to participate but not all the time.

Yes No

Comment if necessary

.....
.....

8. The performance of women is not visible when they are involved

Yes No

.....
.....

9. For you the involvement of women in church activities of evangelism is needed today? Yes No

APPENDIX B

SUMMARY OF 28 FUNDAMENTAL BELIEFS

Seventh –Day Adventist Church accepts the Bible as their only creed and holds certain fundamental beliefs to be the teaching of the Holy Scriptures. These beliefs constitute the church’s understanding and expression of the teaching of Scripture.

1. The Holy Scriptures

The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration. The inspired authors spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to humanity the knowledge necessary for salvation. The Holy Scriptures are the supreme, authoritative, and the infallible revelation of His will. They are the standard of character, the test of experience, the definitive revealer of doctrines, and the trustworthy record of God’s acts in history. (Ps. 119:105; Prov. 30:5, 6; Isa. 8:20; John 17:17; 1 Thess. 2:13; 2 Tim. 3:16, 17; Heb. 4:12; 2 Peter 1:20, 21).

2. The Trinity

There is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. God, who is love, is forever worthy of worship, adoration, and service by the whole creation. (Gen. 1:26; Deut. 6:4; Isa. 6:8;

Matt. 28:19; John 3:16 2 Cor. 1:21, 22; 13:14; Eph. 4:4-6; 1 Peter 1:2.)

3. The Father

God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also those of the Father. (Gen. 1:1; Deut. 4:35; Ps. 110:1, 4; John 3:16; 14:9; 1 Cor. 15:28; 1 Tim. 1:17; 1 John 4:8; Rev. 4:11).

4. The Son

God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly human, Jesus the Christ. (Isa. 53:4-6; Dan. 9:25-27; Luke 1:35; John 1:1-3, 14; 5:22; 10:30; 14:1-3, 9, 13; Rom. 6:23; 1 Cor. 15:3, 4; 2 Cor. 3:18; 5:17-19; Phil. 2:5-11; Col. 1:15-19; Heb. 2:9-18; 8:1, 2).

5. The Holy Spirit

God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He is as much a person as are the Father and the Son. He inspired the writers of Scripture. He filled Christ's life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into

all truth. (Gen. 1:1, 2; 2 Sam. 23:2; Ps. 51:11; Isa. 61:1; Luke 1:35; 4:18; John 14:16-18, 26; 15:26; 16:7-13; Acts 1:8; 5:3; 10:38; Rom. 5:5; 1 Cor. 12:7-11; 2 Cor. 3:18; 2 Peter 1:21).

6. Creation

God has revealed in Scripture the authentic and historical account of His creative activity. He created the universe, and in a recent six-day creation the Lord made “the heavens and the earth, the sea, and all that is in them” and rested on the seventh day. Thus He established the Sabbath as a perpetual memorial of the work He performed and completed during six literal days that together with the Sabbath constituted the same unit of time that we call a week today. When the world was finished it was “very good,” declaring the glory of God. (Gen. 1-2; 5; 11; Exod. 20:8-11; Ps. 19:1-6; 33:6, 9; 104; Isa. 45:12, 18; Acts 17:24; Col. 1:16; Heb. 1:2; 11:3; Rev. 10:6; 14:7).

7. The Nature of Humanity

Man and woman were made in the image of God with individuality, the power and freedom to think and to do. Though created free beings, each is an indivisible unity of body, mind, and spirit, dependent upon God for life and breath and all else. When our first parents disobeyed God, they denied their dependence upon Him and fell from their high position. The image of God in them was marred and they became subject to death. Their descendants share this fallen nature and its consequences. They are born with weaknesses and tendencies to evil. But God in Christ reconciled the world to Himself and by His Spirit restores in penitent mortals the image of their

Maker. Created for the glory of God, they are called to love Him and one another, and to care for their environment. (Gen. 1:26-28; 2:7, 15; 3; Ps. 8:4-8; 51:5, 10; 58:3; Jer. 17:9; Acts 17:24-28; Rom. 5:12-17; 2 Cor. 5:19, 20; Eph. 2:3; 1 Thess. 5:23; 1 John 3:4; 4:7, 8, 11, 20).

8. The Great Controversy

All humanity is now involved in a great controversy between Christ and Satan regarding the character of God, His law, and His sovereignty over the universe. This conflict originated in heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan, God's adversary, and led into rebellion a portion of the angels. (Gen. 3; 6-8; Job 1:6-12; Isa. 14:12-14; Ezek. 28:12-18; Rom. 1:19-32; 3:4; 5:12-21; 8:19-22; 1 Cor. 4:9; Heb. 1:14; 1 Peter 5:8; 2 Peter 3:6; Rev. 12:4-9).

9. The Life , Death and Resurrection of Christ

In Christ's life of perfect obedience to God's will, His suffering, death, and resurrection, God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life, and the whole creation may better understand the infinite and holy love of the Creator. (Gen. 3:15; Ps. 22:1; Isa. 53; John 3:16; 14:30; Rom. 1:4; 3:25; 4:25; 8:3, 4; 1 Cor. 15:3, 4, 20-22; 2 Cor. 5:14, 15, 19-21; Phil. 2:6-11; Col. 2:15; 1 Peter 2:21, 22; 1 John 2:2; 4:10).

10. The Experience of Salvation

In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in Him we might be made the righteousness of God. Led by the Holy Spirit we sense our need, acknowledge our sinfulness, repent of our transgressions, and exercise

faith in Jesus as Saviour and Lord, Substitute and Example. This saving faith comes through the divine power of the Word and is the gift of God's grace.

Through Christ we are justified, adopted as God's sons and daughters, and delivered from the lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, writes God's law of love in our hearts, and we are given the power to live a holy life. (Gen. 3:15; Isa. 45:22; 53; Jer. 31:31-34; Ezek. 33:11; 36:25-27; Hab. 2:4; Mark 9:23, 24; John 3:3-8, 16; 16:8; Rom. 3:21-26; 8:1-4, 14-17; 5:6-10; 10:17; 12:2; 2 Cor. 5:17-21; Gal. 1:4; 3:13, 14, 26; 4:4-7; Eph. 2:4-10; Col. 1:13, 14; Titus 3:3-7; Heb. 8:7-12; 1 Peter 1:23; 2:21, 22; 2 Peter 1:3, 4; Rev. 13:8).

11. Growing in Christ

By His death on the cross Jesus triumphed over the forces of evil. He who subjugated the demonic spirits during His earthly ministry has broken their power and made certain their ultimate doom. Jesus' victory gives us victory over the evil forces that still seek to control us, as we walk with Him in peace, joy, and assurance of His love. Now the Holy Spirit dwells within us and empowers us. Continually committed to Jesus as our Saviour and Lord, we are set free from the burden of our past deeds.

We are also called to follow Christ's example by compassionately ministering to the physical, mental, social, emotional, and spiritual needs of humanity. As we give ourselves in loving service to those around us and in witnessing to His salvation, His constant presence with us through the Spirit transforms every moment and every task into a spiritual experience. (1 Chron. 29:11; Ps. 1:1, 2; 23:4; 77:11, 12; Matt. 20:25-

28; 25:31-46; Luke 10:17-20; John 20:21; Rom. 8:38, 39; 2 Cor. 3:17, 18; Gal. 5:22-25; Eph. 5:19, 20; 6:12-18; Phil. 3:7-14; Col. 1:13, 14; 2:6, 14, 15; 1 Thess. 5:16-18, 23; Heb. 10:25; James 1:27; 2 Peter 2:9; 3:18; 1 John 4:4).

12. The Church

The church is the community of believers who confess Jesus Christ as Lord and Saviour. In continuity with the people of God in Old Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord's Supper, for service to humanity, and for the worldwide proclamation of the gospel. The church derives its authority from Christ, who is the incarnate Word revealed in the Scriptures.

The church is God's family; adopted by Him as children, its members live on the basis of the new covenant. The church is the body of Christ, a community of faith of which Christ Himself is the Head. The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her to Himself a glorious church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish. (Gen. 12:1-3; Exod. 19:3-7; Matt. 16:13-20; 18:18; 28:19, 20; Acts 2:38-42; 7:38; 1 Cor. 1:2; Eph. 1:22, 23; 2:19-22; 3:8-11; 5:23-27; Col. 1:17, 18; 1 Peter 2:9).

13. The Remnant and Its Mission

The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival

of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent.

This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness. (Dan. 7:9-14; Isa. 1:9; 11:11; Jer. 23:3; Mic. 2:12; 2 Cor. 5:10; 1 Peter 1:16-19; 4:17; 2 Peter 3:10-14; Jude 3, 14; Rev. 12:17; 14:6-12; 18:1-4).

14. Unity in the Body of Christ

The church is one body with many members, called from every nation, kindred, tongue, and people. In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. (Ps. 133:1; Matt. 28:19, 20; John 17:20-23; Acts 17:26, 27; Rom. 12:4, 5; 1 Cor. 12:12-14; 2 Cor. 5:16, 17; Gal. 3:27-29; Eph. 2:13-16; 4:3-6, 11-16; Col. 3:10-15).

15. Baptism

By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Saviour, become His people, and are received as members by His church. Baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit. It is by immersion in water and is contingent on an affirmation of faith in Jesus and evidence of repentance

of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings. (Matt. 28:19, 20; Acts 2:38; 16:30-33; 22:16; Rom. 6:1-6; Gal. 3:27; Col. 2:12, 13).

16. The Lord's Supper

The Lord's Supper is a participation in the emblems of the body and blood of Jesus as an expression of faith in Him, our Lord and Saviour. In this experience of communion Christ is present to meet and strengthen His people. As we partake, we joyfully proclaim the Lord's death until He comes again. Preparation for the Supper includes self-examination, repentance, and confession. The Master ordained the service of foot-washing to signify renewed cleansing, to express a willingness to serve one another in Christlike humility, and to unite our hearts in love. The communion service is open to all believing Christians. (Matt. 26:17-30; John 6:48-63; 13:1-17; 1 Cor. 10:16, 17; 11:23-30; Rev. 3:20).

17. Spiritual Gifts and Ministries

God bestows upon all members of His church in every age spiritual gifts that each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfill its divinely ordained functions.

According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral, evangelistic, and teaching ministries particularly needed to equip

the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God's varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love. (Acts 6:1-7; Rom. 12:4-8; 1 Cor. 12:7-11, 27, 28; Eph. 4:8, 11-16; 1 Tim. 3:1-13; 1 Peter 4:10, 11).

18. The Gift of Prophecy

The Scriptures testify that one of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and we believe it was manifested in the ministry of Ellen G. White. Her writings speak with prophetic authority and provide comfort, guidance, instruction, and correction to the church. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Num. 12:6; 2 Chron. 20:20; Amos 3:7; Joel 2:28, 29; Acts 2:14-21; 2 Tim. 3:16, 17; Heb. 1:1-3; Rev. 12:17; 19:10; 22:8,9).

19. The Law of God

The great principles of God's law are embodied in the Ten Commandments and exemplified in the life of Christ. They express God's love, will, and purposes concerning human conduct and relationships and are binding upon all people in every age. These precepts are the basis of God's covenant with His people and the standard in God's judgment. The obedience of faith demonstrates the power of Christ to transform lives, and therefore strengthens Christian witness. (Exod. 20:1-17; Deut. 28:1-14; Ps. 19:7-14; 40:7, 8; Matt. 5:17-20; 22:36-40; John 14:15; 15:7-10; Rom. 8:3, 4; Eph. 2:8-10; Heb. 8:8-10; 1 John 2:3; 5:3; Rev. 12:17; 14:12.)

20. The Sabbath

The gracious Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God's unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath.

The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God's kingdom. The Sabbath is God's perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God's creative and redemptive acts. (Gen. 2:1-3; Exod. 20:8-11; 31:13-17; Lev. 23:32; Deut. 5:12-15; Isa. 56:5, 6; 58:13, 14; Ezek. 20:12, 20; Matt. 12:1-12; Mark 1:32; Luke 4:16; Heb. 4:1-11).

21. Stewardship

We are God's stewards, entrusted by Him with time and opportunities, abilities and possessions, and the blessings of the earth and its resources. We are responsible to Him for their proper use. We acknowledge God's ownership by faithful service to Him and our fellow human beings, and by returning tithe and giving offerings for the proclamation of His gospel and the support and growth of His church. Stewardship is a privilege given to us by God for nurture in love and the victory over selfishness and covetousness. Stewards rejoice in the blessings that come to others as a result of their faithfulness. (Gen. 1:26-28; 2:15; 1 Chron. 29:14; Haggai 1:3-11; Mal. 3:8-12; Matt. 23:23; Rom. 15:26, 27; 1 Cor. 9:9-14; 2 Cor. 8:1-15; 9:7).

22. Christian Behavior

We are called to be a godly people who think, feel, and act in harmony with biblical principles in all aspects of personal and social life. For the Spirit to recreate in us the character of our Lord we involve ourselves only in those things that will produce Christlike purity, health, and joy in our lives. This means that our amusement and entertainment should meet the highest standards of Christian taste and beauty. While recognizing cultural differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit. It also means that because our bodies are the temples of the Holy Spirit, we are to care for them intelligently. (Gen. 7:2; Exod. 20:15; Lev. 11:1-47; Ps. 106:3; Rom. 12:1, 2; 1 Cor. 6:19, 20; 10:31; 2 Cor. 6:14-7:1; 10:5; Eph. 5:1-21; Phil. 2:4; 4:8; 1 Tim. 2:9, 10; Titus 2:11, 12; 1 Peter 3:1-4; 1 John 2:6; 3 John 2).

23. Marriage and the Family

Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union between a man and a woman in loving companionship. For the Christian a marriage commitment is to God as well as to the spouse, and should be entered into only between a man and a woman who share a common faith. Mutual love, honor, respect, and responsibility are the fabric of this relationship, which is to reflect the love, sanctity, closeness, and permanence of the relationship between Christ and His church. Regarding divorce, Jesus taught that the person who divorces a spouse, except for fornication, and marries another, commits adultery. (Gen. 2:18-25; Exod. 20:12; Deut. 6:5-9; Prov. 22:6; Mal. 4:5, 6; Matt. 5:31, 32; 19:3-9, 12; Mark 10:11, 12; John 2:1-11; 1 Cor. 7:7, 10, 11; 2 Cor. 6:14; Eph. 5:21-33; 6:1-4.).

24. Christ' s Ministry in the Heavenly

There is a sanctuary in heaven, the true tabernacle that the Lord set up and not humans. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross. At His ascension, He was inaugurated as our great High Priest and, began His intercessory ministry, which was typified by the work of the high priest in the holy place of the earthly sanctuary.

In 1844, at the end of the prophetic period of 2300 days, He entered the second and last phase of His atoning ministry, which was typified by the work of the high priest in the most holy place of the earthly sanctuary. It is a work of investigative judgment which is part of the ultimate disposition of all sin, typified by the cleansing of the ancient Hebrew sanctuary on the Day of Atonement. In that typical service the sanctuary was cleansed with the blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus. The completion of this ministry of Christ will mark the close of human probation before the Second Advent. (Lev. 16; Num. 14:34; Ezek. 4:6; Dan. 7:9-27; 8:13, 14; 9:24-27; Heb. 1:3; 2:16, 17; 4:14-16; 8:1-5; 9:11-28; 10:19-22; Rev. 8:3-5; 11:19; 14:6, 7; 20:12; 14:12; 22:11, 12).

25. The second coming of Christ

The second coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Saviour's coming will be literal, personal, visible, and worldwide. When He returns, the righteous dead will be resurrected, and together with the righteous living will be glorified and taken to heaven, but the unrighteous will die. The almost complete fulfillment of most lines of prophecy, together with the present condition of the world, indicates that Christ's coming is near. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times. (Matt.

24; Mark 13; Luke 21; John 14:1-3; Acts 1:9-11; 1 Cor. 15:51-54; 1 Thess. 4:13-18; 5:1-6; 2 Thess. 1:7-10; 2:8; 2 Tim. 3:1-5; Titus 2:13; Heb. 9:28; Rev. 1:7; 14:14-20; 19:11-21).

26. Death and Resurrection

The wages of sin is death. But God, who alone is immortal, will grant eternal life to His redeemed. Until that day death is an unconscious state for all people. When Christ, who is our life, appears, the resurrected righteous and the living righteous will be glorified and caught up to meet their Lord. The second resurrection, the resurrection of the unrighteous, will take place a thousand years later. (Job 19:25-27; Ps. 146:3, 4; Eccl. 9:5, 6, 10; Dan. 12:2, 13; Isa. 25:8; John 5:28, 29; 11:11-14; Rom. 6:23; 16; 1 Cor. 15:51-54; Col. 3:4; 1 Thess. 4:13-17; 1 Tim. 6:15; Rev. 20:1-10).

27. The Millennium and the End of Sin

The millennium is the thousand-year reign of Christ with His saints in heaven between the first and second resurrections. During this time the wicked dead will be judged; the earth will be utterly desolate, without living human inhabitants, but occupied by Satan and his angels. At its close Christ with His saints and the Holy City will descend from heaven to earth.

The unrighteous dead will then be resurrected, and with Satan and his angels will surround the city; but fire from God will consume them and cleanse the earth. The universe will thus be freed of sin and sinners forever. (Jer. 4:23-26; Ezek. 28:18, 19; Mal. 4:1; 1 Cor. 6:2, 3; Rev. 20; 21:1-5).

28. The New Earth

On the new earth, in which righteousness dwells, God will provide an eternal home for the redeemed and a perfect environment for everlasting life, love, joy, and

learning in His presence. For here God Himself will dwell with His people, and suffering and death will have passed away. The great controversy will be ended, and sin will be no more. All things, animate and inanimate, will declare that God is love; and He shall reign forever. Amen. (Isa. 35; 65:17-25; Matt. 5:5; 2 Peter 3:13; Rev. 11:15; 21:1-7; 22:1-5).

APPENDIX C

TIMETABLE OF THE SEMINAR

SATURDAY

Date	Time	Topic	Facilitator
23/05/2015	3:00-3:50	Devotion	Researcher
	3:00-4:00	Break	
	4:00-4:50	Strength of woman	Researcher
30/05/2015	3:00-3:50	Common approach for personal evangelism: Friendship approach	Researcher
	3:50-4:00	Break	
	4:00-4:50	Dorcas' approach	Researcher
6/06/2015	3:00-3:50	Home to home visitation	Researcher
	3:50-4:00	Break	
	4:00-4:50	Home to home visitation	Researcher
13/06/2015	3:00-5:00	Home to home visitation (practice)	All participants
20/06/2015	3:00-3:50	Sending into the world to be the light. Matt. 5:14	Researcher
	3:50-4:00	Break	
	4:00-4:50	Responsibilities of Christian	Researcher

TIMETABLE OF THE SEMINAR

SUNDAY

Date	Time	Topic	Facilitator
24/05/2015	9:00-9:50	Devotion	Researcher
	9:50-10:00	Break	All
	10:00- 10:50	Strength of woman	Researcher
	10:50-11:00	Break	
	11:00-11:50	Types of evangelism	Researcher
31/05/2015	9:00-9:50	28FB	Researcher
	9:50- 10:00	28FB	Researcher
	10:00- 10: 50	28FB	Researcher
	10:50-11:00	Break	
	11:00-11:50	28 FB	Researcher
7/06/2015	9:00-9:50	Devotion	Researcher
	9:50- 10:00	Break	
	10:00- 10: 50	Objective of house to house labor	Researcher
	10:50-11:00	Break	
	11:00-11:50	Workshop	The participants
14/06/2015	9:00-9:50	Devotion	Researcher
	9:50- 10:00	Break	
	10:00- 10: 50	Reporting how was the visitation	The participants
	10:50-11:00	Break	
	11:00-11:50	Discussion	Researcher
21/06/2015	8:00-13:00	Visitation day or Dorcas' approach at Kayonza Centre de Sante	All participants

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