

THESIS ABSTRACT

Master of Divinity

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Title: CHURCH PLANTING AS A STRATEGY FOR CHURCH GROWTH IN
MFOU SEVENTH-DAY ADVENTIST CHURCH DISTRICT,
CAMEROON

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Church growth is a divine-human process empowered by the Holy Spirit. Several strategies have produced different results. Accordingly, many scholars consider church planting as an effective church growth strategy. Considering this assertion, the present work was focused on church planting as a strategy for church growth in Mfou Seventh-day Adventist District. The analysis of the problem is based on the literature review of the concepts of church growth and church planting, the biblical and theological analysis. This particular study suggests “Churgrology,” for Mfou District of SDA Church. The study results are built around sustainable church planting, growth, cooperation, kids and youths, families’ and houses, and communities cooperation for church planting growth.

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CHURCH DISTRICT, CAMEROON

A thesis

presented in partial fulfillment

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To God the Creator, Justine my wife, Danna,
our children Adriel, Berenice, and Lael.

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LIST OF ABBREVIATIONS

CD	Completely Developed
CMN	Company
CPDM	Cameroon' People Democratic Movement
HFP	High Finance Performance
LFP	Low Finance Performance
MFC	Mfou Centre
MFP	Middle Finance Performance
NC	Not Covered
ND	Not Developed
NGT	NGOANTET
NKG	NKOLBIKOGO
NKL	NKOULOU
OC	ORGANIZED CHURCH
PC	Partially Covered
PD	Partially Developed
RDPC	Rassemblement Démocratique du Peuple Camerounais
SDA	SEVENTH-DAY ADVENTIST
TC	Totally Covered

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CHAPTER 1

INTRODUCTION

Although the Seventh-Adventist message reached Mfou in 1980 that is more than 40 years ago, only one single church is organized. The growth of the church seems much stagnated. This declaration is verified in the Conference Executive Secretary Report which acknowledges that there are only 1.18% of the population are Adventists in Mefou-Afamba Division in Cameroon¹. Since the beginning of this organization, several Pastors ministered as pioneers in that “Church/District” in collaboration with the first members and other baptized members for church growth in that community. Remarkably, it is observed that others Religions which arrived in the area much later are growing faster than the Seventh-day Adventist Church. For example, Catholic and Protestants which entered the area within the same period, and Pentecostals who entered much later, have established more churches, institutions, among other developmental landmarks.

Statement of the Problem

This present study was focuses on church planting as a strategy for church growth in Mfou SDA Church District. It investigates the hindrance and evaluates the strategy applicable to its progress.

¹ Nyong-Afamba Ecclesiastical Region, “Secretary Report Presented at the Constituency of Nyong-Afamba Conference” (Ayos, Cameroon: Nyong-Afamba Conference, 23-29 February 2020), 19.

This ecclesiastical territory is located in the midst of two subdivisions of the Division of Mefou-Afamba Centre Region of Cameroon and covers about 51703 people on 4032 KM Sq. These two are Mfou and Nkolafamba subdivisions where many religions and churches are rising rapidly. From 1980 to 1985, four laymen and women decided to start evangelism at Mfou. They included Alexandre Abomo Ngoulou, Marguerite Akoumba Ze, Denis Evina, and Suzanne Minkate. After their primary work on the field, they were able to convert some natives, and about thirty gospel workers² have since been sent to this area to support this work.

Despite several missionary contacts and evangelization efforts through public and house campaigns, the area remains with this single church hence experiencing a vigorous lack of progression. It is for this reason that it becomes imperative to carry out the present study on the strategies of growth through church planting and evangelism for the global growth of the church in that area as seen when “The church began the past half-century with 972,000 members in 1954 and at the end of 2004 the total adult membership had leaped to a staggering 13,936,932.”³

Statement of the Purpose

This project was to develop the strategies to enhance church planting and evangelism for effective mission in Mfou district, Nyong-Afamba Conference of SDA Church, Cameroun. Nyong-Afamba Conference is one of the fields in Cameroon Union Mission. This SDA Church Union constitutes seven conferences and one mission which are: Adamaoua Conference; Benoue Faro Mission; Centre-South Cameroon Conference; East Cameroon Conference; Mbam-Sanaga Conference;

² A table of gospel workers which presents is presented in Appendix E.

³ Young-Gi Hong, “Models of Church Growth Movement,” *Transformation* 21, no 2 (2004): 101.

Nyong-Afamba Conference; North Cameroon Conference; and West Cameroon conference.

Justification of the Study

From the interviews conducted, it was realized that within Mfou Seventh-day Adventist Church District, “several efforts had been made to accomplish the Great Commission in Mfou City and abroad.”⁴ Accordingly, lay pioneers supported by missionaries had been involved to this mission for decades. Consequently, many people have been baptized. Unfortunately, only a single church still remains organized, and a District constituting that solitary church established for all these decades.

This study intended to explore ways in which Mfou SDA Church District could become a normal district of SDA Church with more than a single church. A study in Nyong-Afamba Conference on church planting appeared to be the most effective or practical church growth strategy. In its realization, it opens ways of solving the same problem in other districts in the same conference such as Zalom District, and abroad.

The present study urges Mfou SDA District Church to improve its structure and help Nyong-Afamba Conference to structure its districts for better achievement of its mission. In that way, the nomenclature of the district may have been appropriately defined and organized. This present study will also provide a platform to experiment the applicability, adaptability and impact of the concept of sustainable church planting.

⁴ Jeanine Evina, Church Member, Mfou Church, interview by the author, Mfou, June 2017.

Limitation of the Study

This present study was limited to the presentation of the aims and objectives of the study. It also included the research question and is restricted to strategies to enhance church planting evangelism in Mfou district of SDA Church.

The general aim of the study was to assess strategies to enhance church planting evangelism as an effective church growth for Mfou SDA Church district. The objectives of the study were to:

1. Identify the biblical view of church planting evangelism and principles that must be adopted and developed in Mfou District.
2. Present and evaluate the factors responsible for the problems of church planting evangelism among the members of Mfou churches,
3. Suggest a practical strategy that would enhance church planting evangelism for effective mission in Mfou district of SDA Church.

Keough says, “Jesus commanded His disciples to go into the entire world and preach the gospel.”⁵ Among the multiple domains on which scholars are involved, church growth constitutes one of the most productive areas as regards multiple works focused on it. For decades, several strategies have been developed to support this field of knowledge for better accomplishment of the Great Commission (Matthew 28:18-20 and Acts 1:8).

The study investigated:

1. What is the biblical view and the principles that must be adopted and developed in Mfou District?

⁵Arthur G. Keough, *Our Church Today: What It Is and Can Be* (Washington, DC: Review and Herald, 2002), 89.

2. What are the factors that are responsible for the problem of church planting evangelism in Mfou SDA Churches' District?
3. How can Mfou SDA Church District afford its growth through church planting strategy?

Methodology and Procedures of the Research

The first section is divided into five sections. It begins by stating the problem, statement of the purpose, explanation of the study, approach and procedures of the drudgery, delimitation, and ends with the meaning of key terms.

Chapter two involves reviewing relevant literature on the topics. It focuses on the works of several scholars. The third chapter gives the scriptural and doctrinal groundwork of the study. It analyses the topic studied in the light of the Old and New Testaments and dedicates a singular emphasis on the study of some insights found in the Gospels, Acts of Apostle, and epistles such as 1 Corinthians 3:6. Chapter four focuses on the program design, implementation, and the evaluation of the works with the implementation of the study proposing "Churgrology emphasis." The evaluation of this chapter is based on SWOT approach. Finally, chapter five concludes by making three main points: summary of the work done, the conclusion of different phases of the work, and recommendations.

Definition of Terms

The accomplishment of the present work was focused of two main concepts, namely church growth planting and church growth. The following key terms were operationalized as follows:

Church Growth: Donald McGravan initiated the concept and defined church growth as ‘effective evangelism’ and emphasized the importance of the great commission of Jesus Christ.⁶

Church Planting: The notion is known as the founding of a structured organisation of believers in a different geographical location by a group of persons functioning together for a common goal and belief in the same faith. The process consists of evangelism, discipleship, and training according to the New Testament model.⁷

⁶ Hong, “Models of Church Growth Movement,” 101.

⁷ *Bloomsbury World English Dictionary*, 1999, s.v. “Church Planting.”

CHAPTER 2

LITERATURE REVIEW

This chapter gives an overview of various works of different scholars on the topic under study. A literature review is known to be the review of other authors' views on a particular topic. This can be understood with the contribution of scholars whom works pioneered on a specific domain. According to Nancy Jean Vyhmesister and Terry Dwain Robertson, literature review provides, so to speak, the background for painting. In large strokes, the review of literature paints a backdrop against which the research will be done. A scholar once described the review of related literature as a salute to the past: the recognition of the research and study already done on one's topic. It is important to recognize the possibilities of building on multiple types of literature reviews and subscribe to one among them to guide its focus.¹

Various criteria can be used in the choice of related literature. The present literature review is descriptive, and the methodology, findings, and interpretation of each aspect considered useful for the research with four main aspects being considered. They include the concept, importance, methods, and impact of church planting on church growth.

¹N. J. Vyhmeister and T. D. Robertson, *Quality Research Papers* (Grand Rapids, MI: Zondervan, 2014), 74.

The Concept of Church Planting

Church planting is a process that results in a new (local) Christian church being established.”² Staying on the same idea, Payne suggests the apostolic church planting strategy which involves establishing new churches from the arrival of new believers³. This strategy is also supported by Krause who declares “the church will only continue to grow if we keep our focus on the importance of starting new groups of believers in un-interred areas as among new people group.”⁴ This is supported by the fact that, “new churches are one of the most effective ministries for reaching new groups of people around the world. Resonate supports this key initiative with an emphasis on sustainability by focusing on support from a healthy parent church.”⁵ They enriched that idea saying that, “it should be distinguished from church development, where a new service, new worship center or fresh expression is created that is integrated into an already established congregation.”⁶

Ruhl acknowledges that “church planting has been happening for nearly twenty centuries.”⁷ The first place that the church spread to from Judea was Samaria. Christianity spread to other areas because persecution forced the Christians to leave

²“Church planting,” Wikipedia, accessed 12 June 2021, https://en.wikipedia.org/wiki/Church_planting.

³Jervis D. Payne, *Apostolic Church Planting: Birthing New Churches from New Believer* (Downers Grove, IL: InterVarsity Press, 2015).

⁴ Seventh-day Adventist Church - Global Mission, “Church Planting,” accessed 14 April 2022, <https://gm.adventistmission.org/churchplanting>.

⁵ Resonate Global Mission, “Church Planting: Patterning to Plant,” accessed 6 June 2023, <https://www.resonateglobalmission.org/church-planting>.

⁶ “Church Planting,” Wikipedia, accessed 12 June 2021, https://en.wikipedia.org/wiki/Church_planting.

⁷Mike Ruhl, “Church Planting: A Historical Look at the Way back Machine,” *New Harvest*, September 2006, 6.

Jerusalem.⁸ Christianity then spread to the Gentiles largely because of the Apostle Paul, who had formerly been a Pharisee and a persecutor of the church. In the Bible, the book of Acts describes Christianity as spreading by it being preached in public areas. It then describes the believers of Christianity as those who are regularly in homes and, at least in the beginning, at the Temple in Jerusalem.⁹ This period is known as the Apostolic Period. During this period, and up until the late second century, there was no record of church building.

Church planting involves intention, planning, appropriate activities for multiplication and growth.¹⁰ It's an integral part of mission¹¹ as: "The Church is one of the few visible forms of a corporate relationship among believers known as people of God, the body of Christ, and the temple of the Holy Spirit. Kirche derived from the Greek, kuriakos belonging to the Lord, the New Testament Greek term ecclesia"¹².

Wagner asserts that "the single most effective evangelistic methodology under heaven is planting new churches."¹³ Schaller adds that "the most effective way of reaching new people is through church planting."¹⁴

⁸Augustus Neander, *History of the Planting and Training of the Christian Church by the Apostles* (New York: Sheldon, 1865), 58.

⁹Dennis McCallum, *Planting Home Groups* (Xenos Christian Fellowship, 2012), 20.

¹⁰ Graham Cheesman, *Mission Today: An Introduction to Mission Studies* (Belfast, Northern Ireland: Qua Iboe Fellowship, 1997), 58.

¹¹Dennis J. Mock, *Missions-Evangelism-Discipleship: Course Manual* (Atlanta, GA: Zondervan Bible Publishers, 1989), 21.

¹²Millard J. Erickson, *Christian Theology*, 2nd ed. (Baker Books, MI: Grand Rapids, 1999), 1035.

¹³ Peter Wagner, *Church Planting for a Greater Harvest* (Glendale, CA: Regal, 1991), 7.

¹⁴ L. Schaller, "Schaller Says SBC Must Decide about New Church Starts," *Biblical Recorder*, June 15, 1991, 8.

Importance of Church Planting

Multiple intellectuals present the importance of church planting. Among them is Jeffrey McAuliffe who submits that “developing a new body of believers should always be the end goal of Ministry.”¹⁵ For that reason, Global Mission was created in 1990 to focus on frontline mission in remote areas. This means going where there are no SDA Churches and the name of Jesus has not even been heard.¹⁶

Methods of Church Planting

Multiple methods have been developed to achieve the church planting process. Several scholars can be identified as the ones who worked on the considerations of church planting. Each and every one of them presents the subject with a specific emphasis as did Rev Karen Robert in his specific work called *Practical Considerations for Church Planting*. His work gives five practical considerations for church planting among which are, “to work on a team, (through this idea, it appears that the growing process of the church, which is mainly revealed through the establishment of a community of believers, and not a single person. It involves team action where each and every one has their role to play in the success of the mission. This first practical consideration leads to the second.

The second practical consideration on church planting for church growth is that church planting is not about you. Consequently, this is a matter of God working through His people. The third practical consideration for the church planting is to address unhealthiness. Accordingly, when you see unhealthiness, address it as the church is working to foster the world to significant awareness. The fourth practical

¹⁵Jeffrey McAuliffe and Robert McAuliffe, *The Ephesus Model: A Biblical Framework For Urban Mission* (Silver Spring, MD: General Conference of Seventh-day Adventists, Global Mission Center, 2017), 59.

¹⁶Seventh-day Adventist Church - Global Mission, “Church Planting.”

consideration guide to explain who you are and what you do everywhere. Accordingly, the testimony of your work should have an impact on the new community where you serve and finally to be the model as one should live according to the teachings.

The fundamental input takes into consideration those who are involved. It is a divine mission given to men for the salvation of mankind. This is so because “communication of the Gospel involves three parts: the Christians, the audience and God. Hence, Christian communication is three dimensional.”¹⁷In addition, according to Wayne Gruden, ‘the main function of prophets was to be messengers from the God sent to speak to men and women with words from God.’¹⁸ Several phases are involved in the process of church planting. Milton suggests five phases, which are very important for church planting. The first include those that are to survey the field. In that phase, it shall be known what characterizes the specific field. The second phase leads to the act of preparing the ground. This work considers the first phase and work according to the need of the third. The third phase is sowing the seed. This process shall be done successfully by nurturing the field according to its need. The fourth stage is to cultivate the land. Finally, the fifth stage is reaping the harvest. Michael Milton acknowledges that “the one who plants and the one who waters have the same purpose, and they will each be rewarded according to their own labor.”¹⁹

¹⁷Gedeon P. Peterson, “Orality: Mind the Gap,” in *Culture Adventist Theology and Mission in Africa*, eds. Sampson M. Nwaomah, Erick Galenieks, and Davidson Razafiarivony (Nairobi, Kenya: Theological Seminary, Adventist University of Africa, 2015), 266.

¹⁸Erick Galenieks, *The Spirit of Prophecy, the Bible, and the Church*, edited by Anna Galeniece (Nairobi, Kenya: Ellen G. White Estate Branch Office, Adventist University of Africa, 2017), 23.

¹⁹Michael Milton, “The Five Phases of Church Planting,” published November 24, 2017, accessed 28 July 2022, <https://michaelmilton.org/2017/11/24/the-five-phases-of-church-planting/>.

The missionary work of the apostle Paul continues to impact significantly the researchers. Focusing on his church planting investment, Alawode²⁰ observes Paul's church planting pattern as contemporary church planting models, which are materialized by programmed-based church planting, purpose-based church planting, seeker-based church planting, ministry-based church planting, relation-based church planting, and affinity-based church planting.

The essence of church planting is stated as assembling the saved souls, caring for one another, apostles' teaching and discipleship, and congregational worship and prayer. Relevance of Paul's planting patterns is focusing on large cities and towns. Contextualizing the gospel is vital, and the New Testament provides examples of churches. Aaron Damian, suggests Top 10 church planting Tips among which are mentioned worship, the need to organize teams, collaboration with planters, etc.²¹

David Miller and Ron Anderson took their time to investigate on church planting. In their volume, they analyzed the concept in the field of 5 Truths for church planting and how to be effective in disciple-making.²² The importance of church planting is also disclosed in the work of Ross Lester. He outlines seven reasons for investing in church planting among which are: align with the New Testament pattern of the early church of church planting, sharpen missionary edge and evangelistic zeal, etc.

It is already known that church planting and church growth constitutes the field of research and writing in which scholars do invest in thoroughly. In their works,

²⁰Akinyemi O. Alwode, "Paul's Biblical Patterns of Church Planting: An Effective Method to Achieve the Great Commission," *HTS Theological Studies* 76, no. 1 (2020): 1-5.

²¹Aaron Damian, "Top 10 Church Planting Tips."

²² David Miller and Ron Anderson, "5 Truths for Church Planting Today: How to Be Effective in Disciple-Making in the Twenty-First Century," accessed 12 June 2022, <https://lausanne.org/content/lga/2017-11/5-truths-church-planting-today>.

it is revealed that there is the fear of church planters. Concerning that domain, Ron Edmondson gives five (5) legitimate fears of church planters.²³ He acknowledges that his theory is recognizing the fears and realizing their legitimacy as part of guarding our hearts against them. The fact remains for a church plant to be successful, at least in Kingdom terms, God must provide His grace.²⁴

The five fears listed include: (1) No one will show up, (2) We can't afford it, (3) I don't know what I am doing, (4) People that help us start will leave, and (5) We don't have. The faith of the church planters can limit these fears. They intend to focus more on their personal abilities than on faith in the main planter and grower of the church. The idea of having a transformational church planting growth is handled by several scholars. One among them is Steve Sjogren, in his work entitled *How to Plant Churches that Change Cities*, he presents three main aspects of those considerations. The first is, "Lay your City with Acts of kindness." The second is, "Take a Vow of Stability." And, the third, "Spin of Daughter Churches."

The place of church planting in mission is made known by Richard Yates Hibbert with practical considerations. He gives five specific points stating a theological framework, the historical perspectives, the contemporary debate, etc.

To summarize Hibbert work, church planting is the primary means of blessings and attaining God's Kingdom. Churches function as God channels as they serve the physical and social needs of people.²⁵ He continues to declare that the aim of church planting then is to create communities which display these kingdom qualities of love

²³Ross Lester, "What I've Learned as a Suburban Church Planter," accessed 21 December 2018, <https://www.thegospelcoalition.org/article/what-ive-learned-as-suburban-church-planter/#:~:text=Ross%20Lester%20is%20a%20campus,for%20Acts%2029%20Emerging%20Region>.

²⁴Ibid.

²⁵ Richard Yate Hibbert, "The Place of Church Planting in Mission: Toward a Theological Framework," *ERT* 33, no. 4 (2009): 316-331.

and unity and thus point to God in their communities through the various gifts given to them.²⁶

Schwartz supports the idea of church planting being an effective church growth strategy. He then asserts that “it was Donald McGravan, the father of the Church Growth Movement, who taught me this principle.” What is the fruit of an apple tree?’ He asked me, curiously waiting for my response.²⁷ The scholar was very happy and enthusiastic to answer to his professor. Unfortunately, his answer was not worth waiting for. This is revealed when he says, “At that time I was naïve enough to answer, ‘it’s an apple of course.’ It seemed as if McGravan was just waiting for that answer. ‘Wrong,’ he said as he paused meaningfully, it is an additional tree.’ McGravan wanted to make it crystal-clear that this concept was meant to be life-changing for.”²⁸

Fundamental Input of Church Planting on Church Growth

In consideration to what has been suggested, it appears very important to establish new churches in new areas.²⁹ Joe E. Trull and James E. Carter said that “for a local church to be planted, it must eventually have a separate life of its own and be able to function without its parent body, even if it continues to stay in relationship denominationally or through being part of a network.”³⁰

²⁶Hibbert, “The Place of Church Planting in Mission,” 316-331.

²⁷Christian A. Schwartz, *Color Your World with Natural Church Development –Experiencing All that God Has Designed You to Be* (Charles, IL: Church Smart Resources, 2005), 95.

²⁸ Ibid.

²⁹C. Peter Wagner acknowledged that “Planting new churches, is the most effective evangelistic methodology under heaven.” Peter C. Wagner, *Church Planting for a Greater Harvest* (Eugene, OR: Wipf & Stock Publishers, 2010).

³⁰ “Church planting,” Wikipedia, accessed 12 June 2021, https://en.wikipedia.org/wiki/Church_planting.

Viewed from this perspective, church planting appears to be a cooperative action, an administrative responsibility, and a strategic process built in a geographical, sociological and a cultural environment in the fulfillment of the Great Commission. Historically, Ruhl stresses that “church planting has been happening for nearly twenty centuries.”³¹ Consequently, there are several strategies developed by scholars and missionaries.

Effective principles for church planting monitor church planting adventure.

The following are guidelines to any would be church planters:

- pray frequently,³²
- communicate your intentions,³³
- don’t be afraid to ask for help (Luke 14:28),³⁴
- develop your mission statement, focus on membership/supporters,³⁵
- developing church network,³⁶
- don’t get discouraged,³⁷
- remain flexible

³¹Mike Ruhl, *Church Planting: A Historical Look* (San Francisco, CA: Center for U.S. Missions, 2006).

³²Craig Ott and Wilson Gene, *Global Church Planting: Biblical Principles and Best Practices for Multiplication* (Grand Rapids, MI: Baker Academic, 2011), 20.

³³Gailyn Van Rheenen, “*Essential Mission Tasks: The Missiology Homepage*” *Missions: Biblical Foundations & Contemporary Strategies* (Grand Rapids, MI: Zondervan, 1996), 23.

³⁴James Forlines, “Our Goal: Church Planting Movements,” *One Magazine*, 2011, accessed 28 July 2022, https://www.nafwb.org/onemag/church_planting2.htm.

³⁵Jim Haney, “Assessing Church Planting Movements,” *Mission Frontiers*, March-April 2011, 14-16, accessed 28 July 2022, <https://www.missionfrontiers.org/pdfs/33-2-assessing-church-planting-movements.pdf>.

³⁶*Ibid.*, 14.

³⁷*Ibid.*

The Concept of Church Growth

One of the marvelous works done on church planting that is relative to church growth is by Aaron R. Burke.³⁸ In his doctoral dissertation of ministry, the scholar focuses his theological work and literature review on particular important aspects of the domain. Theologically, several points appear such as the expansion of the church from the beginning, Jesus establishes the church, the birth of the church at Pentecost, the expansion of the church in the years following Pentecost, the Apostle Paul, Paul's role in church planting, church planting principles from Paul's experience (Evangelization, unity, vision casting, and team ministry). The theological conclusion of that work states that, "God's desire for expansion is rooted on the overall mission of God. God's desire from the very beginning was relatively with His creation. Evangelization and the growth of the church are focused on accomplishing this mission."⁴⁰ His important resources are presented in eleven points of the literature review. Those points include why plant a new church? A case for urban church planting, the church planter, finances, team building launching large, evangelism, assimilation, discipleship, outreach, multiple services sites. The author concludes this section quoting Stetzer and Bird, that declares that the single most method for fulfilling the Great Commission that Jesus gave us is to plant new churches who in turn multiply themselves.⁴¹ This work, having been able to cover significant aspects, constitutes a Bryant tool of church planting for church growth.

³⁸Aaron R. Burke, "Developing a Church Planting Growth Strategy for Growing Metropolitan Communities in the United States" (DMin diss., Southeastern University, Lakeland, 2020), 21.

³⁹ Dave Earley and Rod Dempsey, *Disciple Making Is... : How to Live the Great Commission with Passion and Confidence* (Nashville, TN: B&H Publishing Group, 2013), 78.

⁴⁰Ibid.

⁴¹ Burke, "Developing a Church Planting Growth Strategy for Growing Metropolitan Communities in the United States," 21.

Nevertheless, it does not cover aspects such as sustainable church planting for sustainable church growth, kids and youths church planting, etc.

Mcgravan, the father of church growth birthed significance insights. On the other side C.P. Wagner is an author and editor of more than fifty texts, spent decades promoting church growth through church planting. That is why George Barna, the president Brana Research Group, acknowledged about C.P. Wagner saying that: “church planting for greater harvest is a timely, much-needed book, offering useful insights into the process of church planting. Wagner provides a broad overview that we can use to penetrate a resistant culture with the gospel.

Strategies of Church Growth

Jayson D. Bradley believes that, “church growth is not simply an interesting theoretical subject. For many churches, it’s a necessity-or even an emergency.”⁴² He suggests twenty-six strategies to help grow your church in the twenty first century. Amongst these are, “make the decision to grow, create a simple mission statement that makes church growth a priority, Say “No” to programs that distract from overall strategy, etc.”⁴³.

Although this long list of strategies appear very important, it also reveals several ideas, which could have been combined. On the other side Kristine Ensor, gives 11 powerful strategies to grow a church, while David Miller and Ron Anderson suggest 5 truths for church planting today.⁴⁴ All those suggested strategies did not stop Michael Milton from building five phases of church planting. He orders his

⁴²Jayson D. Bradley, “26 Strategies to Grow Your Church from Scratch,” accessed 28 July 2022, <https://pushpay.com/blog/25-church-growth-strategies/>.

⁴³ Ibid.

⁴⁴ Miller and Anderson, “5 Truths for Church Planting Today.”

strategies as follows: survey the field, preparing the ground, sowing the seeds, cultivating the land; reaping the harvest⁴⁵

Factors Militating against Church Growth

Numerous circumstances can contribute to the hindrance of church growth.

They include:

- Subject on external incomes,
- Lack of trained ministers to organize and lead new congregations,
- Importing extra-biblical requirements,
- A loss of a valued cultural identity
- Poor examples of Christianity,
- The world impacts on the church,
- external financial supports,
- Lack of scheduling,
- Leaders are chained to existent maintenance work.

On the other hand, the key to church growth depends on training local leaders to carry on the ministry of the gospel in dependence on the Holy Spirit, the Scriptures, and the grace of God.⁴⁶ David Garrison affirms “the leadership of the church should firmly ground the new churches on the Word of God and the priesthood of all

⁴⁵ Milton, “The Five Phases of Church Planting.”

⁴⁶ Roger S. Greenway, *Go and Make Disciples: An Introduction to Christian Missions* (Philipsburg, NJ: P & R Publishing, 1999), 106.

believers.”⁴⁷ Church growth depends on campaigning.⁴⁸ David M. Howard further states that the church leadership should take time to train new Christians.

In conclusion, the present literature review focused on church planting as an effective church growth strategy. It can be said that multiple works have been done on church planting and on church growth. However, it is noteworthy that just one among the scholars focused on sustainable church planting-growth. Church growth is a submission of canonical, religious, anthropological, sociological, and even managerial principles to congregations and denominations and to their communities in a determination to devotee the highest number of individuals. And, the present chapter was organized on four main sections. The first one was the introduction. This introduction was followed by the two main ideas on the current work namely, church planting and church growth. The chapter ends with a synchronized conclusion.

⁴⁷ David Garrison, *Church Planting Movement* (Richmond, VA: International Mission Board, 1999), 13.

⁴⁸ David Eby, *Power Preaching for Church Growth: The Role of Preaching in Growing Churches* (Kaduna, Nigeria: Evangel Publication, 2001), 19

CHAPTER 3

BIBLICAL AND THEOLOGICAL FOUNDATIONS OF CHURCH PLANTING

This chapter discusses the biblical and theological foundation of church planting as an effective church growth strategy. After a short introduction, the chapter is followed by the biblical and theological foundations of church planting. It then ends with a passing conclusion.

Church Planting in the Old Testament

Although the word church and the concept of church planting are not notions in the Old Testament, that portion of the Scriptures is full of insights. It reveals multiples significant actions through which Yahweh is on mission on earth in different ways since the beginning. This section intends to give evidences shown by some commentators to justify the concept in the Old Testament. That is why it stretches the idea of church planting through His creational mission, covenantal mission, and Devine dwelling the notions, some Scriptures' reader views in the Old Testament, an expression of church planting in God' creational Mission. The first chapter of the Bible presents the history of the first week of creation (Gen 1:1). From the first day to the seventh day Sabbath, God called to existence new things He created (Ps 33:6-9).

On the other side, before sin entered into earth, after creating man and woman, Adam and Eve (Gen 2:7), God planted the first couple, establishing them at Eden, charged them to grow by filling the earth as it is said (Gen 1: 27- 28). Scholars

concede that “All who study Genesis must recognize that Moses believed creation week to consist of literal days and that other Bible writers who refer to creation assumed the same.”¹

Abram is called the father of faith (Gen 17:4-5). This faith has been planted in him. Genesis 32:26-28 presents the blessing of Jacob to become Israel, meaning, and the prince of God. “What does appear in the Scriptures is that all of God’s dealings with the Israelites in the Old Testament times were based on the covenant that originally had been ratified between Yahweh and Abraham (Gen 15:18; 17:2-7).”²

According to Christopher Kabwe Mukuka, “soon after the universal flood in Genesis 6, God entered into a covenant with Noah and his sons in Genesis 9: 1, 8-9. The plural ‘sons’ in the text includes his three sons, Shem, Ham and Japheth. Through these sons, the mission for salvation of mankind was realized”³. This focus is deeply linked to the process of church growth. Consequently, the author realizes that “the principles of God’s mission in the context of Abrahamic covenant must be understood within the benchmark of God’s special object that He desired to achieve through Abraham.”⁴ This is supported by Harold (2005) when he declares:

Having been slaves for numerous ages in ungodly civilization, the Hebrews had forgotten those laws that institute a text of God’s appeal. Now God would bring them again to knowledge of Himself. The fourth commandment especially would remind them that He is God above all others, for no other god claimed to be the

¹Harold G. Coffin, L. James Gibson, and Robert H. Brown, *Origin by Design*, rev. ed. (Hagerstown, MD: Review and Herald, 2005), 12-13.

²Raoul Dederen, ed., “The Church,” in *Handbook of Seventh-day Adventist Theology* (Hagerstown, MD: Review and Herald, 2000), 545-546.

³Christopher Kabwe Mukuka, *Boundary for Mission: A Guide for Women Participation in Mission* (Lusaka, Zambia: InsightHouse Publishers, 2018), 6.

⁴ Ibid.

creator of the heavens and the earth. One of their descendants would declare, ‘thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee’ (Neh. 9:6)⁵.

The Old Testament building was the meaning of church planting because it was the testimony of God’s presence among His people. That is why Yahweh said, “Let them make me a sanctuary that I may dwell among them (Ex. 25:8). The sanctuary was the symbol of God’s presence to meet and to lead His people. He recommends to David the way to build the temple, and farther more allowed Solomon to build a gigantic temple. The sign of God’s approval to this structure is shown in 1King 9:1-3. The verb “**hallowed**” used in this text comes from the Hebrew word, “**qadash**” meaning to consecrate, to sanctify, to prepare, to dedicate, to be hallowed, to be holy, to be sanctified, to be separated. And the word **build** generates from the Hebrew word “**banah**”, meaning, build, rebuild, establish, cause to continue. From those two words, the Lord is seen in His process of church planting since the early times, it is here that the services which were to be done in that building were further revealed. The building was revealed to be a divine order accompanied by governmental decree (Ezra 6:7-15; Haggai 1:2-9).

Church planting background is found in the Old Testament with lot of emphasis. Several characters are involved in the process of planting God’ principles precepts, ordinances, and laws. For instance, in Pentateuch, God Himself created the universe in which He decided to have a garden in a place called Eden where He established the first man (Adam) and from who He created also the first woman (Eve). The first couple was planted in Eden, where He (God) was meeting them daily

⁵Coffin, Gibson, and Brown, *Origin by Design*, 11.

to nurture them with His presence and recommendations. After that, He recommended to Noah to build an ark where God would save His people.

That building of ark (Genesis 6-7) was symbolic of the church planting to redeem mankind. God's process of church planting continued with the call of Abram in Genesis 12. And, to Moses He gave the Ten Commandments to be the moral guide of community. The historical books are given names like Esther, Nehemiah, etc, the Poetic literature given names like David and Solomon constituting the main figures. The Major Prophets he called, Isaiah and Daniel which also constituted church planting background, while the Minor Prophets Joel and Jonas revealed church planting background.

Several scholars view the realities of the temple as the idea of church planting as it involved the Jewish with God. They have been encompassed with that as the basic item, and to be more accurate, the temple was the central focus of Jews' life. Accordingly, "The law (or Torah) was God's gracious gift to the people He had chosen and redeemed, in order to show them how He wished His people (Deut. 7:7-11) to live, and it was highly prized by first-century Jews". In addition, the goal of history was the salvation of the Jews, or at least of those Jews who deserved. Joseph's dwelling for his father and brothers in Egypt at Goshen is also viewed symbolic. Moreover, even in the palace, where he dwelt attests the sign of planting and growing of God's kingdom.

Church Planting in the New Testament

The concept of church planting is revealed in the New Testament with a clear picture of its birth and growth. The present work is focused on the Gospels, Acts of Apostles and Epistles where we find the history of Jesus Christ, Peter, and Paul.

Jesus Christ is revealed to be the main focus of church planting. In the Gospel of Matthew, He is called “**Emmanuel**,” a name which means “**God with us**” (Matthew 1: 17). His sermon on the mountain is one of the best illustrations where He proclaimed the Good News to the crowd, fed the multitude, healed the difficult and incurable diseases, cast out demons, and declared peace to people. The witnesses of John are that “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made” (John 1:1-3 KJV). Consequently John attests that “For God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (John 3:16 KJV).

The New Testament’ gospel indeed is the testimony of God’s business of making His people grow, mainly His church. The birth, mission, death, and resurrection of Jesus Christ are testifying God strategic plan for church growth. His miraculous birth from a virgin gives the testimony of His growing mission toward church planting. God Himself, through His son Jesus Christ chose to come on earth to plant the church for the salvation of human beings. By “God with us”, Jesus is seen as the founder of the church. His Holy Spirit was completely involved as it was through Him (the Holy Spirit) that the Son was born. His Mission through Christ proves His plant of the church. Christ calling to the disciples brought extraordinary evidences since they were all able to leave all their duties and followed Him. In the accomplishment of His mission, the way of communication was the Scripture, which is recognized as lamp and light (Ps 119:105 NAS). The miracles accomplished by the Lord Jesus Christ attested that God Himself was on mission on earth. Christ Himself

affirmed to Peter, “You are Peter, and on that rock, I will build my Church” (Matt 16:18). All those realities prove that the process of church planting is a divine process.

In the Holy Scriptures, the book of Acts gives a marvelous account of the process of church growth through planting. The Disciples received the Holy Spirit in the Acts of Apostles as promised by the Lord Jesus. Accordingly, in the literature of church history, “Luke’s Acts of Apostles, which describes the planting of Christianity among Jews and gentiles from Jerusalem to Rome, by the labors of Peter and Paul,”⁶ constitutes a real and powerful resource. Acts 16 and many others texts are evidences of church planting in the book of Acts. Acts of Apostles Says that, "You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good, and healing all who were oppressed by the devil; for God was with Him" (Acts 10:38 NAS).

The book of Acts relates facts, data and findings about planting. The second chapter of that book presents the result of Peter’s proclamation of the word of God saying that: “Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls (Acts 2:41). Further it said:” Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved (Acts 2:47). The main places presented are Jerusalem, Samaria, and Judea (Acts 2:14, 21, 38, 41, 42).

The planting of the church in gentiles’ areas was pioneered by Apostle Paul (Acts 10:1-12:25). Confirming this statement, some commentators say that, “church

⁶Robert Osei-Bonsu, “Historical and Principles” (Course Outline, CHIS 604 Method in Church History, Adventist University of Africa, March 2020).

planting dates back to the Apostle Paul in the first century.”⁷ This has been realized through his three missionary’s trips with great results.

In the Hellenistic period, the various Jewish groups, including the earliest Christians, understood the Torah and Prophets to be the revealed expressions of the supreme power, God, who not only created all that existed, but also was ultimately responsible for all that happened. God's chosen people played a special part in that history. The spread of Christianity during the first three centuries was rapid and extensive, the main causes that contributed to this were the translation of the Scriptures into the languages of the Roman Empire, the fidelity and zeal of the preachers of the gospel, and the heroic deaths of the martyrs. The worship of these gods was fully integrated into governmental affairs, civic festivals, trade guilds, and social clubs, and everyday life in general. Corinth was also a destination for traveling professional orators who charged a fee for attendance at their entertaining rhetorical displays and advised people on how to advance socially.

One of the Scripture’s focuses on church planting with expressive emphasis is 1 Corinthians. 1 Corinthians 3:6 says, “I have **planted**, Appolos **watered**; but God gave the **increase**”. Paul acknowledges in 1 Corinthians 3:5-9 that Apollos’ work was not in competition with his but, rather that it ‘watered’ what he had done”. Another affirmation is that, “writers like Philo also described God as planter or builder in the Old Testament, most often for God planting, building or uprooting His people (Ruth 4:11; Ps 28:5; 51:18; 69:35; 147:2; Jer 1:10; 18:7; 24:6; 31:4, 28; 45:4). Another literature produced by scholars related to Paul’s first Epistle to Corinthians is that of Robert H. Gundry. In that particular writing, the author affirms that “the first letter of Paul to the Corinthians demonstrates that lamentable conditions in the church do not

⁷ Association of Religion Data Archives, “Church Planting Movement - Timeline Movement,”

characterize the post-apostolic church alone. Aberrant beliefs and practices of astonishment variety and vulgarism flourished in the church. It is to solve those problems that Paul writes this letter.⁸” The first group of scholars’ view in the text of 1 Corinthians 3:6a, a group of three statements among which are planting. Scholars recognized that church planting is to be done through preaching the gospel and inviting people to be involved into faith of Jesus Christ, and this has been done by God’ servants through ages. It is acknowledged that “ The phrase to ‘edify/build up the church’ is not only an expression that reminds that the church is built upon (ἐποικοδομηθέντες) the foundation of the Apostles and prophets, but also emphasizes one of the main functions of the Spirits of Prophecy. Prophets heard the word of God and brought it as a revelation (1 Cor 14:6, 30) which functions to comfort, encourage, and build up the church (14: 3, 31).”⁹

Paul is one of the most powerful instruments God used for church planting. Through his preaching of the Good News, thousands were converted and baptized. The Epistle of 1 Corinthians 3 is given as testimony. The study of a passage in its context constitutes one of the exegetical processes with great emphasis. It leads to knowing the historical context, the literary context, and the background of the writing of the passage. Each one of those steps is going to be discussed in a specific approach.

Craig S. Keener recognized that all scholars accept 1 Corinthians as Pauline. They came to determine that Paul wrote 1 Corinthians from the city of Ephesus in the Roman province of Asia (16:8, 19) sometime before the final day of Pentecost (16:8;

accessed 22 April 2022, <https://www.thearda.com/us-religion/history/timelines/entry?etype=3&eid=9>.

⁸Robert H. Gundry, *A Survey of the New Testament* (Grand Rapids, MI: Baker, 2012), 120.

⁹Eriks Galeniaks, “The Spirit of Prophecy in the Bible,” in *The Bible, the Spirit of Prophecy and the Church*, ed. Anna Galeniece (Nairobi, Kenya: Ellen G. White Estate Branch Office, Adventist University of Africa, 2017), 21.

cf. Lev. 23:11, 15), and therefore in the spring. It is unclear whether this was the spring of a.m. 53, 54, or 55. He wrote, in any case, near the end of his three-year ministry in Ephesus (1 Cor 16:5-9; cf. Acts 19:21-22). The purpose for which Paul wrote this letter is cooperation. The usage of the aorist and the imperfect in the present passage is particularly significant. Each one of those tense reveals the reality on which to focus the analysis of the present text. The first two verbs (ἐφύτευσα and ἐπότισεν) are in aorist. According to D. B Wallace, “the aorist normally views the action as whole, taking no interest in the internal working of the action. It describes the action in summary fashion, without focusing on the beginning or the end of the action specifically. This is by far the most common use of the aorist, especially with the indicative mood.”¹⁰

The aorist used in the text of 1 Corinthians 3:6 functions as a photocopy of the past event. It gives specific action accomplished in the past. Accordingly, Paul took one year and half to proclaim the Good News of salvation to Corinthians. The action is accomplished during a specific time in the past. As a photocopy of the past, it gives the person who acted in the past. In the precise study of 1 Corinthians 3:6, each character has already accomplished a whole action. Paul has done his once and Appolos his. That is why the action done by each person in the past is viewed as a picture of an accomplished action.

The impact of the imperfect used in the present work is viewed as video of each action realized in the past. It gives the progression with which actions were accomplished. Accordingly, 1 Corinthians 3:6 use the imperfect to reveal that Creator

¹⁰Daniel B. Wallace, *The Basis of New Testament Syntax: An Intermediate Greek Grammar* (Grand Rapids, MI: Zondervan, 2000), 239.

of the universe was Himself in each action of church growth”¹¹. God was Himself in the coordination of His mission which He assigned to men such as Paul and Appolos. He is the Master and owner of the mission. He assigned to each person action according to his gift. And the mission done by several ministers is revealed to be a complementary mission. No one has to consider himself superior to another. Each person is important to God and should not consider others as unusual.

Paul says in this passage that he introduced the gospel to Corinthians which was the beginning of the Corinthians church. The pedagogical idea of this text is that each of God servants should recognize what God allows them to do. This is so because He (God) gives specific gift to each and every one to accomplish His mission; this is not for sects, parties, or divisions among His people. Several lessons are revealed as a result. The first is cognitive and acknowledges that it intends to equip readers such as students, ministers, administrators, and scholars. The second lesson is affective and leads to understanding what the process of church planting is all about. And the third lesson is behavioral, which build a framework approach of church planting which glorifies God. Recognition of the meaning of church planting by the local community promotes the establishment of the organized churches and encourages administrative support in of the process of planting the churches.

Church Planting in the Writing of Ellen Gould White

The concept of church planting is revealed in several books of the Spirit of Prophecy and multiple of the SDA scholarly works. The present work presents church planting in the Acts of Apostles, the desire of ages, and the great controversy.

¹¹ The concept “Missio Dei” is here understood as God Himself is in Mission on earth since the beginning of all things.

"When an interest is aroused in any town or city, that interest should be followed up. The place should be thoroughly worked, until a humble house of worship stands as a sign, a memorial of God's Sabbath, and a light amid the moral darkness."¹²

These memorials are to stand in many places as witnesses to the truth. God in His mercy has provided that the messengers of the gospel shall go to all countries, tongues, and peoples, until the standard of truth shall be established in all parts of the inhabited world."¹³

Some Modern Seventh-day Adventist Theologians on Church Planting

The Seventh-day Adventist Church constitutes an important organization in which pioneers and scholars invest themselves on church planting. Then, "Developing a new body of believers should always be the end goal of Ministry (Mark 16:15)."¹⁴ Accordingly, Christ acknowledges, "This gospel of the Kingdom shall be preached in the entire world, for a witness unto all nations; and then shall the end come" (Matt 24:14). This impact is revealed powerfully significant for Church growth, which is not a neglect focus of the Church. The hint of some scholars leads to consider the church only as a chapel, a place or accommodation. However, the reality according to the Scriptures is otherwise. Therefore, Rex says that "the church is never a place, but always a people; never a fold but always flock, never a sacred building but always a believing assembly. The church is you who prays, and not where you pray." And "A

¹² Ellen G. White, *Testimonies for the Church* (Washington, DC: Review and Herald, 1901), 6:100.

¹³Ibid.

¹⁴ Jeffrey McAuliffe and Robert McAuliffe, *The Ephesus Model: A Biblical Framework for Urban Mission* (Berrien Springs, MI: General Conference of Seventh-day Adventists, Global Mission Center, 2017), 59.

structure of brick or marble can no more be a church than your clothes of serge or satin can be. There is in this world nothing sacred but man, no sanctuary of God but the soul.”¹⁵ The organization dedicates contemporary and adaptively works in order to make significant progress on the domain. Consequently, the headquarters in its growth resources gives five specific domains of action. Those are presented in a group of publication constituted by five major emphases. The first group is to “prepare”. This step involves a church wide community ministries as a local church goal. The second is “plant”. In this step, the local church goal is an active literature and media ministry. The third phase is to “cultivate.” This phase directs its activities to vibrant bible study ministry. The fourth step is “harvest.” It is in this period that the local church goal is a regular public evangelism. And the fifth stage is to “preserve”. At this last stage of the process, the local church goal is a systematic discipleship ministry. It is observed that resources consider church planting as one step among the five disclosed.¹⁶

¹⁵Rex D. Edwards, *Every Believer the Church: The Sequel to Every Believer a Minister* (Silver Spring, MA: General Conference Ministerial Association, General Conference of Seventh-day Adventists, 2013), 8.

¹⁶General Conference of Seventh-day Adventists - Personal Ministries, “Grow Your Church,” accessed 18 September 2023, <https://grow.adventist.org/>.

CHAPTER 4

PROGRAM DEVELOPMENT, IMPLEMENTATION AND EVALUATION

From the literature review in chapter two, and the biblical and theological foundations received in chapter three, the present chapter is going to build the program design, implementation, and evaluation. To achieve this, seven sections are planned. The first one is the introduction of the chapter, the second section is dedicated to the description of Mfou SDA District, the third section is concentrated on the description of the intervention developed to achieve to the work. Section four will focus on the program development, while section five will handle the implementation of the program. Section six is the evaluation of the program implemented, and the last section concludes the chapter.

Description of Mfou District

The ministry context¹ in which the present project is built is Mfou SDA Church. Accordingly, the present section will give the socio-political context on the first stage followed by the presentation of the ecclesiastical context on the second stage.

¹“Each cultural community rewards individuals for certain behaviour.” Shewood G. Linenfelter and Marvin K. Mayer, *Ministering Cross-culturally: A Model for Effective Personal Relationship*, 3rd ed. (Grand Rapids, MI: Baker Academic, 2003), 105.

Socio-Political Context

The social context is a cosmopolitan one with the natives of the land being the Mbitambane. Although there can appear some specificities, prevalent cultural norms are revealed in all the communities. Among those norms is the community and peaceful life of peoples. Those values are expressed through their meetings, wine group practice for traditional fellowships, and so forth. This allows socialization with different tribes, races, and peoples. The church/district headquarters is located at Mfou sub-division which has been in existence since the year 1952, located some 20 km from Yaoundé with a population estimated at 37209 inhabitants located in about twelve Second Degree Chief Offices of the second degree and about one hundred villages. By 2017 with its 123 members, Mfou District of SDA Church represented only 0.33% of the subdivision population where the Catholic Church covers about 42% of the population, Protestants about 22%, and the rest of others Christian denominations about 4%.

Mfou SDA Church includes also some others subdivisions such as Nkolafamba and Djeng, although the latter belongs to Nyong et Soo division. Nkolafamba subdivision contains a population of 14,494 peoples² in which 35 are SDA Church members as of 2017, which is 0.24% of the total SDA Church members. Majority of the population who are from RDPC/CPDM are characterized by their political life. The table 1 presents the Mfou church planting and growth (see table on Gospel Workers at Appendix). Economic activities of the localities are in several points built around agriculture, fishing, industries, offices, transportations, etc. The presence of the River Nyong and some small rivers allows the easy fishing and dredging of sand.

² "Nkolafamba," accessed 12 June 2022, <https://en.wikipedia.org/wiki/Nkolafamba>.

Ecclesiastical Context

Mfou SDA district constitutes the focus of the present work. It constitutes Mfou SDA Church and its companies with two of the companies Abang and Ngoantent being located in the subdivision of Mfou, while two others depend on Nkol-Afamba subdivision. These include Nkolbikogo and Nkoulou companies. Mfou SDA Church district has been established by the administrative action of Centre and South Cameroon Conference. This is officially recognized by local church pastor who, through his correspondence acknowledged that Pastor Paul Bernard Ahanda had been voted to represent the president during the ceremony held on Sabbath, 26th of March, 2011 in collaboration with Elysée Nang, the first district Pastor of Mfou.³ Previously, this field known as South Central Cameroon Conference, belonged to this district since February 2020. Mfou SDA Church and its companies make up this district. The global rate of Adventism for Mfou SDA Church is at 0.30 % in both subdivisions of Mfou and Nkol-Afamba. This situation is better explained in Table 1.

Table 1. Statistics

Community	Subdivision	Population	Membership	Percentage
Mfou SDA Church with Nkoulou, Nkolbikogo, and Ngoantet companies	Mfou	37 209	123	0.33
	Nkolafamba	14 494	35	0.24
	Total	51 703	158	0.30

The religious context of the locality where Mfou district of SDA Church is found has several religions. It is made up of Christians, Muslims, and Animists. Among Christians are Adventists, Catholics, Pentecostals, and Presbyterians. Interestingly, the growth of the SDA in the area is happening as seen in other

³ Seventh-day Adventist Church, Centre and South Cameroon Conference, Mfou District, Mfou SDA Church, Invitation of the Divisional Officer of Mefou – Afamba, March 11, 2011.

communities which are characterized by a high number of members, rapid establishment of new communities, schools, dispensaries, and so forth.

In relation to the nearest communities, the church is close to the political capital of Cameroon, Yaoundé, there is also the Nsimalen International Airport within the Sub-division of Mfou (it is located 30 minutes from Nsimalen International Airport and 20 minutes from Yaoundé). There is also a lot of tourism within the same locality. Some of the physical attractions here include River Nyong which has big fish locally called Kanga, the river is also known for its sand harvesting which offer employment to many people within the area and beyond. Traditional ceremonies within the area also vary depending on the tribe and religion. The Mfou SDA Church is located in the main town of Mfou, in Afamba Division in the central region of Cameroon. Historically, this church is as a result of the mission pioneered by four laymen and women who were sent to Mfou by the various ministries of the State of Cameroon around the year 1980.

A district meeting held on 14th May 2017, came up with the vision of the church and its three groups together with the work to be done by the communities where each group falls, this report was thereafter presented to the four subsections. The whole area of Mfou-Ville has a single church that serves that specific community. Reports reveal that the gospel has not covered fully the whole region because this community is predominantly occupied by students and halogens. It was reported about that community that the area is partially covered by the gospel. Interestingly, the community is located in the administrative center and quarters that have not been penetrated by the SDA Church. This poses a great challenge for the main church in the area of evangelization in the mentioned areas. Moreover, teachings on stewardship

have been intensified but have not yielded any fruits hence the dire financial situation within the area of study.

Description of the Intervention Developed

This section of the present work is the description of the intervention developed. The biblical studies covered present church planting as a divine commission. This humble task needs to be carried out according to the Lord's ordinance in Matthew 16:18 which builds the church through the proclamation of the Gospel and Christ's ministry on earth. The Holy Scriptures reveal that the passage in 1 Corinthians 3:6 fits into the situation of Mfou SDA Church/district in many aspects. One of these aspects is the hindrance of church planting process by administrative processes which present the need of buildings at the onset.

Literature reviewed in chapter two provide enough insight on the topic of study. Scholars have focused on building church growth strategies based on the Holy Scriptures and contemporary knowledge. The chapter gives emphasis on biblical pattern of church planting, the importance of church planting and church growth. It has reveals the very benefits of church growth, biblical foundation, team building, and church planter training; house church impact, worship, and others. In consideration to the number of persons (123 members at the beginning of this research) and the level of education with 90% mainly from primary school and few from secondary, the research done in the present study focused on brainstorming, interview and visitation among Mfou SDA district church members, including it companies. Among the 123 members in the district on May 2017, 75 % are young people who are still in school and are not aware of what church planting is and what must be done for a community to grow. Therefore, the process of establishing a community as an organized church is not a priority to them. What is essential to most of the attendees is to come to church,

sing with others members, pray, and fellowship with the brothers and sisters and hearing the word of God.

The remaining 25% are adults with 20% of them seeing the subject as secondary. It is just 5% of church members who are aware of the need of church planting in relation to church growth. They do recognize that Seventh Adventist message reached Mfou more than forty years ago and know what it has taken to have companies. The SDA Church district of Mfou has a main church and three companies whose financial support to the Central and South Cameroon Conference is between 1000-2000 US Dollars per month. The average financial support of each member in a month is about 4 US Dollars in both tithes and offerings.

Table 2. Overview of Mfou SDA Church District⁴

Zone	OC	CMN	Evangelization			Finance			Social Development			
			TC	PC	NC	HFP	MFP	LFP	CD	PD	ND	
MF	•			•			•				•	
NKG		•	•	•	•		•	•				•
NGT		•		•			•					•
NKL		•		•			•					•

Abang Company is as a results of a dislocation of Nkolbikogo Company due to a judicial situation because of a legalization of a donation. After two years of worship in a quarter called Abang, the SDA Church committee in September 2018 voted to change the name of the community worshipping at Abang from Nkolbikogo

⁴ The present table has been able to be done by the contribution of the leaders of Mfou SDA Church District during the interview I had done on May 2017. This has been used in my Term Paper on Church Growth and Equipping Pastors. To the other side, significant insights was found in the statistic report of the executive Secretary of Centre-South Cameroon Conference for the first quarter 2017, Pastor Ze Bertin.

to Abang SDA Church Company. Not quite long after, the committee received from a donor, hence the authorization to re-open the company since the chapel had been closed for two years. Then the SDA Church district committee voted to re-open the new company of Nkolbikogo with a mere three members. Through the activity of gospel sowing and fellowship, the number of members grew rapidly. Nkolbikogo Company was based on a piece of land donated by one of the church members. According to her daughter, Nsangou Josephine, the land was for cultivation but they had to give it out when the need to find a place for worship God arose. She decided to give the title of her lands for gospel mission. Having done this, she also decided to start worshipping there with her family, and later called church leaders to receive and support the action. Through the supportive programs of the conference and the two districts around, a company started at Nkolbiokogo, and grew rapidly.

The marriage between Mr. Ateba and his wife Salome opened the way for church planting at Ngoantet. Through the assistance of the mother church located in Mfou town, several laymen leaders have been sent to strength sister Salome's faith. Among the laymen leaders sent were Elders Ze Alexis, Evina Messanga and Mebanda Benjamin.

Nkoulou Company⁵ is the result of the cooperation of two districts in action. Yaoundé IV SDA Church district was the community to reach the locality Nkoulou. The Headquarters of that district is located at Nkol-Ndongo. Among the pioneers of that worked was Madame Nda Anastasie who was leading Nkomo SDA Church as the local Pastor/Evangelist. She first met Mr. Mbia Jean Claude and his wife Mbia Louise who gave out their house more than ten years ago for church services. Then Marianne Nelem and some other brothers and sisters came and joined them. On the other side,

⁵ Nkoulou Company is well viewed in the pictures presented on Table 2.

Mfou SDA Church was led at that time by Pastor Paul Bernard Ahanda who has been involved in the administrative process about the ecclesiastic unit in which Nkoulou should belong. Through his action, the small group of people opened the company administratively attached to Mfou SDA Church district.

Program Development

Designing a program is one of the most important activities for an organization to aid in its development and resilience. It is usually known as the strategic plan of structure, institution, or organization. The main action consists of many projects within the organization. That is why scholars recognize it as the program putting together several projects linked according to the mission of the organization. Several approaches have been used for church planting at Mfou SDA District and they include both qualitative and quantitative methods. Among those are interviews, brainstorming, and congregational meetings and debates at the levels of local companies, the main church, and the ecclesiastical district. In consideration of the life and functioning of many churches, and in regard to the process which led to their establishment, scholars can easily question how to proceed for sustainable church planting for church growth for Mfou District.

Sustainable Church Planting Growth Program: “Churgrology”⁶

Looking at the contemporary philosophy of sustainable development, four major ideas appear. The United Nations established four pillars of sustainable development. The first pillar of sustainable development is “social solidarity,” the second is “ecologic responsibility,” the third is “economic efficacy,” while the fourth

⁶ The word “Churgrology” is built from the English words. Those are church, growth, and logos. It intends to be the science focused on the study of the sustainable church planting growth.

one is “intercultural responsibility.” Even if those concepts have been developed by non-SDA organization, it appears that those concepts can somehow impact the mission in the field of church planting for church growth.

Social Solidarity

Social solidarity is the moving of the church on to the need of the individual, communities, and organizations. Chronologically, this has been revealed powerfully necessary with church healthcare, food and water assistance, and so forth.

Historically, “the early church regarded the ministry of healing as central to the life and work of the church because the goodness of the body was affirmed.”⁷ That is why “Charles Harris remarks that in early times the Christian churches were referred to as ‘temples of healing’”⁸

The church should be involved in social solidarity. Matthew acknowledges that Jesus ate with sinners on the same table (Matt 9:9-13, Mark 2:15-17), healed the leper (Mark 1:40-45), multiplied the bread and fish to sustain the crowd (Mark 6:30-34), received Nicodemous (John 3:1-21), dialogued with the Samaritan woman (John 4:1-42), and so forth. Suffice to say that each church is located in a specific society, which is characterized by particular common realities where each other are concerned. Accordingly, Mfou SDA Church needs to act for social solidarity in several levels. In consideration of local community needs in front of government limit of action, Mfou SDA Church, in harmony with SDA Church policies, voted the need to promote the ministry of community services as “ACS continues to be the agency responsible for the church’s humanitarian efforts within the United States and Bermuda. ‘To serve the

⁷Abigail Rian Evans, *The Healing Church: Practical Programs for Health Ministries* (Cleveland, OH: United Church Press, 1999).

⁸ Ibid.

poor and hurting in Christ's name' is the official aim of Adventist Community Services"⁹

Ecologic Responsibility

Mfou SDA Church is a good chance to impact the local environment. In that perspective, it has been revealed that it is necessary to build an Adventist local system of environmental management. The programs of planting trees and flowers, carrying out of dirt, etc, need have satisfied this.

At the main church in Mfou, it has been decided that it is necessary to dig the ground at the corner with our neighbors. This was necessary because of the flowing of water from outside to inside the missionary campus.

Economic Efficacy

Economic efficacy is linked to church growth. "Scriptures are involved in wealth creation and financial development."¹⁰ The Lord of the universe is known to be the creator and promoter of economic efficacy. Accordingly, Scriptures declare: "to the Lord, earth and all what is contained" (Ps 24:1-2). In biblical economy, agriculture, cattle and sheep constitute dynamic emphasis.

At Mfou SDA Church district, many projects failed to be realized in the process of church planting-growth because members lack resources. Accordingly, many subscribe to the gospel of prosperity preached by some religions. Consequently, some among them are leaving the church if their needs are met outside. On the other

⁹ Adventist Community Services, "ACS History and Mission," accessed 5 December 2022, [https://www.communityservices.org/our-ministry/about-us/#:~:text=Adventist%20Community%20Services%20\(ACS\)%20volunteers,Christ%20in%20all%20they%20do](https://www.communityservices.org/our-ministry/about-us/#:~:text=Adventist%20Community%20Services%20(ACS)%20volunteers,Christ%20in%20all%20they%20do).

¹⁰Simon Pierre Bendele, "Issue in the Adventism" (Term Paper, AUA, Master of Divinity Program, September 2019), 5.

hand, some wealthier members are over-burdened for supporting the community needs. In the view of this, some among them disappear with time.

Scriptures talk about economic sustainability. In the Old Testament, Gen.1:1 presents God as the creator of the universe, and everything therein. He (God) created the world within six days of labor before He (God) instituted the Sabbath as a resting day. Adam and Eve were the first humans to receive from the Creator, all kinds of wealth and they had been given the opportunity to steward them. “As God’s deputies on earth, the first couple and their descendants have been entrusted with the stewardship of God-given resources. These include divine grace, life, time, talents, wealth, and the earth itself.”¹¹ Abram is known to have been a wealthy man. “And Abram *was* very rich in cattle, in silver, and in gold” (Gen 13:2 KJV). “Silver and gold is the first mention of his finance assets. It seems likely that Abram is reckoned to have acquired this as a result of his Egyptian sojourn, perhaps by way of compensation for Pharaonic adultery (cf.20:16; 12: 16).”¹²

God made use of wealth at different levels of His mission (Exod 12: 35)¹³ Robert H. Welch declares that “Hebrews in Jerusalem conducted business in the marketplace and paid taxes to the government with the official coin, the silver denarius (rendering to Caesar), and conducted temple business with the coin recognized by the religious community, the temple shekel (rendering to God).”¹⁴ Jesus was involved in teaching of many people about the process making wealth and

¹¹Charles E. Bradford, “Stewardship,” in *Handbook of Seventh-day Adventist Theology*, ed. Raoul Dederen (Hagerstown, MD: Review and Herald, 2000), 660.

¹²Gordon J. Wenham, *Genesis 1-15*, Word Biblical Commentary 1 (Grand Rapids, MI: Zondervan, 2014).

¹³ Wenham, *Genesis 1-15*.

¹⁴Robert H. Welch, *Church Administration: Creating Efficiency for Effective Ministry*, 2nd ed. (Nashville, TN: B & H Group, 2011), 156.

developing their finance. The parable of the talents stands strongly among His teachings (Matt 25:15).¹⁵

According to Ferguson, “the olive, the vine, grain, and sheep were the basis of the agricultural economy of the Mediterranean world. The food supply of Rome under the early empire increasingly came from Egypt and Africa.”¹⁶ But “no developed system of welfare existed in the first-century Rome.”¹⁷ It is a need-oriented¹⁸ evangelism, which integrates activities related to the needs of those a minister is serving.

Intercultural Responsibility

The Christian mission is to take the gospel to the whole world as Christ commissioned (Matt 28:19). Theological method serves the church in taking this gospel to the world through a precise unfolding of various facets of the gospel within the biblical worldviews.¹⁹ This is said because “The faith of our Lord and Savior Jesus Christ, having now been diffused abroad among all men, the enemy of salvation devising some scheme of seizing upon the imperial city for himself, brought Thither Simon, whom was mentioned before.”²⁰ Intercultural responsibility is involved in a missionary strategy focused on building a sustainable relationship between biblical

¹⁵John W. Welch, “Herod's Wealth,” *Brigham Young University Studies* 36, no. 3 (1996-97): 74-83.

¹⁶Everett Ferguson, *Background of Early Christianity*, 3rd ed. (Grand Rapids, MI: William B. Eerdmans, 2003), 83.

¹⁷Craig L. Bloomberg, *Jesus and the Gospel: An Introduction and Survey* 2nd ed. (Nashville, TN: B&H Academic, 2009), 67.

¹⁸ Schwarz, *Color Your World with Natural Church Development*, 88.

¹⁹ Norman Gulley, *Systematic Theology* (Berrien Springs, MI: Andrews University Press, 2012).

²⁰ Ibid.

culture and local art and cultural tool for missionary purpose. This can be known as the “missiological” emphasis in an intercultural process.

The background of concept of church planting and church growth is found in the socio-cultural, economic and geographical life around Christ era. During that period, agriculture and cattle were very common to social and economic aspect of the community. That was why lands and trees were stated, giving the opportunity to biblical language to use them due to their common use in the society. Jesus Himself used contextual languages in His parables and sermons as many scholars have been able to borrow from that reality.

Jeremias acknowledges that grain was grown in the neighborhood of Jerusalem. Aristeas 112 says that the neighborhood of Jerusalem was thickly planted with olive trees and crops of corn and pulse.²¹ Characters as Adam, Abram, Boaz, Esther, Job, Solomon, Jacob (Israel), Joseph are presented as models. Also, Apostle Paul most of the time was involved in preaching, but he was also involved in tent making to support his ministry. Meanwhile, some initiatives can be taken for entrepreneurship of some laymen to support their mission.

“Churgrology” is a term considered to be a sustainable church growth strategy focused on the fundamentals of a community of believers. In the development of the SDA Church in Cameroon, in general, this way of doing could, more than a simple concept, help in the real action to accomplish the mission of the church. Churgrology intends to be the remedy for the real growth of Mfou district of SDA Church. The operation of the sustainable church growth involved is, in multiple details, applicable to achieve a sustainable church growth either by church planting or by other

²¹ Joachim Jeremias, *Jerusalem in the Time of Jesus: An Investigation into Economic and Social Conditions during the New Testament Period* (Philadelphia, PA: Fortress Press, 1975), 39.

processes. These include an adaptive strategy of the social solidarity, ecologic responsibility, economic efficacy and intercultural responsibility according to the strict missionary duty of the Great Commission in the territory covered by Mfou SDA Church. Each one of those appears to be a particular involvement in the mission.

Kids and Youths Church Planting

Looking at what happened in all the communities, which constitute Mfou SDA Church district, for several decades it had been observed that kids had been considered a non-important group of people. This statement can be proven through simple observation of the treatment given to them in communities. It appears that they are neglected, abused, and even rejected by the adult community. Such attitude towards kids in the communities of Mfou district is revealed with different visible evidences in all the communities of the district. The first aspect among several is their places of worship. In this aspect, it is observed that when adults are following their Sabbath school inside the chapels, kids are sent outside to follow their lessons where they are exposed to all kinds of situation with their teachers as it is observed in the main church of the district and its companies. "But youth ministry is the church's ministry, not just that of specialists who can 'relate' to young people. The mandate to be there for young people belongs to the community, not to individual or group of individuals."²²

For instance, during the raining season, lessons are regularly disrupted by rain drops because they are outside the room where they are not secured. When it is dry and the sun is so hot, children are also inconvenienced by hot temperature. This situation leads to uncomfortable learning and regular trouble of that group.

²² Mark Devries, *Sustainable Youth Ministry: Why Most Youth Ministry Doesn't Last and What Your Church Can Do about It* (Downers Grove, IL: InterVarsity Press, 2008), 142.

Consequently, the aim of the lesson cannot be achieved. Another aspect of the neglect of kids is that pastors, elders, deacons and deaconesses are committed only to the adult services. Kids are usually called and regarded for their services to give to the community, such as arrangement of furniture or to sing. Even their monitors remain unstable. On the other hand, kid's leaders are not well trained.

Another aspect to note is the level of training of the monitors. From the year 2000 to 2016, children were led by voluntary and motherly acts of some untrained women or other young people. During their trainings, emphasis was put more often to Bible history which should not have been the only focus of their caring or teaching. The church manual presents several aspects about their instruction. That is why it appears indispensable to train children monitors and leaders since even at the high levels, not all the leaders are trained. Among those leading kids in their various programs, very few are trained to do that task. The result of this is that they are not doing what is supposed to be done; or leaders are leading children's' programs inappropriately.

The third problem of children's' group is lack of appropriate materials to use for their teaching. For several years, children's' documents were defined and chosen only by the local church monitors, and they were moved differently to the line of action of the world church, then when materials are revealed to be handled by some leaders in the administrative level, it was used for their seminaries or in business line. The fourth problem faced by children is that they are abused. Some people think that the easiest way to instruct kids is to punish them, and sometimes this punishment is served very hard. The abused aspect of kids is seen during the agape service. When time comes to distribute food or other goods, kids are given the last place. The fifth problem faced by children is rejection. As each class of children and youth behaves

according to their age, many find themselves rejected by adults in consideration to their noise, needs, and so forth. This aspect needs to be clearly understood by adults. Jesus Himself called His disciples for their care.²³ So, children do not need to be rejected; but to be pampered.

The sixth problem faced by children and youths is sectional organization. Many children's leaders usually join all young people in one group. Unfortunately, this situation was considered uncomfortable for the growing of the different levels forming children's community. Consideration of the level of each group of kids should be based on their age, level of instruction, and so on, children's class need to be organized respectively. Among those leading children and youths in their various programs, very few are trained professionally to do that task. The result to this is that they are not doing what is supposed to be done; or leaders are leading children and youth's programs inappropriately. According to Pastor Seghorbe, "training men and women in various domains of service constitutes a special urgent need of our days."²⁴ He continued his idea by saying that qualified and sanctified men and women are needed to lead various resources of the conferences. We need pastors, medical doctors, teachers/professors, accountant, computers technicians, and other related professionals."²⁵

The seventh problem faced by children and youths is their philosophy of life. According to each selected group, or section, a specific philosophy of life is required.

²³ "And they brought young children to Him, that He should touch them: and His disciples rebuked those that brought them. But when Jesus saw it, He was displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein" Mark 10;13-16.

²⁴Rodolfo Segorbe, *Plan de développement intégré de la Fédération du Centre et Sud Cameroun des Adventistes du Septième Jour* (Yaoundé, Cameroon: Avebe, 2006), 11.

²⁵ Ibid.

This needs a careful understanding and leadership. Lack of this process leads children and youths to disconnect themselves from church and strive to survive in order to find solutions to their needs. That is why leaders need to remain vigilant and careful children needs. The eighth problem faced by children and youths during their Sabbath school programs is the lack of media, decoration and equipment such as class boards, appropriate furniture since children have the tendency to learn faster with what they hear and see. Good hearing goes with good music and constitutes a good attraction for the children. Decoration is linked to their wellbeing through what they see and touch.

Focusing on age could be a very important factor when caring about kids and youths for their church planting. Those include: nursing church (0-3 years old) could be appropriate to receive their church services when all their social needs are satisfied 11:30-12:15 A.M; garden church (3-5 years old). It could be appropriate for this to receive their church services from 10:45 A.M to 11:30). Primary (5-7 years old) can be at their Sabbath church services from 10-10:45 A.M.). Pre-adolescent church planting (7-10 years old) is a tranche affordable from 9:15-10 A.M church services. Adolescent 1 church planting (10-14 years old) can handle their church services from 8:30-9:15 A.M. Adolescent 2 church planting (14-17 years old) may be comfortable to receive their church service from 7:45-89:30 A.M. Young-adults church planting (18-35 years old) suite to 7:00-7:45 A.M. church services. Lastly, Adult church planting (35 –above years old) are able to start Sabbath morning with 6-7 A.M. church service. All those groups are necessitating being nurtured and guided thoroughly in accordance to church principles and the philosophy of the age group.

Church Worship and Planting Growth

Sustainable worshipping is the worship which can deeply connect church members with their Lord and with one another in order to impact a new zone aimed at

establishing a new church. This can be handled in several ways, but in this section, sustainable worship is based on four components which include; praising, meditating, offerings, and prayer.

Praising the Almighty

It is recognized that “during a divine service, song is an act of worship just as prayer is, in fact numerous songs are considered prayers. If a child understands this fact, they will pay more attention to the words they project in singing, and more profoundly submit to their influence.”²⁶ Intercultural churgrology then is an act of using cultural values such as language, proverbs, and stories to articulate worship. The Bible invites all believers to praise the Creator of the universe. In a world of sorrow, suffering, battle and pains, the present concern is to reach dynamically people through community’s special groups, or individuals through praising the Almighty. Even in heaven, Angels worship the Lord (cf. Neh.9:6; Is. 6:3; Psalm 48:2, 11; 66:2, 8; 95:2; 96:4; 100:4; Is.42:12).

Table 3. Scriptural Evidence of Praising

Name	Place	Event	Reference
Moses	Red Sea	The crossing of the Red Sea	Exodus 15: 1-3 Patriarchs and Prophets, p.730
		Water	Number 21:17
		God’s Mercy	Deuteronomy 32
		Lamp	Revelation 15:3
Deborah			Jhudies 5
Hannah			1 Samuel 2
David			2 Samuel 22 Psalm 36:1; 45:1; 53: 55:1
Zacharias			Luke 1:68
Angels			Luke 2:29 Revelation 5:9-19

²⁶ Ellen G. White, *Education* (Nampa, ID: Pacific Press, 2002), 191.

Flock' Nurturing

Flock' nurturing must be bound to God principles since it is mainly done by preaching and meditation. Principles, teachings and everything in the process of church planting is all about and by God who must direct everything accordingly. This is so because “the essential nature of the apostolic preaching is clearly expressed in two main words used throughout the New Testament: ‘kerussein,’ to proclaim, as a herald’ and euangelizein, ‘to tell good tidings.’”²⁷

Moses codified Israelites worship by giving to them from God precise directions about the place, persons who had to present, the liturgical seasons, and the way to worship. In John 4: 23-24, Jesus said to the Samaritan “God is Spirit, and those who worship most worship in spirit and truth.” And, worshiping God stands a meditative exercise and task (Exodus 20:5; Deut. 4: 19; Math 4: 10. Accordingly, SDA Church builds its worship on five main pillars of meditation which are: the personal, visible, and pre-millennial second coming of Jesus Christ; the sanctuary purification with Christ ministry in the second compartment of the heavenly sanctuary since 22th October 2020; validity of the gift of prophecy; obligation to observe the Seventh day Sabbath; and non-inherent human immortality statute as given by Christ. Nurturing through meditation and nurturing through proclamation are the main emphasis. For a meaningful process of church planting through meditation, oikos action is involved.

Abraham posits that “Mission could be defined as the sharing of the good news of Christ with those who do not believe and calling them to faith and repentance.”²⁸. Esau submits that evangelism is the mission of every church

²⁷ Dederen, ed., “The Church,” 551.

²⁸ Abraham Kumar, “Education and Training for Missions and Evangelism,” accessed 28 July 2019, <http://www.lausanneworldpulse.com/themedarticles-php/762/07-2007>.

member, not just the work of some people or committee in the church. Every growing church must work and think of evangelism every day. A church that does not engage in evangelism cannot start a new church²⁹. In other words, a church that is not involved in evangelism will not grow or plant a new church. Also, for a church to do a successful evangelism or church planting, every church member must be involved as this will help members of the church to grow spiritually and witness their faith to another person.

The history and method of church planting evangelism in the bible is a good example for us today. Many accepted Jesus as their Lord and personal Savior and continued to spread the good news in Antioch and abroad.³⁰

Church planting is a measuring tool that helps us to know if our evangelistic efforts are working or not. Through this labour in a geographic area over a period of time, the growth of the church can easily be seen by church planting. Though the church is a voluntary entity in the discharge of its duties, “the Bible is in favor of church growth. The theologians affirm that the central purpose of Jesus coming to earth was to die on the cross for the redemption of humankind.”³¹ Other reasons for establishing churches include for baptism, indoor evangelism, literature evangelism, music evangelism, the voice of prophecy lessons, in-depth Bible studies both outdoor and indoor, compassionate evangelism, global mission evangelism and much more that are done purposely to win souls to fill the church house.³²

²⁹Bill Esaum, “21st Century Evangelism,” accessed 29 June 2023, <https://effectivechurch.com/21st-century-evangelism/>.

³⁰Eliazar Daila Baba, “The Biblical Principles Responsible for Church Planting and Church Growth,” *International Journal of Humanities Social Sciences and Education* 9, no. 9 (2022): 1.

³¹P. Wagner, *Leading Your Church Growth* (Ventura, CA: GL Publications, 1984), 19.

³²Ellen G. White, *The Great Controversy*, Complete Published Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2007), 559.2.

The process of nurturing communities is best achieved by evangelism. That's why Johnson defines Church mission as the "proclamation of the gospel, and disciple those who respond in repentance and faith to the gospel."³³ This can be done through church evangelism. Bennett says "Jesus gave His followers the job of preaching the gospel of the Kingdom of God to the whole world"³⁴ in order to populate the kingdom of God. Wax explained further that "The mission of the church is to go into the world in the power of the Spirit and make disciples by proclaiming this gospel, calling people to respond in ongoing repentance and faith."³⁵ He further postulates that this mission can only be accomplished by genuine love among the members of the church, that is, "agape love." The main mission of the church is to make disciples for Christ.

Table 4. Baptism: Mfou SDA District Realizations

Year	Baptism
2011	/
2012	/
2013	3
2014	24
2015	0
2016	57
2017	72
2018	158
2019	159
2020	67
2021	59
TOTAL	565

³³Andy Johnson, "10 Things You Should Know about Mission and the Local Church," accessed 28 July 2019, <https://www.crossway.org/articles/10-things-you-should-know-about-missions-and-the-local-church/>.

³⁴Mike Bennett, "What Is the Mission of the Church?" accessed 28 July 2019, <https://lifehopeandtruth.com/change/the-church/what-is-the-mission-of-the-church/>.

³⁵Trevin Wax, "Define the Mission of the Church," accessed 28 July 2019, <https://www.thegospelcoalition.org/blogs/trevin-wax/defining-the-mission-of-the-church/>.

Nurturing through meditation and proclamation of God’s Word is one of most powerful processes of church planting because it gives clearly the impact of the concept of plant which is the seed.

Dynamic Life of Prayer³⁶

As the universe is going closer to the second coming of the Lord Christ, people are facing numerous problems at different levels (health, profession, finance, family, spiritual with the coming of many sects, tribalism, etc.). This is why it very necessary to develop the ministry of dynamic life of prayer and counseling.

Stewardship

Among God’ peoples, Abel and Noah are renown for making offerings to the Lord. Abel presented the first born of his sheep in homage to God (Gen 4:4). In Genesis 6:8 and Genesis 8:20, Noah expresses his recognition toward God by offering Holocausts.

Table 5. Financial Realizations of Mfou SDA District

Year	Tithe in FCFA	Offerings	Camp Meeting
2011	1 195 020	/	403 850
2012	1 800 000	/	600 000
2013	3 533 415	844 825	1 200 000
2014	4 155 155	528 525	1 302 625
2015	5 892 050	686 500	1 072 100
2016	5 737 275	889 720	936 500
2017	5 142 095	625 000	1 310 150
2018	8 171 115	707 260	1 574 350
2019	7 978 600	705790	1 821 350
2020	6843155	798455	2 425 100
2021			140%
2022			
TOTAL	43 604 725	4 366 645	10 220 925

³⁶ See Appendix C on Dynamic Life of Prayer Suggested Schedule.

As the testimony of faith and agreement of biblical teachings, baptism is Christ biblical order given to the apostles. Although this ceremony is not viewed in the same way by different groups of people, it is a Christian obligation to be taught thoroughly and practiced for the growth of the church. That is why it is observed that after the gospel proclamation by Peter, Paul and other apostles, the number of believers grew exceedingly step by step.

Family and House Church Planting

Since the time of our Lord Jesus Christ' ministry on earth, small groups are revealed to be important tools for the mission. He Himself was sending His disciples two by two to proclaim the Gospel. Consequently, small group church planting requires specific groups supported by strategic people. In accordance to the structure of the actual church, the age of church members, and the needs of each one of the group, including their perception of things, church planting through small groups can be handled in two main components. The first of those are age church planting, geographical, and fellowship church planting. From the Ephesus model of church planting, it is presented that church planting is not limited to temple buildings. Church planting can also take the aspect of family church and/or house church. In that case, a family decides to function in this model and other believers who join them to worship God remain in God's mission. This model is followed by Nkoulou Company which has been handling its meetings in the house of Elder Mbia Jean Claude since the year 2000. Through the nurturing of those people, the company is growing in numbers and in services. Surprisingly, this company, although having many members and good leadership by its elders, it remains not organized. This frustration of local leaders who are obliged to refer to their mother church of Mfou hinders the growing of the

mission. It is against this backdrop that this work suggests that Nkoulou should be organized in a church.

House church planting is the establishment of each family as an entire church. The charge of leading the family church shall be given to one of the family members more equipped for the mission. It may be the father, the mother, or one of the children. In case the leadership of that church is given to the mother or the wife, specific services should be done by the local or the district pastor. Those services include baptismal, communion, and ordination.

Strategic Cooperative Church Planting

Kristine Ensor suggests SMART goals which rely on the idea that an organization will succeed if goals are specific, measurable, attainable, relevant, and time-based. Otherwise, they are just dreams. Churches that form SMART goals to increase membership will remain fixed on their ultimate mission and goals while planning strategies and activities to reach new people.³⁷ Community's cooperation is a voluntary relationship established between two or more communities to develop the mission. In their relationship, they support each other through various means of services in order to impact the mission through church planting. This process is aimed to program spiritual support through organization of evangelic campaigns, music, youth activities, and so forth. On the other hand, community's cooperation aims at supporting physical planting of communities. This side of action focuses on building chapel, equipping churches, and so forth.

Members' first cooperation is the voluntary adherence to a community by several members, persons, and group of people. In this cooperation, God' Kingdom is

³⁷ Kristine Ensor, "11 Powerful Strategies to Grow Your Church," accessed 18 August 2022, <https://donorbox.org/nonprofit-blog/how-to-grow-your-church>.

recognized to be shared by the community of believers who, in being born again on earth needs to share heavenly lifestyle and support each other. Community's cooperation is the model of church planting which involves the cooperation of at least two churches or communities which can be situational or mutually organized. "A church has to be built at once, and among black people, even in slavery days, the church was a major institution. Having a church building where to meet was understandably of deep importance to them. Thus, when these new Adventists were taunted by friends, 'you have no church, and these missionaries will go away pretty soon. Then where will you be? The word cut deep and they had to act fast.'"

The building process is considered important in the process of church planting for the growth of the church. In some companies, this process nurtured people to have the worship place with satisfaction and allowed some members who resided in a certain area to stop going too far to look for a chapel and worship locally. This has been useful for Ngoantet Company which through their community's cooperation with Biyem-Assi SDA Church had been able to build their own chapel. The building process of church planting though is not giving the same result everywhere. If the building process impacts the planting of Ngoantet Company in the aim of that church, it is not giving the same result in Nkolbikogo where a chapel was built years before. But the presence of the chapel did not secure the sustainable planting of the church in that place. In consideration to litigation challenges, Nkolbikogo Company, which knew of the contribution of Yaoundé 4 district, efforts of several pastors and elders, were not able to stay without challenges. That litigation situation compelled the company to stop their activities in that chapel although having at that time more than sixty church members. The company found another mile from the built chapel, and

the chapel stayed empty for years in order to solve the litigation problem of land by those who offered that land.

When the land crisis had been resolved, the land donors contacted the official administration of both the conference and the union for the reopening procedures. The charge given to the district pastor to re-implant the company took the process planting a new community in consideration of the position of the first group of people who had established in another quarter called Abang. The re-implant procedure was done from 2017 with the contribution of some volunteers and land donors. The main approach was worship process of church planting.

Mutual support is a strategic cooperative process of church planting in which communities are helping each other in order to realize the mission. This process can touch various domains of the mission such as evangelism, building of chapels, etc. In the respect of the principle of the organization in the functioning of Mfou district, mutual support is practiced during the organization of camp meetings which takes place each year in the community. As the organization that even needs enough to care about for all the district members and visitors, the budget is handled by all the communities to realize the event. In that event, some needs are: community food, lighting, transportation, location of chairs, etc. All those are supported with the contribution of each one of the communities.

In the case of a situational support, one community decides to support another community in a specific need with financial or material assistance. This was done between Biyem-Assi SDA Church and Ngoantet Company which belongs to Mfou SDA Church in Mfou district. The most dangerous pandemic which troubled the whole world in the early 2020 is COVID-19. As an actual case, it helped to face both the situation and to prevent future reoccurrence. This section covers seven points on

which the church should do to face future pandemics. Prison ministry has come out to be of great consideration in the presence of great prison work. As a Churchology tool, Mfou SDA Church subscribe to prison ministry in consideration of the number of prisoners in Mfou prison which contains more than six hundred inmates in need of basic materials, and spiritual needs. In cooperation with some individuals and Efulan SDA Church, Mfou SDA Church applied to the local authority to ask for prison ministry in February 2019. The authorities accepted and this helped the church to start giving food, clothes, and to preach the gospel to the inmates.

Management Involvement

To maintain fellowship network between the church members, lively functioning of the church, and the mission focus, it appears very necessary for the leadership of the church to plant Skype churches and Skype-specific groups of members. This church planting pattern seems easy to access and operate. The most easy communication tool in contemporary period is WhatsApp. That is why the church is encouraged to use the application if it wants to achieve its mission. WhatsApp church planting was recommended and opened in the year 2018 for Mfou SDA Church district.³⁸ It is included in the church manual with all the organizational conditions attached for church organization. A careful analysis of those conditions linked to church organization has revealed many are unscriptural. When the Bible speaks about the church, conditions such as organizational building, restricted members' number, and other related factors, are not listed. The Scripture reveals Apostle Paul greeting to the church in the houses of some members. But this is without organizational buildings with specific number of believers. This, perhaps,

³⁸ District de Mfou Adventist created on 2018 for all the members and communities, District JA Mfou created to manage youth ministries, and some local churches.

explains why the phenomena of rejection of some communities' needs of organization constitute an inside hindrance to church growth.

What appears confusing is that, for decades, the conference received reports from several companies of Mfou district concerning baptism, tithe, and offering, and those companies had to wait for months for their contribution to the functioning of the conference, union, division, and even the general conference. In consideration to this saying, and in regard to the end time event which could lead undetermined solemn communities in the number, building, etc, the present work suggests church leaders to consider God's plan for the growing of the kingdom of God and not the growing of buildings and increasing number of members.

Church Planting Ministry

Birthing New Churches

Among multiple strategies identified for church growth is that of birthing new churches. This approach involves organizing new churches with new believers in a particular area within a mature company. Accordingly, "when a company of baptized believers is prepared to assume the responsibilities of an organized church, it must consult with the conference president and obtain approval from the conference executive committee prior to seeking a date for the organization."³⁹ The Great Commission involves the action of sending out ministers. Consequently, the first concern of the process of church planting is having a minister or the evangelist or even a volunteer in the effort of preaching the Gospel in a certain area. The area may be with an existent church, company or group isolated church members or not, but the sending of a minister in the midst of heathen community is the best strategic process

³⁹ General Conference of Seventh-day Adventists, *Seventh-day Adventist Church manual*, 19th ed. rev. 2015 (Washington, DC: Review and Herald, 2016), 36.

to spread the Gospel. Just the presence of a minister begins the action of teaching the community, handling door by door evangelization, and crusade.

Team of Church Planters

This technique involves creating a local team, followed by the conference level team, the union, division and then the general conference. This strategy corresponds to having a team of church planting in each village or sub-division. After that that, the supervising team should be at the regional level, country and world level.

Evaluation and Conclusion of Churgrology

Despite the several evidence of Churgrology practice, there are several other benefits that have been obtained by it. They include:

- The vote of Nyong-Afamba Conference to organize Nkolbikogo SDA Church,
- The growing of the number of district church members from 123 members in May 2017 to 611 members⁴⁰ in September, 2022. This reveals a growing evidence of 497 %. It can be observed that, although membership is multiplied about four times, Mfou district remains a district of one single organized church.

Another fact proving the accomplishment of Mfou “Churgrology” is the decision of the conference to send two other pastors to lead some companies of Mfou church. These were Pastor NdemTamo Patrick for Abang Company and Pastor Bengono Petit Pierre for Nkolbikogo.

In the case of Mfou district, this process has yielded important results. The reopening of Nkolbikogo Company in the year 2017 by a combined committee of

⁴⁰ Mfou District, “Statistic Report” (Mfou, Cameroon: Mfou District, 3rd Quarter 2022).

district and local church of Mfou presided over by Pastor Bendele Simon Pierre was one major example. After two years of nurturing the community, the conference by vote No 014-20FNA of the Executive Committee of Nyong-Afamba Conference on March 24, 2000 approved the organization of the following church: Nkolbikogo (Mfou District).⁴¹

Next was the vote No 058-20FNA Affectations⁴² Eglises de Yaounde passed on October 1st, 2000 which stated the transfer in Yaoundé Churches as followed: Abang (Mfou District): NdemTamo Patrick, and Nkolgikogo (Mfou District): Bengono Petit Pierre. Pastor NdemTamo Patrick and Pastor Bengono Petit Pierre as the first ministers officially sent to those communities. These ministers' planting favored the permanent nurturing of the community, a reality that has been proven effective at Abang Company.

One of the exciting experiences of minister planting is revealed in the occasional planting of two other ministers in Ngoantet and Nkoulou companies where two young pastors, who after taking their Bachelor Degree at Cosendai Adventist University, decided to stay in each of those quarters. Through the experience of their contributions in those companies, communities have been sustained. This is revealed with the suggestions of those companies to Mfou the mother church to vote them as local elders. Even before their vote as local elders, their voluntary moving into those communities had yielded good results.

⁴¹ Seventh-day Adventist Church, Nyong-Afamba Conference, vote No 014-20FNA of the Executive Committee of Nyong-Afamba Conference on March 24, 2000 the organization of the following church: Nkolbikogo (Mfou District).

⁴² Seventh-day Adventist Church, Nyong-Afamba Conference vote No 058-20FNA AFFECTATIONS EGLISES DE YAOUNDE HOLD ON October 1st, 2000 which states that the transfer in Yaoundé Churches as followed: Abang (Mfou District): NdemTamo Patrick; Nkolgikogo (Mfou District): Bengono Petit Pierre.

At Ngoantet Company, the six families which composed the company were visited and nurtured regularly with non-Adventist families also being frequently nurtured too to satisfaction. The official contact of the conference and the position of the conference committee always determined if that volunteer pastor should continue his work for the growing of the community through effective planting of that community or not. At Nkoulou Company, where Pastor Evina Mendo was established, the same result was observed. From years 2017 to 2020, the vote by Mfou church to send elders as chaplain of Mfou prison yielded good results.

Lastly, another evidence of church planting as an effective church growth strategy was the training and graduation of groups of church planters. Those groups came through the production of five master guide and four senior leaders of the youth ministry in 2021. The new area in which the process of church planting marks the growth of mission at Mfou District was perhaps the opening of Tsinga Nkolassi and Zoassi companies.

It can also be noted that Nkoulou and Abang companies had been voted by Nyong-Afamba conference to be organized churches. Accordingly, Nkoulou Company was organized into a church on May 27, 2023 by the conference executive secretary while Abang was organized on June 17, 2023.

Lastly, the first built chapel, the mother church of the district was voted to be dedicated by the conference.

Based on what has been said and in regard to Mfou district realities, the sustainable church is revealed as a major contributing factor in church growth. That growth needs to be managed with social solidarity, economic efficacy, ecologic responsibility, and intercultural responsibility.

CHAPTER 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Bible scholars have dwelt on many topics in the Scripture. Their interest is mainly justified by what they intend to do with their studies. It is in this regard that the present study has focused on church planting as a strategy for church growth in Mfou SDA Church district-Cameroon. This chapter therefore presents a summary of the study as well as the conclusions and recommendations.

Summary

This study is divided into five chapters. The first one is the general introduction which gives the general overview of the task. It presents the declaration of the problem, announcement of the purpose, justification of the task, methodology, and delimitation of the work, and ends with the operational definition of terms. The second chapter gives a literature review of the related works focusing on two main points: church planting and church growth. Chapter three deals with the biblical and theological foundations and is divided into four sections namely introduction, biblical and theological foundations of church planting, SDA and church planting, and conclusion.

Chapter four is dedicated to the program design. It has constructed a sustainable church planting-growth strategy for Mfou district where five main sections are elaborated. The first section is introduction; the second section is sustainable church planting-growth program, churchology, evaluation of the program

design, and conclusion. Chapter five then presents the swift of the work, deductions, and blessings. The first section presents the summary of the work done in each chapter, the second section stretches the conclusions of each chapter, and section three recommends important actions to be done.

Conclusions

As a program design for Mfou SDA district as shown in the introduction, this study finds out that church planting is an effective church growth strategy for Mfou district. The aforementioned supports and suggests the process of church planting growth through the strategy of sustainable church planting and churgrology. Through the strategy of sustainable church planting growth, four pillars were found very useful. The first pillar revolves around the idea that church planting growth is highly linked to social solidarity. The second pillar shows that church planting growth is linked to ecologic responsibility. The third pillar indicates that church plating growth is a matter of economic efficacy. Then the fourth pillar of church planting growth interconnects with the intercultural responsibility.

To be more operational, the program designed for Mfou SDA Church district planting growth relates easily with the concept of churgrology. This is seen in operating children and youth church planting (KYCP), worship church planting (WCP), family and house church planting-growth (FHCP), strategic cooperative church planting growth (SCCPG) built around management involvement of the church, the organization of the ministry of church planting growth, the team of church planters, and so forth. The district calls for church leaders to be involved in the process of church planting as an effective church growth strategy for Mfou SDA Church.

Recommendations

Although the present study confirms that church planting is an effective church growth strategy as seen in the case of the growth of Mfou district of SDA Church, the strategy could also be tried in some other domains. Considering the situation of Mfou district of SDA Church, several recommendations need to be made in order to solve perceived challenges of a district being established with only one unique organized church. These recommendations need to be structural, administrative, and leadership. Birthing a new church in order to continue active worship programs constitutes one of the main recommendations of this work. The process will lead to handling locally all the church services with local leaders.

It is also important to establish new districts from the present companies to coordinate together some churches. Taking in consideration the geographical and administrative situation of the actual Mfou district, it appears accurate to divide and reorganize the district into seven strategic zones of mission called districts. Through the birthing of these districts, the growing of the mission will be operational with the planting and organization of new churches and districts. From the actual field, the following districts could emerge: Mfou City district 1, Mfou City district 2 (Prison), Abang and Ngoantet district, Nkolbikogo and Nkoulou district, Aka'a district, and Assock district.

From the above mentioned seven districts could result the establishment of Mfou Ecclesiastical Conference. This organization of the region could birth Mfou Conference and/or Mfou and Afamba Conference. Through the realization of this plan, the growing of the mission will be accurately managed. The following graphic presents the different districts which could be involved. Organization of Team Planters at SDA Church district serves the 89,000 citizens of the area. Others are

ministry church planter with local, subdivision, divisional, national, and regional planters' team. Radio and television are two important tools for church planting. In consideration to their large spectrum of hearers and viewers, they need to be used by the church leaders for church planting through organization of different emissions and specifics of church departments. All these actions are recommended in consideration of the needs of the areas on which church planting is focused.

Software industry for church planting (SICP) constitutes a high tool meant to support church planting programs. In this sector, the main gadgets are divided into hardware and software. First of all, examples of hardware gadgets are laptops, android phones, CD, power bands, etc. while, software include production of music, sermons, testimonies, prayers in pamphlets, and so forth. The growth of the church is also affordable through the creation of several institutions like health care and educational institutions.

APPENDIXES

APPENDIX A

ACTION PLAN

Looking at the contemporary philosophy of sustainable development, four major ideas appear. The United Nations established them as: Social Solidarity, Ecologic responsibility, Economic efficacy, and Intercultural responsibility. It appears that those concepts can somehow impact the mission in the field of church planting for church growth.

Symmetrical Axis 1 : Social Solidarity						
Domain	Objectives	Activities	Responsibility	Key Performance Indicators	Period	Place
1-Social Integration,	Strategic Cooperation of the Church with the Missionary's Field of Action	Contact, data collections, and study of Population	District pastor, Elders, deacons, Adventist Youth, and Volunteers	Visitations,	May 2017 to December 2021	The main places where this action was done are: Abang, Nkolbikogo. Nkoulou, Assock, Tsinga, Nkolassi, Mfou Centre, Zoassi
		Contact, data collections,, and study of Church Members on the field		Visitations, List of SDA members discovers		
		Building promotion of church members		Members discovered and building realizations		
		Encouragement of church members mixing to communities services		Mandjaman' Football Material offered		
				Communities' services realized, assistances, etc.		
			Prison assistances with food, clothes, etc			Ngoantet
2-Healthcare Promotion	Community health	Consultation, treatments, drug distributions,	Dr Robert Nang, Dr Sope Moute, Elder Bele Adolphe,	Healings, Seminars done, Healthcare Centre Projects		The main places where this action was done are called: Abang, Nkolbikogo. Nkoulou, Assock, Tsinga, Nkolassi, Mfou Centre, Zoassi
3-Education Promotion	Education development	Special student care, Exam candidates follow up, school projects, school fees assistance	District Pastor, Volunteers,	Important percentage of success of church youths,		Mfou

Symmetrical Axis 2 : Ecologic Responsibility

Domain	Objectives	Activities	Responsibility	Key Performance Indicators	Period	Place
Having	Church Property Finding	Negotiations, Buying, Officialization	Disrict Pastor, Elders, Deacons, Givers	Ngoantet Compa-Ny Land gave by Mister Ateba and his wife		
Environment Care	Responsible care and sustainable development of the environment	-Space cleansing, -Water canalization, -Buildings care, -Trees and herbs planting	Deacons and Youths	Space cleansing, -Water canalization, -Buildings, -Cares, -Trees and herbs planting	May 2017 to December 2021	The main places where this action was done are called: Abang, Nkolbikogo. Nkoulou, Assock, Tsinga, Nkolassi, Mfou Centre, Zoassi

Symmetrical Axis 3: Economic Efficacy						
Domain	Objectives	Activities	Responsibility	Key Performance Indicators	Period	Place
Symmetrical Axis 3: Economic Efficacy						
Entrepreneurship and Work Promotion	Autonomisation and Development of Members and Communities	Youth entrepreneur Seminars	Youth Ministry	-Nyong-Afamba Youth Cooperative;	May 2017 to December 2021	The main places where this action was done are called: Abang, Nkolbikogo, Nkoulou, Assock, Tsinga, Nkolassi, Mfou Centre, Zoassi
		Women entrepreneur Seminars	Woman Ministry	Monthly women Assembly		
		Members Farms		Individual members' achievement		
		Support to youth files for official functions				
		Special Entrepreneur Counselling	District Pastor and Experts	Global Handling Entreprise of Fanga's Family		Mfou
Symmetrical Axis 4: Intercultural Responsibility						
Domain	Objectives	Activities	Responsibility	Key Performance Indicators	Period	Place
Kids Ministries Promotion	Enrollment of church Kids to Faith	Kids' Teachers Seminars, Biblical Holidays' Schools,	District Pastor Simon Pierre Bendele, Shepherdes Justine Bendele, Companies Assistants to Kids Director Department	Training of Kids Teachers'(Level 7 Received by Shepherdes Justine Bendele at Division-wide children's Ministies Convention 2018 title "Turbo Charged Children's Leadershipfor the Master" from August 26 th -September 2 nd , 2018, Theatre de la Cite, Cocody-Abidjan-Cote d'Ivoire; Local Implementation training, Kids Sabbaths School organization, Kids Chorus creation	May 2017 to December 2021	The main places where this action was done are called: Abang, Nkolbikogo, Nkoulou, Assock, Tsinga, Nkolassi, Mfou Centre, Zoassi

Women Ministries Promotion	Dynamisation of women Enrollment of church Mission	Women Leaders Seminars, Congress participation, Women spiritual retreat	District Pastor Simon Pierre Bendele, Shepherdes Justine Bendele, District women leaders, local church women ministry leader, companies women ministry leader	Training of women leader (Level 7 Received by Shepherdes Justine Bendele, local church, and companies women ministry local training		
Youth Ministry Promotion	Dynamisation of Youth for Church Mission	Youth camp meeting, Leaders Seminars, Congress participation, spiritual retreat, Youth classes courses		Youth camp meeting realized at Nkoulou, Ngoantet , and Zoassi, Leaders Seminars, Congress participation, spiritual retreat, Youth classes courses, Incorporation ceremonies done, investure of youth progressives classes, production of Seven (07) Masters Guides and Fives(05) Seniors Youths Leaders	May 2017 to December 2021	
Church Planting-Growth Projects	Church Organisations	Mfou Church-District Vote to Create Abang Company;	Organization of Abang Company;	Nyong-Afamba Conferece President, District Pastor, District leaders, church an companies women ministry leader, Church members	May 2018	Ngoantet
		Demand to Centre and south Cameroon Conference via Nyong-Afamba Region to organized Abang SDA Church			Mfou Church-District Committee	
		Abang SDA Church Project	Nyong-Afamba Conferences Committee,	Nyong-Afamba Conference President		
		Nkolbikogo SDA		Nyong-Afamba Executive	March 2020	

		Church Project		committee		
		Nkoulou SDA Church Project		SDA Church Nkoulou-Sion organized by Nyong-Afamba Executive Secretary	May 2023	
		Ngoantet Company structured; Chapel building, and SDA Church Project		Nyong-Afamba Executive Secretary Visit		
Sustainable Worship	Practical Faith	Praising: Chorus creation, Concert, church praising, etc	District Pastor,	Many Concerts with Kids, Youths, and Women Choirs	Termly once since May 2017	Church and Companies
		Spiritual Nurturing, Witnessing through Small Group Nurturing through Bible Studies, Sermons, Conferences/ Crusades, Sabbath School programs	Distict Pastor, Elders, and Sabbath School Teachers			
		Sacrificial worship: : Tithes and offering teachings				
		Dynamic life of Prayer:				
Strategic Church Planting Cooperation	Church and Community Cooperation Development	Invitations, Letters, Etc.	Conference Administrators, Districts Leaders, etc.	Nyong-Afamba Conference Votes: -Vote No 007-23NYAF du comité Executif , reuni le 12 Janvier 2023 DECLARE LE GROUPE d'Abang comme Eglise organisée (Date d'organisation : Le 17 Juin 2023) -Vote No 090-23NYAF du comité Executif reuni le 15 MAI 2023 (Date d'organisation de l' Eglise de Nkoulou: 27 MAI 2023		Ayos

Districts Cooperation						Mfou,, Melen, Nkoldongo, etc
Communi-ties' Coopera-tion				Communities Votes		Mfou,, Biyem-Assi, Ngoantet,, Nkolbikoko,
Members' Coopera-tion						
Church and State Organiza-tion						

APPENDIX B

LETTERS

Decret No 98/049 du 27 Mar.1998 du Président de la République.

REPUBLIQUE DU CAMEROUN

PAIX - TRAVAIL - PATRIE

DECRET N° 98 / 0 4 9 DU 27 MAR 1998
portant autorisation d'une association religieuse.

LE PRESIDENT DE LA REPUBLIQUE,

VU la Constitution ;

VU la loi n° 90/053 du 19 décembre 1990 portant sur la liberté
d'association ;

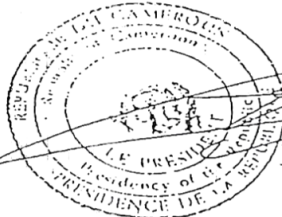
D E C R E T E :

ARTICLE 1er.- Est autorisée, pour compter de la date de signature du présent décret, l'association religieuse dénommée « Union des Eglises Adventistes du 7e Jour en Afrique Centrale » dont le siège est à Yaoundé, Département du Mfoundi.

ARTICLE 2.- Le Ministre Chargé de l'Administration Territoriale est chargé de l'application du présent décret qui sera enregistré, publié suivant la procédure d'urgence, puis inséré au Journal Officiel en français et en anglais./-

YAOUNDE, le 27 MAR 1998

LE PRESIDENT DE LA REPUBLIQUE,


Paul Biya
PAUL BIYA

VUE GENERALE DU DISTRICT DE MFOU

12-14/05/2017

Eglises : Mfou 80 membres ; groupes : nkoulou 20 membres ; nkolbikogo 15 membres ; ngoantet 8 membres

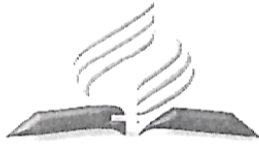
Eglise forte :1 groupes moyens :2 groupe faible :1

Intitulés	2013	2014	2015	2016
Baptêmes	3	24	0	57
Membres	92	62	62	180/123
Présence culte	120	162	176	176
Présence EDS	109	134	120	120
Manuel d'Eglise				
EDS				
Dîmes	3 533 415	4 155 155	5 892 050	5 736 275
Offrandes	844 825	528 525	686 500	889 720
Assemblées	1 200 000	1 302 625	1 072 100	936 500
Terrains titrés				

- **Recommandations** : maturité spirituelle = l'organisation de chaque église ; responsabilités de chaque membre et ses privilèges ; connaître la mission de l'église et ses moyens utilisés (prédication enseignement, santé ; le plan de Dieu qui est la restauration de toute chose ; pour le chrétien c'est un devoir et un privilège de soutenir sa fédération avec le 100% de ses dîmes et de donner des offrandes volontaires pour la propagation de l'évangile dans tout le monde entier ; c'est un devoir et un privilège de bâtir et de maintenir le lieu d'adoration à travers les sacrifices et les offrandes volontaires de chaque membre ; l'équipement et tout autre matériel du lieu d'adoration doivent être fournis par les sacrifices et offrandes volontaires des membres.

- **Objectifs 2017-2018**

- 1- Organiser le groupe Nkoulou en église (faire passer le nombre à plus de 25 membres)
- 2- Rendre le groupe fort (passer à plus de 20 membres)
- 3- Rendre le Ngoantet fort (plus de 20 membres)



Fédération du Centre et Sud Cameroun
Mission du Nyong-et Afamba
District de Mfou
Eglise de Mfou
Branche d'Abang
BP 4122 Yaoundé
Tél : 675 88 50 65 / 655 85 29 21
E-mail : pastorb2002@yahoo.fr

Au Comité Exécutif de la Fédération des
Eglises Adventistes du Septième Jour
du Centre et Sud Cameroun

Objet : Demande d'organisation de l'Eglise Adventiste
du septième Jour d'Abang.


Chers membres du comité,

Nous avons l'honneur de venir auprès de votre haute
bienveillance solliciter l'organisation de l'Eglise Adventiste du
septième jour d'Abang organisée en date du 20 Avril 2019.

Veillez agréer, chers membres du comité l'expression de notre
parfaite considération.

Pour la branche d'Abang:

- 1- Le directeur de la branche
- 2- Le secrétaire de la branche
- 3- Le trésorier de la branche


MINKOUMBA FRANCIS
AJIMANE WAMBIU ARSENE S
NANG
Nadire

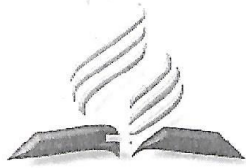
Pièces jointes :

- Liste des membres ;
- Inventaires des biens de la communauté ;
- Photos des membres de la communauté.

Le Pasteur, Chef de District




25 FEV 2019
Simon Pierre BENDELE
Pasteur - Diplomate
Expert Coop. Dév-AH & Int. Rég.



ÉGLISE ADVENTISTE
DU SEPTIÈME JOUR

Fédération du Centre et Sud Cameroun
Mission du Nyong-et Afamba
District de Mfou
Eglise de Mfou
Branche de Nkolbikogo
BP 4122 Yaoundé
Tél : 675 88 50 65 / 655 85 29 21
E-mail : pastorb2002@yahoo.fr

Au Comité Exécutif de la Fédération des
Églises Adventistes du Septième Jour
du Centre et Sud Cameroun

Objet : Demande d'organisation de l'Église Adventiste
du septième Jour de Nkolbikogo.

Chers membres du comité,

Nous avons l'honneur de venir auprès de votre haute
bienveillance solliciter l'organisation de l'Église Adventiste du
septième jour de Nkolbikogo organisée en date de 04 Mai 2019.

Veuillez agréer, chers membres du comité l'expression de notre
parfaite considération.

Pour la branche de Nkolbikogo :

- 1- Le directeur de la branche
- 2- Le secrétaire de la branche
- 3- Le trésorier de la branche

Ancien FOTSÉ Léonard
Anaba Joaquette
Josephine N'Sangou

Pièces jointes :

- Liste des membres ;
- Inventaires des biens de la communauté ;
- Photos des membres de la communauté.

Pasteur Chef de District
Le Pasteur
29 FEB 2019
Simon Pierre BENELE
Pasteur - Diplomate
C.A.M. & Int. Rég.



Fédération du Centre et Sud Cameroun
Unité Administrative Centre - Est
Le Secrétaire

ETAT DES RAPPORTS DE JANVIER A MARS 2017

N°	DISTRICTS / GROUPE	Travail mois	Travail trimestre	Baptêmes	Sainte cène	Statistique	Situation Eglise	Nominations	Comité	Consécration	Mariage	décès	Domestique	Responsables
1	Akonolinga	0 sur 3	1 sur 1	12	0 sur 9	1 sur 1	0 sur 9	0 sur 6	0 sur 15					Ps. Nbgwa Ndoumou S.
2	Awae (groupe)	0 sur 3	0 sur 1	4	-1									Ps. Edang
3	Ayos 1	3 sur 3	1 sur 1	51	5 sur 5	1 sur 1	0 sur 5	0 sur 6	0 sur 15	5		1		Ps. Ze Evina F.
4	Ayos 2	3 sur 3	1 sur 1	17	5 sur 5	1 sur 1	0 sur 5	0 sur 6	3 sur 15					Ps. Nkonda O.
5	Endom			0										Ps. Eyetemou G.
6	Esse	2 sur 3	1 sur 1	9	3 sur 6	1 sur 1	0 sur 6	0 sur 3	0 sur 9					Ps. Emo S.
7	Kombo		1 sur 1			1 sur 1								Ps. Menguele P.
8	Mengang			32	1 sur 5	1 sur 1								Ps. Bendele S.
9	Mengueme si													Ps. Nbgwa Ndoumou S.
10	Mfou	1 sur 3	1 sur 1	0	1 sur 4	1 sur 1	0 sur 4	0 sur 1	0/4					Ps. Balogog O.
11	Ndamvo	0 sur 3	1 sur 1	0		1 sur 1	0/10	0 sur 8	0/24					Ps. Zomba P.
12	Ngalla	0 sur 3	1 sur 1	9	0 sur 6	1 sur 1	0 sur 6	0 sur 3	0 sur 10					Ps. Wadjiri P.
13	Nganga	1 sur 3	0 sur 1	7	0 sur 13	1 sur 1	0/13	0/8	0/24					Ps. Essebe J.R
14	Niamvoudou	0 sur 3	0 sur 1	6	0 sur 10	1 sur 1	0/10	0 sur 8	0/24					Ps. Eba ze A.
15	Nkoloboudou		1 sur 1	9		1 sur 1								Ps. Zomba P.
16	Salla	1 sur 3	0 sur 1	2			0 sur 6	0 sur 5	2 sur 15					Ps. EYEBE
17	Sobia	0 sur 3	1 sur 1	7	0 sur 9	1 sur 1	0/9	0/8	0/24					Ps. EVANG
18	Yebe		1 sur 1			1 sur 1								Ps. Menguele P.
19	Zalom													Ps. Eyetemou G.
	Total	11 sur 45	11 sur 18	161	15 sur 19	14 sur 18	0 sur 19	0 sur 82						



Eglise Adventiste du Septième Jour
Fédération du Centre et Sud Cameroun
District Ecclésiastique de Mfou
Eglise Adventiste du Septième Jour de Mfou
Tel : 77312212 *

Le Révérend Pasteur

A

Monsieur le Préfet du Département
de la Mefou et Afamba



Objet : Invitation

Monsieur le Préfet,

A l'occasion de la double cérémonie d'installation et d'organisation du District ecclésiastique des Eglises Adventistes du Septième de Mfou, la communauté des croyants de l' Eglise Adventiste de Mfou vous prie de bien vouloir honorer de votre haute présence ladite cérémonie qui se déroulera dans l'enceinte de sa chapelle, le samedi 26 Mars 2011 à 10h 00 , sous la houlette du Pasteur Dr Ahanda Paul Bernard, Trésorier de la Fédération des Eglises Adventistes du Septième Jour du Centre et Sud Cameroun.

Veillez croire, Monsieur le Préfet, à l'expression de notre profond respect. Et que Dieu vous bénisse !

Fait à Mfou, le 11 Mars 2011

Le Révérend Pasteur


Nang Elisée



Eglise Adventiste
du Septième Jour

Fédération Nyong - Afamba

Le Secrétaire Exécutif

BP : 102Ajos

Tel : 677462100/696469409
omer_arist@yahoo.fr



A la Communauté de
Nkolbikogo

Objet : Notification

Chers Frères et Sœurs que la paix de notre Dieu soit avec vous !

Je viens par la présente vous notifier le vote **058-20FNA AFFECTATIONS EGLISES DE YAOUNDE**, du Comité Exécutif de la Fédération Nyong-Afamba tenu le 1^{er} Octobre 2020 ainsi qu'il suit :

VOTÉ, Les affectations dans les églises de Yaoundé ainsi :

- Abang (District de Mfou) : NDEM TAMO Patrick
- Nkolbikogo (district de Mfou) : BENGONO Petit Pierre
- Titi garage (district de Mfandena) : ILENG NDOUMBE David

Le présent vote prend effet à partir de la date de signature.

Veuillez recevoir ma considération pour vous.

Fait à Ajos le 07 Octobre 2020

Le Secrétaire Exécutif



Nkonda Omer Aristide
Pasteur

APPENDIX C

WORKSHOP ON WOMEN ENTREPRENEURSHIP

Efficacite economique

Passage biblique : Psaume 37 :5

Definition: être assise financièrement

- Etre autonome et responsable
Pour toute chose demander à Dieu
- Pour un petit commerce, avoir :
 - Les idées – planifier – finances
 - Étudier l’environnement, réfléchir sur le produit et les moyens (capital ou fonds de commerce), demander de l’aide – exécution de ton activité
- Savoir ne gérer que 50% de son capital, garder le bénéfice, toujours épargner son économie (dans une tontine) pour agrandir son activité.
- Agriculture : exploiter son terrain pour faire des champs
- Élevage : faut avoir les moyens et l’espace
- Services : ménagère (pour économiser), présenter le bien-fondé de son projet
- Les tontines

NB : Toujours payer la dîme et être honnête.

CONCLUSION

Ne jamais abandonner parce que nous sommes tombés, chaque échec nous donne une leçon et la force d’avancer car dans la bible les grands hommes tombaient et se relevaient.

- Éviter le découragement car l’erreur fatale est de tomber sans pouvoir se relever.

Le Seigneur bénit toujours l’œuvre de nos mains.

Amen

Assisté Eyenga Mve P. Chantal

Responsabilite Ecologique

- Les comportements à adopter
- **Au niveau de nos maisons**

Nous proposons d’avoir 3-4 poubelles (déchets plastiques, organiques, verres, et fer)

Pour celles qui ont un espace réduit, pour les déchets de fer prendre contact avec les recycleurs pour qu’ils nous en débarrassent lorsque ça devient encombrant.

- **A l’extérieur**

Éviter de garder les eaux stagnantes parce qu'elles nous nuisent, attirent les moustiques qui nous donnent des maladies telles que le paludisme. Ces eaux peuvent ne pas provenir de nous mais de nos voisins, nous pouvons donc parler avec ce voisin calmement si ça se complique rentrer et prier Dieu.

- Éviter de jeter les ordures en route
- Éviter de brûler les plastiques qui sont encombrants pour nous parce que premièrement ça intoxique les autres, donne les maladies et détruit la couche d'ozone et pollue l'air.
- **Sur les aspects du reboisement**

Créer des espaces pour planter des fleurs, tiges de tomate, courgette etc. et prendre des roues de voitures, pots, les sacs.

- **Au niveau de l'Église**

Par crainte de Jéhovah, ne pas jeter des ordures à l'Église.

Pour les mamans qui ont des enfants, éviter d'allaiter les bébés à l'Église, pour les enfants de 1-5ans, que les mamans ramassent les plastiques de biscuit ou les papiers que les enfants jettent.

Faire l'effort pour toute les femmes d'être propres parce que certaines mettent les autres mal à l'aise avec les odeurs qu'elles dégagent alors faisons l'effort d'être propre.

- **Dans nos forêts**

Éviter de jeter les ordures partout et éviter les feux de brousse qui polluent l'air, détruisent le milieu de vie de nos frères de courte taille, détruit la couche d'ozone. Enlever les mauvaises herbes dans nos champs et les laisser pourrir au lieu de les brûler car au cas où nous brûlons ça appauvrit le sol.

Éviter de mettre les gaz dans l'eau or de faire les selles car ça tue les animaux sous-marins.

CONCLUSION

Apocalypse 11 :18 établit la protection de l'environnement ou Dieu met en garde ceux qui détruire la terre.

Solidarité Sociale

La solidarité a pour objectif le développement de chaque personne. Que les fortes soutiennent les faibles.

Chaque femme doit comprendre qu'elle a quelque à donner à l'autre.

Il faut aussi responsabiliser chaque femme et ne pas sous-estimer les autres.

Le développement social est basé sur le don de chacune.

La disponibilité des membres et faire aussi le bilan de ce que chacune apporte au courant de l'année.

Il faut faire les fiches pour une identification de chaque femme.

Définition de solidarité sociale : c'est être comme les disciples qui se mettaient, partageaient, mangeaient ensemble.

La Responsabilité Interculturelle

Définition : la responsabilité interculturelle est l'acceptation des langues, valeurs, des cultures des autres.

Texte de base : Galates 3 : 28-29 et Gd 5 : 12.

Nous avons orienté notre exposé en deux points à savoir : les obstacles à la responsabilité interculturelle et les solutions à cette responsabilité. Les obstacles à la responsabilité interculturelle sont : les langues locales, l'habillement, la nutrition, la tradition (mariage, rang social), la religion.

Les solutions à la responsabilité interculturelle sont : l'apprentissage des langues officielles et locales (Mbitambane) pour une meilleure traduction en langues locales pour une meilleure traduction, échanges, arborer les uniformes qui pourront nous distinguer des autres ou nous faire reconnaître, harmoniser les modèles de couleur. Ex : les kabas, noir-blanc, vestes ou afritudes, apprendre à préparer les mets des autres cultures, l'adapter ou apprendre à manger les mets des autres, éviter de dénigrer les mets des autres, éviter de repousser soit un bamiléké parce que je suis bété, accepter les personnes des autres tribus, accepter les personnes ou vivre avec les personnes de différents rangs sociaux (accepter le vivre-ensemble), éviter les relations par intérêt, épouser les conjointes des autres obédiences religieuses.

Conclusion

La meilleure culture est scripturaire (Gal 3 : 28 et Gal 5 :12). La priorité devient le fruit de l'Esprit, la patience, la tempérance, la joie, la paix.

Appendice N: Dynamic Life of Prayer

Les Saintes Écritures déclarent dans 1Théss 5:17 l'impératif de «prier sans cesse». En recherchant les raisons de cette prescription, Fernando Chajj déclare qu' :« A l'heure actuelle, la situation du monde social, politique et religieux correspond exactement au sermon prophétique d Seigneur Jésus Christ.. L'augmentation de l'immoralité et de la délinquance, l'angoisse qui étreint les cœurs, les guerres et les bruits de guerre, la fréquence des tremblements de terre, l'apparition de religieux apostats et ces signes et prodiges mensongers de Satan. Tout cela proclame que nous vivons la dernière heure de notre histoire et que nous allons bientôt être témoins d'évènements grandioses».

Au regard de cette déclaration et face à notre vécu actuel, l'Éternel demeure notre seul sauvegarde en le consultant à travers une vie de prière dynamique. Car: Les derniers moments du temps de grâce seront particulièrement difficiles pour le monde comme pour l'Église. La guerre, la confusion, les problèmes politiques et économiques, les troubles sociaux, la désintégration de la famille et l'angoisse ne cessent d'augmenter².

Etape Journalière

Nous recommandons au peuple de Dieu de consacrer à Dieu la dîme de son temps à l'étude des Saintes Écritures et à la prière. Prendre à cet effet une heure de prière et d'études de sa parole le matin, une heure dans la journée et une heure le soir (Daniel 6: 10; Marc 1:35-39; Actes 6:4).

Section Hebdomadaire

Dans sa marche avec Dieu, chaque croyant est invité à avoir par semaine un jour (24 h) de prière et de jeûne. L'une des expériences réalisées pour un programme hebdomadaire est celle de prière de Jabès.

Programme Mensuel

Chaque mois, un programme d'une semaine de prière accompagnée de jeûne végétarien constituera une source de grandes bénédictions des enfants de Dieu. Le Pasteur Etoughe Anani Patrick offre une contribution particulièrement significative et édifiante dans son recueil intitulé 7 jours avec Dieu⁵. Et, par une vive interpellation, l'Évangéliste Luc recommande au peuple de Dieu une vie de prière dynamique. C'est la raison pour laquelle il prescrit:

Prenez garde à vous-même, de crainte que vos cœurs ne s'appesantissent par les excès du manger et du boire, et par les soucis de la vie et que ce jour ne vienne sur vous à l'improviste; car il viendra comme un filet sur tous ceux qui habitent sur la face de toute la terre. Veillez donc et priez en tout temps, afin que vous ayez la force d'échapper à toutes ces choses qui arriveront et de paraître debout devant le fils de l'homme. Luc 21: 34-36

Dans un Trimestre

Esther est le nom d'une reine et signifie « étoile ». Devant les situations de souffrance extrême à travers de multiples atrocités, son modèle de prière ferait grand témoignage tant à la Nation qu'à l'Eglise. Par son action: « les Juifs en exil ont échappé à une extermination préméditée à Babylone, sous la domination des Perses dans un vaste territoire qui s'étendait de l'Inde à l'Ethiopie sur 127 provinces pendant le règne du Roi ASSUERUS à Suse à l'ancienne capitale d'Elam durant la période allant de 486 à 465 av. J.C⁴ » (Exo 19 : 11-18; Josué 1: 11; Jonas 2: 1; 3: 3; Math15: 32; Marc 14:58; Luc 2:46; 1chr 2:14).

« La reine Esther était éprouvée. Mais, après avoir ouï les paroles solennelles de son parent, elle jeûna, pria et risqua sa vie en se présentant devant le souverain sans y être invitée. Avec beaucoup de prudence et de tact, elle créa une occasion favorable, afin de révéler au roi le complot d'Haman qui atteignait le palais et la personne de la reine. L'édit de destruction ne pouvant être abrogé, Esther obtint pour les Juifs la permission de se défendre, et même de prendre l'offensive contre leurs ennemis ». Ainsi, grâce au témoignage de cette courageuse servante de l'Eternel, nous proposons dans le cadre de ce programme, autant que cela lui est possible, à chaque chrétien de procéder à son modèle de prière (trois jours de jeûne complet avec prière).

Bien aimés frères et sœurs, alors que le monde croupit sous le poids du péché et sa cohorte d'angoisses qui tendent à l'écraser, saisissons l'invitation de notre sauveur qui dit : « venez à moi, vous tous qui êtes fatigués et chargés, je vous donnerais du repos. Prenez mon joug sur vous et recevez mes instructions, car je suis doux et mon fardeau léger » (math11 :28-30) d'où la nécessité de la pratique de la prière accompagnée du jeûne.

Prière Et Jeune

La plus part des serviteurs de l'Éternel ont pratiqué la prière accompagnée par le jeûne (Daniel 9 :3 ; Ps 35 : 1). Il consiste en l'abstention de nourriture période pendant laquelle a lieu le renoncement. Signalons que cet exercice fut parfois généralement proclamé en temps de fléaux (Jer 36 :9 : Joël 1 : 14). Ce qui apparait favorable pour faire face à la nébuleuse « Boko Haram », aux problèmes des foyers, maladies, chômage et à toutes les autres crises humanitaires qui caractérisent le monde actuel. Le but de cette abstinence était d'humilier l'âme (Ps 35 : 13 :13 :69 :11 :109 :29).

Le Vrai Jeune

Le vrai jeûne ne se borne pas à une pratique extérieure, il implique l'abandon du mal et des plaisirs défendus (Es 58). D'où l'initiative du modèle dit d'Esther proposé dans ce programme en attendant la bienheureuse espérance.

1^{er} Jour :

18h : Adoration & Louanges

- 7 Cantiques HL
- Lectures bibliques : Ps : 113, 117, 118, 142, 143, 144, 145.
- Prière de louange

21h : Adoration & louanges

- 3 cantiques : H.L
- Lectures bibliques : Ps : 146, 147, 148
- Prière de louange

24h : Adoration & louanges

- 7 cantiques H.L
- Lectures bibliques : Ps : 149, 150, 11, 100, 105, 106, 107
- Prière de louange

3h : Actions de grâce

- 7 cantiques H.L
- Lectures bibliques : Ps : 101, 103, 104, 20, 92, 89, 84

6h : Actions de grâce

- 3 cantiques H-1
- Lectures bibliques/ Ps : 34, 64, 30
- Prière d'action de grâce

9h : Actions de grâce

- 3 cantiques H-L
- Lectures bibliques : Ps : 46, 45, 40
- Prière d'action de grâce

12h : Repentance & confession

- 7 Cantique H-L
- Lectures bibliques. PS. 51 ; 32 ; 2 chron : 7.14 ; Esaïe 58 ; Esaïe 59 ; 50. 1-3
- Prière de repentance détaillée de la 1^{ère} à la 4^e génération

15h : Repentance & confession

- 3 cantiques H-L
- Lectures bibliques : Michée 3 : 1-4 ; 3 : 9-10 ; 6,12

- Prière de repentance
 - 18h : Repentance & confession
- 7 Cantiques H-L
- Lectures bibliques Jérémie 9 : 2-9 ; 3 : 6-8 ; 32 :17-23 ; 1 Jean 1 : 89 ; Tite 32 : 14 ; proverbe 28 :13 ; Jean 29.1
- Prière de repentance délivrance
 - 2^e Jour intercession
 - 21h : Intercession pour l'Eglise
 - 7 cantiques H-L
 - Lectures bibliques Acte 2 : 41 ; 4 : 6.7 ; p.31 ; Acte 5 : 42 ; Acte 5 : 42; Mathieu : 28, 19, 20
 - Prière d'intercession pour l'Eglise 24h :
- Intercession pour l'Eglise
 - 7 cantiques H-L
 - Lectures bibliques Ap14 : 6-12 ; Col 1 : 23 ; Acte 1 : 4
 - Prière d'intercession pour l'Eglise 3h :
- Intercession pour l'Eglise
 - 7 cantiques H-L
 - Lectures bibliques Acte 1 : 8 ; Joël 2 : 23 ; Apo10 : 1; Apo 18 : 1 ; Math. 24 : 14 ; Ram. 9 : 28 ; Acte 2 : 39
 - Prière d'intercession pour l'Eglise : le Réveil, Reforme, Vie de Disciple, Vérité, Amour, Evangélisation
- 6h : Intercession pour les autres (frères, amis, famille etc.)
 - 7 cantiques H-L
 - Lectures bibliques Psaume : 12, 44, 58, 60, 74 79, 80
 - Prière d'intercession pour les autres
- 9h : Intercession pour les autres (frères, amis, famille)
 - 7 cantiques H-L
 - Lectures bibliques : 83, 85, 90
 - Prière d'intercession pour les autres
- 12h : Intercession pour les autres (frères, amis, famille)
 - 7 cantiques H-L
 - Lectures bibliques : 94, 106, 108, 123, 126, 137 ; Phil. 2 : 4
 - Prière d'intercession pour les autres
- 15h :RequêtePersonnelles :
 - 7 cantiques H-L
 - Lectures bibliques : Gene. 2 : 18-24, Ps 56 ; Jer 33 : 1-3 ; Esaïe 41 : 8-20 ; 42 : 5-8 ; 43 : 1-5 ; 43. 10-12
 - Prière pour requêtespersonnelles
 - 18h: RequêtesPersonnelles :
 - 7 cantiques H-L
 - Lectures bibliquesessaie49 : 8-16 ; 49 : 22-23 ; 52 :1-12
 - Prières

3ème Jour

21h : Requêtes Personnelles :

- 7 cantiques H-L
- Lectures bibliques : Ps : 13, 17, 22, 25, 26, 28, 31
- Prière

24h : Requêtes Personnelles :

- 7 cantiques H-L
- Lectures bibliques : Ps : 35, 38, 39
- Prière

3h00 : Requêtes Personnelles :

- 7 cantiques H-L
- Lectures bibliques : Ps : 41, 42, 43, 51, 54, 57, 59
- Prière

6h00 : Requêtes Personnelles :

- 7 cantiques H-L
- Lectures bibliques : Ps : 61, 63, 64
- Prière

9h00 : Requêtes Personnelles :

- 7 cantiques H-L
- Lectures bibliques : Ps : 69, 70, 71, 76, 88, 102, 109
- Prière

12h00: Silence et écoute

- 7 cantiques H-L
- Lectures bibliques : Ps : 13, 17, 22, 25, 26, 28, 31
- Prière

15h00 : Silence et écoute

- 7 cantiques H-L
- Lectures bibliques : Exo 14 : 13-14, 1Samuel 2 : 1-11, Esther 4 : 12-16, Esther : 12-16, Esther 5 : 1-8, Job 42 : 7-17 Psaume : 9, 8, 10
- Prière

18h00 : Action de grâce & contemporain

- 7 cantiques H-L
- Textes bibliques : Esaïe : 4 : 2-6, 5 : 1-7, 54. (E.P)
- Prière de fin

NB : Ne pas oublier la lecture biblique quotidienne

Que Dieu vous bénisse !

Arrivés au terme de ce programme, reconnaissons la parole du Seigneur à son peuple disant : « l'Esprit de Dieu fut sur Azaria, fils d'Obed, et Azaria alla au-devant de ASA et lui dit : écoutez-moi Asa et tout Juda et Benjamin ! L'Eternel est avec vous quand vous êtes avec lui ; si vous le cherchez, vous le trouverez ; mais si vous l'abandonnez, il vous abandonnera ». (2 Chroniques 15 : 1-2) car dit-il : « si mon peuple sur qui est invoqué mon nom s'humilie, prie, et cherche ma face, et s'il se détourne de ses mauvaises voies, je l'exaucerai des cieux, je lui pardonnerai son péché, et je guérirai son pays » (2 Chroniques 7 : 14).

Conseil Final

L'Esprit de Dieu fut sur Azaria, fils d'Obed, et Azaria alla au-devant de asa et lui dit : écoutez-moi Asa et tout Juda et Benjamin ! L'Eternel est avec vous quand vous êtes avec lui ; si vous le cherchez, vous le trouverez ; mais si vous l'abandonnez, il vous abandonnera (2 Chroniques 15 : 1-2) car dit-il : « si mon peuple sur qui est invoqué mon nom s'humilie, prie et cherche ma face, et s'il se détourne de ses mauvaises voies, je l'exaucerai des cieux, je lui pardonnerai son péché, et je guérirai son pays » (2 chroniques 7 : 14).

Organisation Semestrielle

Comme Daniel, 21 jours de jeûne et de prière en ne consommant que des végétaux, c'est-à-dire des graines, fruits et feuilles (Daniel1) constitue une solution appropriée. L'une des approches pouvant aider les enfants de Dieu dans ce programme consiste en une écoute Méditative de l'Esprit de Prophétie de trois chapitres par soirée, précédée de la louange à Dieu et suivi de la prière.

- **Programme De L'écoute Meditative**
 - J1 : Chapitre 1-2
 - J2 : Chapitre 3-4
 - J 3 : Chapitre 5-6
 - J 4 : Chapitre 7-8
 - J 5 : Chapitre 9-10
 - J 6 : Chapitre 11-12
 - J7 : Chapitre 13-14
 - J 8 Chapitre 15-16
 - J 9 : Chapitre r 17-18
 - J 10 : Chapter 19-20
 - J 11 : Chapitre 21-22
 - J 12 : Chapitre 23-24
 - J 13 : Chapitre 25-26
 - J 14 Chapitre 27-28
 - J 15: Chapitre 29-30
 - J 16: Chapitre 31-32
 - J 17 : Chapitre 33--34
 - J 18 Chapitre 35-36
 - J 19: Chapitre. 37-38
 - J 20: Chapitre 39-40
 - J 21: Chapitre 41-42
- Séance de Prière :
 - Louange
 - Confession
 - Repentance/Purification (demande de pardon)
 - Intercession
 - Requêtes personnelles
 - Silence
 - Le nom de Jésus Christ

- Le Jeûne est un exercice spirituel volontaire qui s'adapte à l'état de santé physique de celui qui le sollicite. Il n'est pas obligatoire.

Yearly Special Program: 40 Days of Fasting and Prayer

Le symbolisme de quarante jours est caractérisé dans la Bible par plusieurs événements marquants: La pluie est tombée pendant 40 lors du déluge; Moïse est resté sur le mont Sinai avec Dieu pendant 40 jours; Les espions d'Israël ont pris 40 jours pour explorer la terre; Jonas a prêché un message de retour à Dieu à NINIVE pendant 40 jours; Jésus a passé 40 jours dans le désert après son baptême; Jésus est resté 40 jours avec ses disciples après la résurrection⁵» (Deut:9,19; 1Sam 17:16; 1Roi 19:8; Ezech. 4:6; Jona3:4; Luc 4:2; Acte1:3; Gen. 7: 4; 50: 3; Ex 24: 18; Nb 13:25)''.

APPENDIX D

PROGRAMME DE QUARANTE JOURS DE PRIERE

JOUR	ETUDES	REFERENCES BIBLIQUES	EMPHASE
J1	Deux changements essentiels que produit le Saint-Esprit	Jn 14 : 16-17 ; Lc 3 :21 ;22 ; 4 :1-19; Jn14 : 12 ;7 : 38-39 ; Ac 1 :4-8 ; Lc 11: 13; Ga 3:14	
J2	L'effusion du Saint-Esprit après la Pentecôte	Ac 1 :4-8 ; 2 ; 1 :4 ; 2 :1-4 ;8 :12-17 ; 9 : 17-18 : 19 :1 9 ; Ga 3 : 14	
J3	Les avantages qu'il a à être rempli du Saint-Esprit	Mt 25 :1-13 ; 7 : 21-23 ; 2 Cor4 :10; Eph 5:18 ; 2 Cor 3 :18	
J4	Le Christ envous	Jn 14 : 16-17 ; 1 Jn 3 :24 ;3 :2 ; Ga 2:20; 1 Cor. 2 :16; Ph 2 :5; Ps 40 :8 9; Le 19:10; 1 Cor 1:29 31; Ga 4:19; 2 Cor 3:18; G 5:22-23; 1 in 3:2; Jn 14:12; Rm 8: 19; Ap 18:1; Co11:27.	L'effusion du Saint Esprit
J5	Le Saint-Esprit et	2 Co 3:3 ; Ac 1:8 ; Mt12:28 ; Lc 11:20	
	L'obéissance	Ps : 51:18-19; Mt15 ;8 ; Eph 5:18	
J6	Attrister le Saint-Esprit	Eph 4:2-32; 1Th 5:14-19:1 Jn 1:9 ; Le 11 :13 ;Ps 51: 11-14; Eph 3:16-19;Ps 103:8-13	
J7	La pluie de l'arrière-saison	Ac 3:19; Rm 6:5-14; Joel 3 ; 1-5; 2 Ac 2: 16-18; Ga 2:2:20; Ga 2:20; Act 1;8	
J8	Le Saint-Esprit et le retour de Jésus	Ap 7 :1-9 ; Eph 4 :30 ; Jn17 ; m3 :2	
J9	Le Saint-Esprit produit le désir de prier	Za 12 : 10 ; Jn 10 :30 ; 14 :10 ; Lc 3 :21-22; 4 : 1-7, 14	
J10	Jésus et les disciples-Nos modèles dans la prière	Lc 5:16; 6:12-17, 29; Ac 6:4; 16:13; 1Th 3:10 ; Col 1 :23 ; Ps 119 :27	
J11	Pourquoi la prière est-elle nécessaire?	Mt 6:9-10; Gn 1:26-27; 2:15; Ps 8:6; Mt 6:10; Mt 9:36; 2 Th 3:1; Ps 119:29	
J12	Prier par le Saint-Esprit	Eph 6:12; Rm 8:26-27; Lc 22:31-32; Ps 90:14	Le Saint
J13	Prier ensemble dans le Saint-Esprit	Jc 5:14 -16; Ec 4:12; Lv26 :8; Mt 18 :19-20; lin 5 14 ; Ps 119 :37	Esprit et la Prière
J14	Prière persévérante dans le Saint-Esprit	Le18	

J15	Une prière d'intercession remplie par le Saint-Esprit	1Tm 2:1-3; 2Cor 5:18-19; Jn17 ; He 7:25; Rm 1:9; Eph 1:15-16; Col 19; Eph 6:18; 1S:12-23	
J16	Remplie du Saint-Esprit, priez avec les promesses de Dieu	Mt 7:7; Mc 11:24; Jn 11:41-43; Nb 23:19, Jr 32:17; 2 Chr 20; 2Chr 20; 6-13	
J17	Accomplir la mission globale dans la puissance du Saint-Esprit	Mt 24 :14 ; JI 2 :23 ; Ac2 :16-18 ; 1 :4-8; Apoc 14 ; Mt 24 :37 ; 1 Pi 3 :18-20 ; Es 42: 6-7; Mt 24 :37	
J18	Le Saint-Esprit et notre Témoignage		
J19	La plénitude du Saint-Esprit est indispensable pour un témoignage efficace	Lc 3:21-22; 4:1, 18-19 ; 10:38; 1:4-5; 2:4; 8:12-17; 9:3-7	Le Saint-Esprit Et L'évangélisation
J20	L'effusion du Saint-Esprit prépare le chemin pour le retour de Jésus	Lc1:17 , 15; Mt 3:1-6; 11:13-15; Apoc 14:6-12	
J21	Le problème de Laodicée de l'Eglise	Rev 3:14-21; Mtt 5:13; in 7:38; Rev 3:17; Ps 25:1, 18	
J22	La solution à la situation de Laodicée	Rev. 3 ; Jn 14 :16-18 ; 1 Jn3 :24 ; Lk 12 :49 ; Lk 3 :16 ; Ps 85 :7	
J23	Prière et évangélisation	Ps 85 :7 ; 2 Cor 10 :4-5 ; 2Cor 4 : 3-4 ; 2 Cor 10 :5 Jn 6 :44; Acts 17:27; 1 Th 2:13; 2 Cor 4:4; 10:4-5; Acts 3: 19; Jn 16:8-13; 1:12; Mtt 7:21; Col 2:6-7; Ps 90:17	
J24	Comment Jésus a-t-il proclamé l'Evangile	Rom 5 :5	Rester en Jésus Par le Saint-Esprit
J25	Le chemin vers la découverte	Un 3 :2 ; 1 P 2 :21-23 ; Col 1 :27 ; 1 Cor 1 :29-31	
J26	La lutte du chrétien	Rom 8 :7 ; 6 :17 ; 7 :22 ; Heb 8 :8-10 ; 2Cor 3 :3 ; Rom 7 :14-25 ; 8 :1-4; Gal.5 :16-17 ; Rom 8 :4	
J27	Le pouvoir du péché est brisé	Rom 6 :6 ; 10 :3-4 ; Phil 1 :21	
J28	Jésus donne la victoire	Rom 6 :6 ; 11-14 ; Jn 15 :4-5 ; Ps 16 :8 ; Es 26 :3 ; Gal.2 :20 ; Eph 3 :16-17 ; 1 Cor 2 :16 ; Gal. 5:22- 23; Ph 4: 8; Heb 12:12;	
J29	Justifiés par la foi	Acts 12 :1-2 ; 1 Cor 1 :30 ; 1 Pi. 1 :5 ; Heb 12 :1-2 ; Rev 18 : 1 ; 1 Jn 3 :2	
J130	Les commandements de Dieu et la vie en Jésus	Jn 15 :10 ; 2Cor 3 :3 ; Ex 3 :14 ; Jn 18 :58 ; Eph 4 :22-32; Ps 40 :9 ; Mtt 19 :16-19 ; Mtt 20 :16-19 ; Rom 13 :8-10 ; 1 Jn 2 :3-6 ; Ps 119 :126	Une communion Remplie du Saint Esprit
J31	Demeurer en Jésus et le servir	Jn 5 : 30 ; 14 : 10	

J32	Le repos du Sabbat	Gn 2 :1-2, Heb. 4 ; 4 : 9-11 ; Ex.20 :8-11 ; Es.55 :6-7 ;	
J33	Ce qu'il manqué	Acts 2 :42 : Es. 54 :7-10	
J34	La communion des premiers chrétiens	Acts 42,46 ; 20 :20 ; Rom16 :5 ; 1 Cor 1 :16, 19 ; Col 4 :15 ; Actsl :16 ; 14 :15 ; 17 :5-9 ;2 :47 ;Gn2 :118 ; Es 62;5-7	
J35	Le Saint-Esprit et les groupes de maison	Lc 22:24; Acts 2:43; 1 Cor 12; 12:7-12; Eph 4: 11; 5: 18; Ps 119:28	
J36	L'Eglise	1 Tim 3 : 15 ; 1 Jn 1 :3 ; Ps 34 :10	
J37	La famille de Dieu	Eph 2 :19 ; 1 Th 2 :8Ps 34 :20	
J38	La communion au sein de l'Eglise et le fruit de l'Esprit	Gal 5 :22-23 ; Luc 6 :27-28 ; 1 Cor 13 : 4- 7 ; Eph 6 :2 ; Gal 6 :2	
J39	La communion dans l'Eglise et les dons de L'Esprit	1 Cor 12 :25 ; Gal 6 :2 ; J12 :15-19	
J40	Petits groupes et croissance de l'église	Acts 1 :8 ; 2 :46-47 ;. Gn 1 :28 ; JI 2 : 23-28 ; ps 34	

APPENDIX E

TABLE OF GOSPEL WORKERS ¹

DATE	GOSPEL WORKER	QUALIFICATIONS
From 1980 To 1985	Laymen' work	Call of the Union President to support the mission
1985	André Makong and Emmanuel Boma	Central Africa Union Mission' Evangelists, led Mfou first official Crusade
1985	Aimé Henri Cosendai	Central Africa Union Mission President, closed the crusade with a devine service in the Protestant Chapel and conduct the first baptismal ceremony in the pool build in Dieudonne Mbarga's house.
1985	Ayié Samuel	First local Evangelist transferred by the Centre and South Mission as local Pastor
1985	Intoume Etienne	Second local Evangelist transferred by the Centre and South Mission as local Pastor
	Ze Ze Calvin	Third local Evangelist transferred by the Centre and South Mission as local Pastor
	Mimbiang Joseph	Fourth local Evangelist transferred by the Centre and South Mission as local Pastor
	Ekanga Fondane Jean Paul	Fifth local Evangelist transferred by the Centre and South Mission as local Pastor
	Mvele Abina Samuel Valendaïse	Conference Evangelist For a Crusade invited
2006	Segorbe Rodolpho Nach	District Pastor Yaounde IV and Centre and South Cameroon Conference's President
2007	Segorbe Rodolpho Nach	District Pastor Yaounde IV and Centre and South Cameroon Confence's President

¹The resources obtained in order to establish this table was given through the interview of some local community's/church members. Those were Sister Evina Jeanine, the wife of one of the first laymen among the four pioneers called Evina Denis, Professor Ovono Nyolo Blaise, etc. Another resource was the official list of delegates and invites during the three years adminitative assembly of centre and south Cameroon Conference hold from 28/1-1/2/2009. At that period, Mfou was part of Yaounde IV District with its headquater at Nkoldongo (Yaoundé).

2008	Segorbe Rodolpho Nach	District Pastor Yaounde IV and Centre and South Cameroon Conference's President
	Si Beti Jean René	Six local Evangelist transferred by the Centre and South Mission as local Pastor
	Balogo Oscar	Seven local Evangelist transferred by the Centre and South Mission as local Pastor
	Lemsoula Emmanuel	Eight local Evangelist transferred by the Centre and South Mission as local Pastor
	Nang Biyoo Jean Paul	9th local Pastor. Begins building the chapel , Shepherdess Crusade by Endaman Julienne
	Gilbert Wari	10 th Pastor. Treasure the church land to the divisional officer Eyong assist by Elder Evina Messanga with the collaboration of the Field divisional Delegate Owona Godfroy
	Mezolo Edouard	Eleventh Pastor. Erection of the chapel's roof
	Avom David Emmanuel	Twelfth Pastor
	Zoo Zoo Daniel Gédéon	Thirteenth Pastor
	Ahanda Paul Bernard	Fourteenth Pastor
2011	Nang Elysée	Mfou First District Pastor established
2011	//	No Gospel Worker
2011-2012	Ngbwa Ndoumou Samuel Alfred	Second District Pastor
2013	Endamasn Ndongo	
2014	Ngo Ikouba Samuelle	Third District Pastor(As a woman shSe was not ordained)
2017	Ateba Ze Arsene	Fourth District Pastor
2016-2017	Balogo Oscar	Fifth District Pastor. He was transfer for the second time at Mfou, but yet not ordained.
2017 to 2021	Bendele Simon Pierre	Sixth District Pastor. Build a modern baptismal pool financed by Christian and Francoise Fanga. Promote church growth thought church planning
2021-present	Ngoba Isaac	

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