

PROJECT ABSTRACT

Master of Arts in Missiology

Adventist University of Africa

Theological Seminary

TITLE: A STRATEGY FOR CONTEXTUALIZED MINISTRY TO MUSLIM WOMEN AT ABA IN ABA EAST CONFERENCE OF SEVENTH-DAY ADVENTISTS

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Various strategies have been applied by the Seventh-day Adventist (SDA) Church to communicate the gospel to non-Christians; but none has been positively utilized for outreach to Muslim Women in Aba Community. Hence, this study aimed at designing and developing an effective evangelism program that will meet the yearnings of the Muslim women at Aba. Also, it is aimed at raising awareness of the church and the Adventist Women's Ministry, in particular, to the need for witness among Muslim women through the building of personal relationships, genuine kindness, hospitality, medical and relief/development efforts, and educational endeavors. The objective of the program was the development of a relevant message based on the felt needs of Muslim women.

This study followed a program development model, using training, seminars and lectures. The results of the study indicated that it helped the women of the Church to change their negative perception about Islam and Muslims. The women of the

Church realized that working among Muslims has a biblically informed foundation. Above all, the realization that Jesus died for all brought increased passion among Adventist women to make disciples of Jesus Christ among Muslims. The study recommended consistent effort in training Church members and the women, in particular, by conducting internal workshops and seminars equipping them with relevant knowledge and materials to reach out to Muslim women at Aba.

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OF SEVENTH-DAY ADVENTISTS

A project

presented in partial fulfillment
of the requirements for the degree
Master of Arts in Missiology

by

Victor Samuel Uzoma Nwachukwu

June 2017

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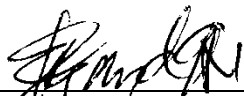
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This project is dedicated to God Almighty

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LIST OF ABBREVIATIONS

AEC	-	Aba East Conference
AMR	-	Adventist Muslim Relations
ATR	-	African Traditional Religion
AWM	-	Adventist Women's Ministries
CMS	-	Church Missionary Society
GCAMR	-	Global Centre for Adventist Muslim Relations
KJV	-	King James Version
RSV	-	Reversed Standard Version
SDA	-	Seventh-day Adventist
SWT	-	Subhanahu WaTa' ALA – (glorious or exalted)
TW	-	Tell the World
WAD	-	West-Central African Division
WCTU	-	Women Christian Temperance Union

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CHAPTER 1

INTRODUCTION

Background to the Study

Among the core messages of Seventh-day Adventist Church are the global mission mandates which Christ gave to the Church as contained in the books of Matthew 28:19,20 and Revelation 14:6-12 respectively. As a result, the Church has a variety of initiatives and methodologies toward people of different religions and cultures. Among these people of other religions and cultures are Muslims.

The mission of the Seventh-day Adventist Church is to make disciples of all people, communicating the everlasting gospel in the context of the three angels' messages of Revelation 14:6-12, leading them to accept Jesus as personal savior and unite with His remnant Church, discipline them to serve Him as Lord and preparing them for His soon return.¹

Ama Hausa-- [Fulani/Hausa Muslims settlement] in Aba, has a sizeable number of Muslims and Muslim women in particular most of whom live in seclusion and isolation. In other words, they live restricted lives where direct approaches with the Christian messages are forbidden by Islam. Because of prejudices and preconceived erroneous concepts, there is no strong Adventists witness among Muslims. Consequently, Muslim women have not been reached with the good news of the kingdom. However, these women are not beyond the saving grace of God and the remnant church must find ways and means to reach them.

¹ General Conference of Seventh-day Adventists, "Mission Statement of the Seventh-Day Adventist Church," *Adventist.org*, last modified October 13, 2009, accessed June 9, 2015, <https://www.adventist.org/en/information/official-statements/statements/article/go/-/mission-statement-of-the-seventh-day-adventist-church/>.

The challenge of reaching non-Christian groups with the gospel message especially Muslims is the task before all Adventists. Islam often seems like an oppressive, violent, outdated form of thinly veiled paganism. Nonetheless, it is a deeply spiritual faith that has provided meaning and purpose for millions.

Evangelization means the Church's mission in all its forms. This mission is a consequence of faith in God and love of God revealed and made available in Christ. Those who experience it feel a sacred compulsion and the empowering of the Holy Spirit to go out and proclaim and share the good news with all people.²

The following clearly endorses the involvement of all believers in mission including women.

No distinction on account of nationality, race or caste is recognized by God. He is the maker of all mankind. All men are of one family by creation and all are one through redemption. His love is so broad, so deep, so full that it penetrates everywhere.³

Muslims women are part of God's creation and stand to benefit from His planned restoration of all His creation to full harmony with His perfect will and righteousness. Since Aba is now home to many Muslims who are engaged in trade and other vocations, the Department of women's ministries has an opportunity to share the love of Christ with Muslim women.

Statement of the Problem

At Aba, observations indicate that there is no articulated plan of outreach towards Muslims by the church in AEC. Muslim women at Aba are faced with the challenges of Islamic laws and regulations which guide their lives. They live not only

² Philomena Mwaura, "Women and Evangelization: A Challenge to the Church in the Third Millennium," in *Challenges and Prospects for the Church in Africa: Theological Reflections for the 21st Century*, ed. Nahashon W. Ndungu and Philomena Mwaura, Ecumenical Symposium of Eastern Africa Theologians (ESEAT) 1 (Nairobi, Kenya: Paulines, 2005), 122.

³ Ellen G. White, *The Story of Prophets and Kings* (Mountain View, CA: Pacific Press, 1943), 369–370.

in relative seclusion and isolation but have a negative view of hell and heaven. In the mosque; they are not allowed to participate in public prayers with men. They need freedom from Sharia laws that captivate them. Although Adventist Women's Ministries have recorded tremendous success in evangelistic outreaches in the past years, not one of such evangelistic outreach has been channeled towards Muslim women. In other words, AEC has never organized seminars or workshops for women to orient them towards Muslim evangelism.

Purpose of the Study

This study was aimed at designing and developing an effective evangelism program that will meet the yearnings of the Muslim women. Also, it is aimed at raising awareness of the church and the Adventist women's ministries in particular on the need for witness among Muslim women because they are part of God's redemption plan.

Significance of the Study

The project provides an entry to Muslim families beginning with the evangelization of women. A woman is often the point of entry for the Gospel into a family. Therefore when a Muslim woman is first reached with the gospel message, there is the possibility that her husband can be reached too because a woman exerts great influence on her husband. Secondly, the project will benefit the Seventh-day Adventists and Muslims in exploring the opportunity of building bridges of mutual respect and understanding.

Delimitations of the Study

This study is an innovative evangelism outreach plan that targets Muslims women in Aba. It is centered on women because they are unfairly treated as a result of

Islamic rules and regulations governing their lives. It is anticipated that AEC and AWM will translate this strategy into action plans that would make for successful soul winning among Muslim women.

Limitations of the Study

The study suffered some set-backs not only as a result of transfer of the researcher from one rural district to the other but also as a result of absence of electricity and internet facility. Also, the educational background of the women in question posed difficulties in the process of data gathering. The researcher used an interpreter as a go between to reach the participants.

Methodology

This study follows program development as a method of research. The researcher used questionnaire for data gathering. The respondents were the Seventh-day Adventists. The study used questionnaires and oral interviews. The questionnaire comprised of 20 open-ended and closed-ended questions which were used for data gathering. These were administered to the selected respondents who are between the ages of 15-45.

CHAPTER 2

THEORETICAL AND BIBLICAL FOUNDATIONS FOR MUSLIM EVANGELISM

God's call to Abraham exemplifies His concern for all people on earth and helps the Church gain a fresh sense of excitement about Mission. The call is a core part of God's activity in the work of redemption. Mission is God's first and foremost vehicle for outreach to individuals and nations who don't know Him. This mission is based on love because God is love. His love is not selective, nor does it depend on what people do. Out of love, God gave His only begotten son for the salvation of the whole world. In so doing, He gave the world all He had which is Himself. There can be no higher definition of love than that demonstrated by the gift of the son to the world by the Father.

Biblical Basis for Evangelism

A careful examination of the Bible reveals that redemption is a universal agenda. In other words, it is God's plan for all people on earth. He seeks to reveal Himself to all people on earth and to draw into a relationship with Him. In like manner Seventh-day Adventists through the Women's Ministries are expected to reveal God's love to all people including Muslims, and by so doing draw them into a relationship with the church and Christ in particular.

Old Testament Models

The concept of mission comes into full vision under the Mosaic regime, for instance to everyone who offers himself to the Lord for service is given power to

attain measureless result. One of the most significant passages in the bible which points ultimately to the redemption of not just a section of the world but the whole world is found in Genesis thus: “Get thee out of thy country and from thy kindred, and from thy father’s house, unto a land that I will shew thee. And I will make of thee a great nation and I will bless thee, and make thy name great and thou shalt be a blessing, and in thee shall all families of the earth be blessed”. (Genesis 12:1-3).

The above is a command followed by a promise and blessing which extends to Islam because it traces its heritage to Abraham. Assurance of God’s protection and redemption is given to all people on earth and this assurance is not gender, nor geographically determined. Moses is a type of the Good Shepherd, who laid down his life for the sheep (John 10:11, 15). So great was his love for his erring brethren that if he could not prevent their destruction, he was willing to pay the ultimate price if that would serve to atone for their sin (Exo.32: 31, 32) (Num. 11:15). Moses was willing to hear the guilt of Israelites here and in the hereafter in order to secure their forgiveness.

To Moses, the lives of his brethren were more precious than his own. In this singular act of Moses is demonstrated the unspeakable love of Jesus. And to this, Seventh-day Adventists are called to emulate in their relations with Muslims women in AEC. The responsibility of preparing Muslim women for Christ’s soon return rests with the Church and the women’s ministries in particular. On His part, God is not partial but just in all His ways. He bears and answers prayers of all peoples on earth. Speaking in favor of the above point of view, the Psalmist says: Oh thou that hearest prayers, unto thee shall all flesh come (Psalm 65:2). God recognizes all people on earth because He created them in His image and likeness.

Writing on the truth of this matter, the Psalmist adds: “All nations whom thou hast made shall come and worship before the O Lord and shall glorify thy name” (Psalm 86:9). God’s heart is not on Christian or Jewish nations but unto them that dwell on the earth, and to every kindred and tongue and people. This explains the passage following thus: “The earth is the Lord’s and the fullness thereof the world and they that dwell therein” (Psalm: 24:1). Muslim women are the Lord’s and they are part of “they that dwell on the earth”

New Testament Models

Apostle Paul and Tabitha are shining examples of faithfulness in the Lord’s service. Touched by Christ’s love, they distinguished themselves in so many ways in the business of soul winning. For Paul, he minced no words when he stated thus:

For though I be free from all men, yet have I made myself servant unto all that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews to them that are under the law. To the weak became as weak, that I might gain the weak. I am made all things to all men that I might by all means save some. And this I do for the gospel’s sake (1 Cor 9:19-23).

Like a slave wishing to please his master, Paul was willing to comply with the habits, customs and opinions of others as far as possible without compromising principle. To him all things were made subject to his great objective of preaching the gospel and winning souls for Christ. In like manner, Adventist women’s ministries must be ready to adapt themselves and their ministry to the nature of Muslim women for whom they labor. Paul was a Jew and his knowledge of Judaism was put to good use when evangelizing them. His familiarity with their beliefs and customs was an added advantage in his presentation of the good news to them.

Again Paul’s versatility enabled him to practice an all sided adaptation of himself to all kinds and conditions of Jews in those things that were of themselves not matters involving questions of right principle. Adaptability was Paul’s most useful

quality in his interaction with the Jews. He counted it as nothing to go to any length and anywhere with his prospects in order to win them for God's eternal kingdom. In fact, he had an undying passion to save men at all cost to himself. To demonstrate that redemption is given to all people on earth is evidenced in the words spoken to John on the Island of Patmos thus: "And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth and to every nation and kindred, and tongue, and people" (Rev. 14:6).

Christ's Models

Prayer was on an essential part of Christ's attitude towards others. For instance, on His way to Gethsemane in the company of His disciples, Jesus stopped and prayed for Himself, for His disciples, and for all who later would believe in Him through the apostles' preaching thus: "Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20).

Jesus was never self-centered. He showed concern for others by praying for them too as well as knowing God who sent Him. The following Bible text confirms it thus: "And this is life eternal, that they must know Thee the only true God and Jesus Christ whom Thou has sent" (John 17:3)

The ministry of Jesus provides the key model as expressed in the Gospel of John. The conversation of Jesus with the Samaritan woman is a model for Adventist women on how to be a true friend. He became friendly in order to win the woman to himself. In like manner, Adventist women should win the friendship of Muslim women to be able to tell them about the love of Christ. In other words, they must attempt first to show love to Muslim women, talk to them, listen to them, invite them to their homes, honor invitation from Muslim women, as well as help them in their needs.

Jesus gave priority to the woman of Samaria. He made Himself available and relationship was initiated. Muslim women are daily challenged by health, social economic and spiritual problems that need the attention of their Adventist sisters.

Christ's personal ministry approach varied. Commenting on His approach, Ellen G. White writes:

The prince of teachers, He sought access to the people by the pathway of their most familiar associations. He presented the truth in such a way that ever after it was to His hearers intertwined with their most hallowed recollections and sympathies. He taught in a way that made them feel the completeness of His identification with interest and happiness. His instruction was so direct, His illustrations were so appropriate, His words so sympathetic and cheerful, that His hearers were charmed. The simplicity and earnestness with which He addressed the need, hallowed every word.¹

From available evidence, Jesus began His ministry with His neighbors across the street especially with those who need His help and words of hope. His demonstration of love and the evangelism principle "It's Nice to be Nice" helped in no small measure to prepare the people for the acceptance of His messages. In like manner our message will make an in-road into the hearts of Muslim listeners today if we follow same pattern.

The Apostles' Approach

The Apostles used different biblical ways to do evangelism. Among these approaches are

1. Contact evangelism between strangers. Philip and the Ethiopian Eunuch (Acts 8:26-40).
2. Open air preaching, Peter in Jerusalem (Acts 2:37-41). Paul and Barnabas in the town of Pisidian Antioch (Acts 13:16-37).

¹ Ellen White, *The Ministry of Healing*, ed. Armond Delove (Mountain View, CA: Pacific Press, 1905), 23.

3. Theological discussions and debates – Sergius Paulus a proconsul for Rome, in Paphos on the Island of Cyprus, Paul and Barnabas (Acts 13:6-10).
4. Personal testimony between friends – Peter and Cornelius (Acts 11:17)
5. Service oriented works that provide evangelism context – Tabitha (9:36-39).

The above approaches used by the Apostles could be successfully used today to reach out to the Muslim women.

AWM and Evangelism

The Seventh-day Adventist Church has a unique mission, calling on all nations to fear God and keep His commandments because the hour of His judgment is come. The need arises today more than any other time in earth's history for the church to intensify effort in outreach to non-Christian groups specifically the Muslim women through the women's ministries department. Being one of the most effective arms of the church, the statement of purpose of [AWM] clearly states that: "The department of women's ministries is to nurture, facilitate and support women in their Christian lives as disciples of Jesus Christ and members of His world Church. ... Furthermore, it shares the responsibility of or developing global evangelistic strategy and provide training to equip the women of the church to uplift Christ in the Church and in the world".

The statement calls for a frank and analytical approach on the part of the women's ministries in determining its place in relation to the mission mandate. Muslim women in Nigeria and Aba in particular are faced with social economic and religious challenges. The challenges are such that touch a heart, tell the world – a slogan of the women's ministries is indeed the most thoughtful today because there are many Muslim women yearning to be loved, cared for and given meaning to their lives. From my personal experience, Muslims and Christians have not always shaken hands in friendship; their relations have sometimes been tense, even characterized by

outright hostility. However the friendship ministry of Jesus 2,000 years ago presents the women's ministries with some of the greatest challenges as well as the greatest opportunities to initiate a relationship with Muslim women. Muslims pray to God and so do Adventist Christians, yet adherents of both religions lack faith convictions of the other.

The responsibility of preparing Muslim women for Christ's soon return rests with the Adventist Women's Ministries. Due to entrenched traditions, and extremely strong pressures, winning Muslim women to Christianity is extremely difficult. In view of this, all who by God's grace are called to minister to Muslims or their women ought not to strive with them nor show impatience but have the mind which was in Christ - meekness and gentleness.

This explains the caution by Apostle Paul thus: "And the servant of the Lord must not strive but be gentle unto all men apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (2 Tim. 2:24-26).

Being an active arm of the church, the [AWM] should partner with the church in the achievement of this objective of reaching Muslim women for Christ through Friendship Ministry. This is important because the statement of mission of the Seventh-day Adventist Church is to:

Make disciples of all people, communicating the everlasting gospel in the context of the three angels' messages of Revelation 14:6-12 leading them to accept Jesus as their personal savior and untie with his remnant church, discipline them to serve him as Lord and preparing them for His soon return. African women including Muslim women in most nations of the world are faced with social, economic and

religious challenges. It rests on the shoulders of [AWM] to address the challenges of witnessing to Muslim women. A simple friendship and showing some sense of hospitality to Muslim women can go a long way in touching souls of Muslim women with the love of Christ. They are better placed to reach out to the Muslim women with the gospel than any other group in the church.

The Adventist Women's Ministries was set up above all things to address the concern of women, globally. Also they are to challenge each Adventist woman with her potential to complement the gifts given to other women and men as they work side by side to further the global mission of the Seventh-day Adventist Church. Adventist women's ministries have a mission to fulfill and this mission is not to be at variance with that of the church but in conformity to it.

According to Heather-Dawn Small, Director, GC Women's Ministries "many times we are asked the question, 'what is Women's Ministries and what does it do for the women of the church?' If I were to answer this question in three words, I would say, "Nurture, Empower, Outreach." These three words express what Women's Ministries is about and what they do. In addition to the above submission, she says: We seek to empower women through training programs, seminars and health education seminars.

Approaches to Muslim Women

Ministry to Muslim women should not be a One-Way traffic type of approach, but diverse in methods and should be fresh and relevant when applied. To this end, the Women's Ministries Department at the General Conference level recognized six methods that can be applied for outreach to the Muslim women around the world. These are applicable to Muslim women in Aba. They can be stepping stones to building bridges of understanding between Muslim women and the [AWM] in Aba.

The challenge issues and the ministry ideas as listed in the appendix are among the diverse but effective ways of meeting the yearnings of Muslim women.

Through them, the following can be achieved:

1. The building of personal relationships by genuine kindness, hospitality, medical and relief/development efforts and educational endeavors.
2. The development of a relevant message(s) based on the felt needs of Muslim women presented in thought forms that engage the hearers.
3. The Women's ministries are encouraged to diversify its approaches to Muslim women evangelism because of the diverse nature of the Muslim world.

Adventist women's ministries should strive to witness among Muslim women by meeting the above mentioned needs with love and humility on Christ's behalf (Matthew 20:26). In summary, Ministry to Muslim women should be out of devotion to Christ and love for others, whether the other people are believers or unbelievers.

The above approaches are provided to encourage Adventist Women to take up their mission as disciples of Jesus Christ, to alleviate the burdens facing women including Muslim women around the world. Christianity today demands that we come close to the people we seek to reach just as Christ was very close to those He came to save.

Ellen G. White on Women Ministry

Ellen G. White has never waived from her earlier stand about women and their role in ministry. A report by Heather-Dawn Small, Director and General Conference [GC] Women's Ministries has it that Ellen White who lived during the 1860s – the formative years of the Seventh-day Adventist Church, felt a great burden for the Three Angels message and as a result engaged in an attempt to save men and women who were dying spiritually. She authored many books containing messages to reach a world that was perishing for a want of the truth. In such a situation as this, she

emphasized that no hand be restricted that could be helping. That everyone must do their part. Again that no one should believe that they were excluded from God's service and that none must forbid another from doing their part. It was in this evangelistic, practical view that Ellen White spoke about the role of Christian women in service. In her writings and in her examples she urged women to be active in giving the gospel to the world and laboring for lost men and women. Her arguments regarding the work women were to do were practical, not theological. According to her:

We greatly need consecrated women who, as messengers of mercy, shall visit the mothers and the children in their homes, and help them in the everyday household duties. If need be, before beginning to talk to them regarding the truth for this time. You will find that by this method you will have souls as the result of your ministry.²

The above statement of Ellen G. White concerning the need to visit women in their homes as well as give helping hands to them in household chores is ideal way of reaching Muslim women today with the gospel. In furtherance of her argument in support of women as well as men's involvement in taking active part in reaching the unreached, she says: "When a great and decisive work is to be done, God chooses men and women to do the work; and it will feel the loss if the talents of both are not combined."³

Discussing the role of Seventh-day Adventists in the dissemination of the End Time message, Ellen G. White writes:

In a special sense Seventh-day Adventists have been set in the world as watchmen and Light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the most solemn import-the proclamation of the first, second and third angels' messages. There

² Ellen G. White, "Notes of Travel-No. 4," *Review and Herald*, July 12, 1906.

³ Ellen G. White, "Letter 77," 1898.

is no other work of so great importance. They are to allow nothing else to absorb their attention.⁴

Speaking on the need for training and the involvement of all in the mission mandate, Ellen G. White writes: “True education is missionary training. Every son and daughter of God is called to be a missionary.”⁵

Mission is far more than leaving one’s home for foreign lands. It is the task Christ committed to all members of God’s family, the sharing of the good news of salvation. Considering Islamic rules and regulations governing the lives of Muslim women and the restrictions these have placed on them, Ellen G. White is right when she maintains that:

There are women who are especially adapted for the work of giving Bible readings, and they are very successful in presenting the word of God in its simplicity to others. They become a great blessing in reaching mothers and their daughters.⁶

The Seventh-day Adventist Church needs to reach Muslim men and woman alike with the three Angels messages and to achieve this, she suggests thus: “Women who are willing to consecrate some of their time to the service of the Lord should be appointed.”⁷ She maintains, “We need to branch out more in our methods of labor. Not a hand should be bound, nor a soul discouraged, not a voice should be hushed; let every individual labor privately or publicly, to help forward this grand work.”⁸

In concluding she charges:

⁴ Ellen G. White, *Testimonies for the Church*, vol. 9 (Mountain View, CA: Pacific Press, 1948), 19.

⁵ White, *The Ministry of Healing*, 395.

⁶ Ellen G. White, *Daughters of God* (Hagerstown, MD: Review & Herald, 1998), 228.

⁷ *Ibid.*, 102.

⁸ Ellen G. White, “The Duty of the Minister and the People,” *Review and Herald*, July 9, 1895.

Place the burden upon men and women of the church that they may grow by reason of the exercise, and thus become effective agents in the hand of the Lord for the enlightenment of those who sit in darkness.⁹

Many Muslim women in this 21st century still sit in darkness as a result of lack of knowledge. They are deceived to see life from Prophet Muhammad's perspectives.

Ellen White adds:

All who work for God should have the Martha and Mary attributes blended a willingness to minister, and a sincere love of the truth.... God calls for earnest women workers who are prudent, warmhearted, tender, and true to principle. He calls for persevering women who will take their minds from self and their personal convenience, and will center them on Christ, speaking words of truth, praying with the persons, to whom they can obtain access, laboring for the conversion of souls.¹⁰

She cites her own experience with her brother in her youth as follows:

When in my youth God opened the scriptures to my mind, giving me light upon the truth of His work. I went forth to proclaim to others the precious news of salvation. My brother wrote to me and said 'I beg of you, do not disgrace the family. I will do anything for you if you will not go out as a preacher'¹¹

This is the plight of many women today. Many are being given some light but they are disabled by many do's and don'ts in churches and families.

Developments in Muslim Evangelism

Historical Development of Global Center for Adventist Muslim Relations GCAMR

In 1961, the General Conference [GC] was said to have conducted a total of five seminars in Divisions with majority Muslims. In this endeavor which was led by

⁹ Ellen G. White, "The Duty of the Minister and the People," *Review and Herald*, July 9, 1895.

¹⁰ Ellen G. White, *Testimonies for the Church*, vol. 6 (Mountain View, CA: Pacific Press, 1901), 118.

¹¹ Jerry Moon, "A Power That Exceeds That of Men: Ellen G. White on Women in Ministry," in *Women in Ministry*, ed. Nancy Vhymeister (Berrien Springs, MI: Andrews University Press, 1998), 120.

Elder Ralph Watts a vice president of the [GC], it was agreed that a centre be established to coordinate work among Muslims, with Dr. Darnell as its first Director.

The Study Centre, however, was not established. Dr. Darnell was said to have indicated the primary reason was the inability of the [GC] and the Division to agree on the location and line of authority for the Centre. The General Conference wanted the Centre in the Middle East but responsible to it. The Middle East Division maintained that if the Centre were to be located in their territory it should be answerable to the Division. This was the situation that led to the failure to establish the Centre.¹²

During the year 1968, Dr. Darnell conducted a three-day seminar in Beirut, Lebanon. The key outcome was a consensus to have a “Muslim respectful” approach. (The great African missiologist had not yet coined the word “contextualization”).

In 1985 a seminar was held to orient ADRA staff into Muslim context in Khartoum. The primary presenters were Gerry Karst, MEU President, Kenneth Oster, VOS worker in MEU, and Jerald Whitehouse, in addition to local Muslim presenters. Gerry Karst posed a question “What would you suggest as the way forward in approaching the challenge of Islam?”

The answer was “a Centre” however small –and not high profile, to focus on developing materials, strategies and methods in relating with Muslims. Five years later, in 2000, people from the world field attended the International Council of Adventist Muslim Relations (ICAMR) in Toronto, Canada. Marty Phillips who was Administrative Assistant to Whitehouse played a significant role in putting this conference together. The purpose was to share reports from various field initiatives. It

¹² GCAMR, *Studies on the Hanif: A Collection of Lectures by Dr. Robert C. Darnell*, ed. Jerald Whitehouse (Loma Linda, CA: Global Center for Adventist Muslim Relations, 2000).

was encouraging to hear reports of Muslims coming to Jesus. The reports indicated significant work that was growing on the Indian sub-continent, Indonesia, East Africa, Brazil, New York, and Toronto among others.

Seventh-day Adventists have from their early history shown commitment to communicating the good news of the gospel to non-Christian groups of which Muslims are in their numbers. The church's interest in this direction was kindled by her understanding of the three angels messages of Revelation 14:6-12 and Apostle Matthew's reportage of Jesus as saying thus: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come" (Matthew 24:14).¹³

How would the end come when little or nothing is being done in evangelism to Muslims to prepare them for the savior's return? In the present circumstance, what can Seventh-day Adventists do?

Global Center for Adventist Muslim Relations (GCAMR) Objectives

The Church through the GCAMR is committed to providing a range of services to the world church that will empower SDA members, workers, leaders to be more effective in a variety of settings and approaches with Muslims. These relationships with Muslims take place at a variety of levels, therefore these broad objectives are framed in terms of the various possible interactions that the Church have with Muslims. Also, the Church through the GCAMR aims at providing materials and training for effectiveness of Adventists in personal relations with Muslims. Every effort is geared towards designing and implementing focused Adventist Muslim Relation (AMR) initiatives through local Church fellowships and

¹³ King James Version of the Holy Bible

Church institutions. The purpose will be to build trusting relationships between Adventists and Muslims that provide a basis for more in-depth spiritual ministry.

Against the background to the Great Commission, the 1986 Annual Council of the General Conference (GC) voted the concept of Global Mission subsequently launched, officially at the 1990 GC session with a strong emphasis on reaching secular people and those hitherto untouched by the gospel. In His sovereignty, the Lord takes initiatives to reveal Himself to whom He chooses through a variety of means. In a resolution after July 28 – August 2, 1992 symposium sponsored by the Global Mission and organized by the Islamic center for Seventh-day Adventist Islamists at New Bold College, England, the church was encouraged to diversify its approaches to Muslim evangelism because of the diverse nature of the Muslim world.

According to Adventist Today an online publication “along with other followers of Christ, as well as faithful Jews and Muslims, there are Seventh-day Adventists calling for faithfulness to the love and compassion Jesus consistently urged upon all people everywhere”. This group of Seventh-day Adventists under the umbrella of Global Center for Adventist Muslim Relations (GCAMR) believes that God loves all people and expects those of us who are submitted to God to treat each other as brothers and sisters. In addition they maintain that “we of course have differences in our beliefs but we can still be friends”¹⁴ This is true in Adventist Muslim Relations. The call by the above group in relation to Muslims is instructive.

As Director of the Global Center for the Adventist Muslim Relations, Whitehouse made several significant contributions to Adventist witness among Muslims, this include (1) the encouragement of a cordial witness to Muslims, (2)

¹⁴ AT News Team, “Building Bridges: The State of Adventist/Muslim Relations,” *Adventist Today*, 2012, <https://atoday.org/building-bridges-the-state-of-adventist-muslim-relations/>.

training initiatives conducted in many locations around the world, (3) the development of various models of how Adventists can develop positive relationships at the local church and institutional level with Muslims, and (4) the pioneering of and participation in interfaith dialogue. Jerald Whitehouse retired in 2009, passing the torch to Lester Merklin Jr. who became the new director of the Global center for Adventist Muslim relations.

Recently, interfaith dialogue has been given new significance. Prior to 2007 scholars, including the directors of GCAMR, were engaged in interfaith dialogue. In 2007 the General Conference appointed William Johnson, former editor of the *Adventist Review*, as a coordinator for Adventist interaction with other world religions. Adventists participated in two conferences in 2008. The one in Doha, Qatar featured adherents from Islam, Christianity, and Judaism and had presentations by two Adventists. Adventists also participated in the common word meetings, in an interfaith dialogue in Jordan, and an interfaith dialogue between Adventist and Muslim scholars in the Philippines.¹⁵

While many reasons for the interfaith dialogue exist, these dialogues are held with the goal of seeking to understand more clearly people from a Muslim background, but also to aid in clearing up misunderstandings Muslims may have toward Seventh-day Adventists. The role of interfaith dialogue between Adventists and Muslims is continuing with additional representatives from the Biblical Research Institute and Global Mission joining in the discussions.

¹⁵ Gary Krause, "Global Mission Study Centers: Letter to World Leaders of the Seventh-day Adventist Church," 2008.

Challenge of Theological Development in Muslim Evangelism

In its outreach efforts, the church should brace up to some theological issues which need to be adequately addressed. These are so crucial that they can make or mar Adventist witness among Muslims. According to papers from conferences on witness and Missiological books as published by the Department of World Mission at Andrews University, some of these include; (1) an Adventist Understanding of its own identity as it relates to the world religions. (2) A biblical understanding of the theological and theoretical foundations for authentic contextualization. (3) Understanding the role of hermeneutics and epistemological concerns in applying biblical principles in non-Christian settings, and (4) issues regarding inclusive and exclusive views of salvation.

From the above, every effort should be made by the world-wide Church authority to address urgently the above issues because it will go a long way to help the cause of the church and Missiologists in particular in witness among Muslims and other non-Christian groups.

Other Authors

Addressing the challenges of witnessing to Muslims, one writer states that, “Adventist women must understand that the needs of the Muslims woman are often of a psychological rather than theological nature and more relational than informational.”¹⁶

¹⁶ Borge Schantz, “Adventist Woman to Muslim Woman,” *The Journal* 18, no. 2 (2001), accessed March 10, 2015, <http://www.ministerialassociation.org/spouses/magazine/archives/2001/2/adventist-woman-to-muslim-woman#.WeZESWiCzIU>.

In other words, love, understanding and a demonstration of the love of Jesus are more important than intellectual theological doctrinal and apologetical approaches.

G. S. Morris, a medical practitioner and Pastor, in discussing how to achieve a meaningful soul winning among Muslims submits: “We must put on Christ’s character. In putting Christ’s character ...we must put on Compassion, put on Kindness, put on Humility, put on Gentleness, put on Patience, put on Forgiveness, put on Love.”¹⁷

In the opinion of Raquel Arrais: “The Adventist woman is an instrument that God wants to use. ... God calls us as women of hope to take light where nobody wants to go.”¹⁸

If exposed to proper method of outreach to Muslim women, Adventist women stand to win friends among Muslim women through visit to them in the privacy of their homes. A simple friendship and showing some sense of hospitality to Muslim women can go a long way in touching their souls with the love of Christ. They are better placed to reach out to the Muslim women with the gospel than any other group in the church. The Adventist Women’s Ministries was set up above all things to address the concern of women, globally. Also, they are to challenge each Adventist woman with her potential to complement the gifts given to other women and men as they work side by side to further the global mission of the Seventh-day Adventist Church. Adventist women’s ministries have a mission to fulfill and this mission is not to be at variance with that of the church but in conformity to it.

¹⁷ G. Scott Morris and Susan Martins Miller, *Health Care You Can Live With: Discover Wholeness in Body and Spirit*, 1st ed. (Uhrichsville, OH: Barbour Books, 2011), 46.

¹⁸ G. S. Raquel Arrais and William Marroni, “Focus on the News,” 2013.

Several contributions have been made by Christian and Islamic authors alike on how to reach out to each other evangelically. By this I mean that Muslims as well as Christians have same understanding about outreach and the need for it. To this end, they have made efforts through various publications on how each group view evangelistic outreach. Commenting on the progress made on its part especially in the involvement of women, a Muslim writer says;

Today, Muslim women are active in Qur'an study circles, Mosque-based activities, and community services sponsored by religious organizations, and Islamic education, as both students and teachers. There are a rising number of Islamic studies throughout the world. Women are increasingly present in highly visible positions in the religious establishment.¹⁹

Furthermore, in response to a question on Da'wah, significance and ethics, Sheikh Hamed Al-Ali, says: "In addition to performing Salah, fasting and other pillars of Islam, we need to have the taqwa (consciousness of Allah the Almighty) in our heart, be this in public or in private life."²⁰

By this, Sheikh Al-Ali means that it is not enough to possess some knowledge of the Qur'an and Islamic beliefs and practices but more important to declare same to the public in word and indeed. By this Islam recognizes evangelization. Furthermore, he adds Da'wah means conveying the message of Islam to Muslims and non-Muslims alike. It is to help all people be always on the right track and guide those who have gone astray to return to the path of Allah the Almighty. As far as the issue of Da'wah in the sense of preaching is concerned, it is regarded as collective obligation on Muslims. But Da'wah in the sense of setting a good example is individual obligation on Muslims to safeguard their religion and convey its message to Muslims and non-

¹⁹ IOL Shari'ah Researchers, "Dawah," *Brilliance of Islam*, February 13, 2006, accessed February 21, 2016, <https://talkislam.wordpress.com/dawah/>.

²⁰ Ibid.

Muslims as well. With regard to the methods of giving Da'wah, they are many: wise and gentle approach, giving speeches and sermons, setting good example for others to follow. From the above, Islam favors missionary outreach not just by preaching alone but by living an exemplary life as well as applying wise and gentle approach.²¹

Much has been written about evangelistic strategies in order to be more effective in evangelizing the Muslims. Don McCurry made the following plea in the 1979 North America Conference of Muslim Evangelization. In his word,

We need the vision of a harvest among Muslims and the nerve to obey Christ in evangelizing and discipling them. God is asking us to lay our long-standing prejudices and our centuries old neglect, and make disciples of these hurting friends for whom Christ died. It is time to claim promises long lying dormant concerning the sons of Ishmael.²²

Bruce Fleming in his own opinion says:

The effectiveness of evangelism depends upon our ability to design and apply methods of evangelism that will integrate and utilize the social web of relationships of people as natural 'bridges of God' between individuals, families, tribes and communities. Such relationships serve most effectively as channels for the flow of dynamics in evangelism and gospel expansion.²³

Again, Don McCurry in discussing the life changing force of the Gospel states:

It is widely known that many Muslims have come to Christ by first being pointed to Him by the Quran. True, they later encounter Him in the New Testament and from then on the Quran no longer remains a reference book for them. But the point is, I should not feel shy about using the Quran as a beginning point for introducing the subject of Jesus. And Paul has given us endorsement of this approach by his use of Greek literature in his Mars Hill sermon.²⁴

²¹ Ibid.

²² Don M. McCurry, "Why Are Muslims so Militant?" *Muslim World Pulse* 9, no. 2 (1980): 5.

²³ Bruce Fleming, *Contextualization of Theology* (Pasadena, CA: William Carey Library, 1980), 69–70.

²⁴ Don M. McCurry, "Cross-Cultural Models for Muslim Evangelism," *Practical Anthropology* 4, no. 3 (July 1, 1976): 280.

Quoting Geoffrey Parrinder, Parshall explains that,

Jesus is always spoken of in the Quran with reverence; there is no breath of criticism for he is the Christ of God. The gospel needs to be related much more thoroughly to the Islamic context. The Christian communicator should not assume what the Latins call *tabula rasa* (blank slate), and ignore the realities of the Muslim religious knowledge. Time has come that the gospel presentation has to cease assuming the form of an exotic transplant from the Christian context. Proclaiming God's love means also to do it with that love which respects the dignity and spiritual treasures of Muslims.²⁵

In his discussion on women in the Ministry of Jesus, Bacchiocchi writes that:

“central to Jesus’ attitude toward women is His view of them as persons for whom He had come. He viewed them not in terms of sex, age or marital status, but in terms of their relation to God.”²⁶ Speaking on the way Jesus treated women, Samuele Bacchiocchi adds: “Most scholars acknowledge that Jesus’ treatment of women represents a radical break with the Jewish cultural tradition of His time.”²⁷

From the example of Jesus, the place of Adventist Women’s Ministries in the accomplishment of the mission of Seventh-day Adventist Church cannot be over-emphasized. In a goodwill message at the close of Vatican II, the council fathers commended women to a fidelity in their special mission and role in both Church and society. They said:

The hour is coming; in fact it has come, when the vocation of women is being acknowledged in its fullness, the hour in which women acquire in the world an influence, an effect and a power never hitherto achieved. That is why, at this moment when the human race is undergoing so deep a transformation, women imbued with a spirit of the gospel can do so much to aid humanity in not falling.²⁸

²⁵ Phil Parshall, *New Paths in Muslim Evangelism: Evangelical Approaches to Contextualization* (Grand Rapids, MI: Baker Book House, 1980), 137.

²⁶ Samuele Bacchiocchi, *Women in the Church: A Biblical Study on the Role of Women in the Church*, 5th ed. (Berrien Springs, MI: Biblical Perspectives, 2000), 43.

²⁷ *Ibid.*, 42.

²⁸ Mwaura, “Women and Evangelization: A Challenge to the Church in the Third Millennium,” 133.

There is no question about it that if given the necessary support, Adventist women will penetrate the impenetrable paths of the hearts of Muslim women with the gospel.

Summary

Evangelization of Muslim women is a priority of the Seventh-day Adventist Church and the Women's Ministries in particular. However, it requires different approaches and methods. There is no one strategy for this but an understanding of the religious beliefs, societal structures, world view and present attitude toward the gospel must be cultivated by the witnesses. Any strategy for evangelism to Muslim women by the Women's Ministries and the church in general should focus on reaching a people within the context of their felt needs rather than on the basis of pre-conceived methodologies.

In cross-cultural witnessing, service to God and humanity and selflessness should be the watchword. If carefully and thoughtfully applied, contact evangelism, open air preaching, theological discussions and debates, personal testimony between friends, service orientated works that provide evangelism context are sure ways of winning souls of Muslim women for Christ.

Above all, the building of personal relationships by genuine kindness, hospitality, medical and relief development efforts and education endeavors, as well as development of a relevant message based on the felt needs of Muslim women presented in thought forms that engage the hearers will go a long way to building bridges of understanding between Muslims and Seventh-day Adventists.

It is believed that after this project is implemented and evaluated, subsequent study will build upon it for massive reaping of souls for Christ in Aba East Conference.

CHAPTER 3

DESCRIPTION OF LOCAL SETTING

Location of AEC

AEC of the Seventh-day Adventists is located in Aba City, which is situated on the Aba River. Aba was established by the Ngwa clan of Igbo people of Nigeria as a market town and then later a military post was placed there by the British colonial administration in 1901. It lies along the west bank of the Aba River, and is at the intersection of roads leading to Port Harcourt, Owerri, Umuahia, Ikot Ekpene and Ikot Abasi. The city became a collecting point for agricultural products following the British made railway through it to Port Harcourt. Aba is a major urban settlement and commercial center in a region that is surrounded by small villages, towns etc. The indigenous people of Aba are the Ngwa.¹

Demographically, Aba East Conference comprises of churches located in Aba North, Aba South, and Obi Ngwa Local Government Areas in the Eastern part of Nigeria. AEC comprises of 90 churches and the city of Aba has an estimated population of 1,164,930 out of which 25,874 are Adventists. (Based on the 2012 estimate) The conference headquarters is located at #1 New Umuahia Road, Ogbor Hill Aba, Abia State in Nigeria.

¹ Wikipedia, "Aba, Abia," *Wikipedia* (San Francisco, CA, n.d.), accessed March 21, 2015, https://en.wikipedia.org/w/index.php?title=Aba,_Abia&oldid=800120422.

Religious Setting of AEC

The city has played a lasting role in the Christian evangelism of the South East of Nigeria since the British brought the Church Missionary Society CMS, an evangelism vehicle of the Church of England used to plant what today has become the Anglican Church of Nigeria". Religious activities have remained at the highest ebb in Aba. Also, Islamic presence is overwhelming and likewise African Traditional Religion [ATR], African Gospel Church and Church of Jesus Christ of Latter Day. However, in spite of these," Seventh-day Adventists is

not just a worldwide body of more than 10 million Christians who observe Saturday as the Sabbath and expect Jesus' second coming soon but a body of evangelical Christians whose faith is grounded in the Bible and centered on Jesus are known for their emphasis on maintaining health as part of religious duty.²

Brief History of the Seventh-day Adventist Church in Eastern Nigeria

Eastern Nigeria received the Advent message through the English missionary J. Clifford in 1923. In 1930 it was organized as a mission Field with the first indigenous President, Pastor A. J. Dickey, followed by Pastor P. E. Onwere and subsequently Pastor Z. N. Imo.³

In 1930 a second station was opened at a place called Elele under L. Edmond of England as the Mission Director. In the following year Clifford who lived in Aba succeeded Edmond and Elele came under the control of A.G. Vine who also was from England.⁴

² Raoul Dederen, ed., *The Handbook of Seventh-Day Adventist Theology* (Hagerstown, MD: Review and Herald, 2000), 13–14.

³ Dayo Alao, *90 Years of Adventism in Nigeria: 1914-2004: A Compendium* (Lagos, Nigeria: Communication and PARL Department of the Seventh-day Adventist Church, 2004), 84.

⁴ David Agboola, *Seventh-Day Adventist History in West Africa (1888-1988): A Mustard Seed* (Ibadan, Nigeria: Lasob, 2003), 32.

The growth and development of Seventh-day Adventist Church as we have it today in Aba traces its origin to Clifford and Edmonds in the 1920's. Luke Anosike affirms that

The Seventh-day Adventist Church in South Eastern Nigeria is a child of the three Angels messages, married to the spirit of missions. Its ancestors stretch across the seas; they range from varying terrains of human experience and divine inspiration. Their lines stretch from the United States of America to the little but Great British Isles.⁵

It is solidly rooted as a result of the evangelistic efforts of both American and British Adventist Missionaries like Jesse Clifford and wife as well as, brother and Sister L. Edmonds in 1923.

In describing their condition at Aba, Jesse Clifford stated as follows:

We have had a few of the joys and impressions that are incidental to pioneer missionary life. Our first home for two and half or one-half months was a native mud-house, in which we had three rooms, the remainder being occupied by the owners. The dirty floor, leaky roof, and dark rooms made surrounding that were far from cheerful and were trying to our health, we were happy therefore when some Europeans who formerly were missionaries, learned of our situation and kindly gave us two rooms in their bungalow in which to live for a time.⁶

The above is the picture of the experience of Clifford and wife on arrival at Aba. However, in the face of all odds, Clifford was full of optimism. According to him, from what happened later on, one would believe that the choice of Aba as the focal point of spreading the gospel light in South Eastern Nigeria was providential.

Activities of Adventist Women's Ministries in AEC

Table 1 shows that AWM women are not idle in the church but are actively involved in the work of the church. 3445 representing 71% of women in AEC serve as

⁵ Luke U. Anosike, "The Development of the Seventh-Day Adventist Church in South East Nigeria," 1971.

⁶ Ibid.

choristers, 752 representing 61% serve as ushers, 749 representing 68% are Sabbath school teachers while 282 representing 43% are Sabbath school officers, 465 representing 31% are youth department officers while 381 representing 40% are officers in the Junior department of their various churches.

Table 1. Women's Roles in Aba East Conference AEC

Role Classification	Aba East Conference	Percentage
Choristers	3445	71%
Ushers	752	61%
Sabbath School Teachers	749	68%
Sabbath School Officers	282	43%
Youth department Officers	465	31%
Junior department Officers	381	40%

The mission statement Adventist Women Ministries is, in the larger sense, common to all Christians – that of uplifting Christ in the church and in the world. The ministry seeks to:

1. Foster spiritual growth and renewal among women.
2. Affirm that women are of inestimable worth by virtue of their creation and redemption, equip them for service in the church and offer women's perspectives on church issues.
3. Minister to the broad spectrum of women's needs across the life span, with due regard for multicultural and multiethnic perspectives.
4. Liaise and cooperate with other specialized departments of the church to facilitate the ministry to women and of women...
5. Find ways and means to challenge each Seventh-day Adventist woman to use her gifts to complement the talents of others as they work side by side to further the global mission of the church.⁷

⁷ General Conference of Seventh-day Adventists, *Seventh-Day Adventist Church Manual*, 18th ed. (Silver Spring, MD: General Conference of Seventh-day Adventists, 2010), 99–100.

In a report on the activities of the department of women's ministries, C. U. Emelogu, former ENC/ AWM Director in a report says that "women have done exceptionally well in using their talents and spiritual gifts while conducting evangelism."⁸

According to her, Evangelisms were conducted by women at various levels all in a bid to reach out to souls.

In the year 2003 and 2004, the women carried out evangelistic campaigns throughout the conference. The speakers comprised both AWM and Young Adventist Women's Ministries (YAWM) members. These evangelistic series lasted for two weeks. In most cases, the women left their homes to camp at the venue of the evangelisms. They visited various homes, cleaned public places, helped out in farm work, and gave out donations of food items and clothings, all to charity. At the end of the campaigns, souls were won to the Lord.⁹

Furthermore, she added

In 2009, we participated in the first National AWM Evangelism tagged, 'BENIN FOR CHRIST' held at Benin City, Edo State. In 2005, the women in various districts conducted evangelistic outreaches for two weeks. Both AWM and YAWM members preached the gospel of Jesus Christ. Four hundred fifty (450) souls were won for Christ. Also, a two day outreach at Aba Prisons were carried out from 6th – 7th August, 2005. This outreach ended with 47 inmates of the Aba prison baptized.¹⁰

The Women's Ministries have from their inception as a department demonstrated their readiness through charity and other forms of outreach to carry the good news of the kingdom to all, irrespective of geographical location, language or color.

⁸ C. U. Emelogu, *Report of 10th Triennial Constituency Session* (Abia State, Nigeria: East Nigeria Conference of Seventh-day Adventists, n.d.).

⁹ Ibid.

¹⁰ Ibid.

Quantitative Survey of AEC

Table 2 below is descriptive of the number of questionnaires sent out, the quantity that was damaged, or completed as well as uncompleted by selected respondents who were drawn from among the women of the church and other church workers at all levels of church work. It also shows the total number of respondents in figure and in percentage. Furthermore, it shows the rate at which the Adventist women and the church responded to the questionnaire. A careful analysis shows that there was high enthusiasm on the part of Adventist women response to the questionnaire. None of the questionnaires was lost.

Table 2. Report on Data Collection

Source selected	No. of questionnaire sent out and returned	No. Damaged	No. Completed	No. not returned
Selected Adventist women and church leaders who responded	50	0	50	0
Total	50	0	50	0
Percentage (%)	100	0	100	0

Demographic Characteristics of Christian Respondents

Table 3 is analysis of the demographic characteristics of Christian respondents. Ages 45 and above numbering 20 representing 40% of the respondents have 11 years of work experience. Ages 15-44 numbering 5, 7, and 18 respectively have had between 1 year 2-5 years, and 6-10 years work experience. This group represents 10, 14 and 36% respectively. The results indicate that those who are 45 years and above have the highest working experience among the respondents.

Table 3. Demographic Characteristics of Christian Respondents

Age	Work experience	Number	Percentage (%)
15-24	1-12 months	5	10
25-34	2-5 years	7	14
35-44	6-10 years	18	36
45 and above	11 and above	20	40
Total		50	100

Adventist Women and Muslim Relations in AEC

Table 4 is the analysis of Adventist women interaction with their Muslim friends. The results show that Adventist Women Muslim relations are still low. The percentage indicated in excellent interactions is still low compared to that of good interactions.

Table 4. Report of Interactions

Interactions	Number	Percentage (%)
Excellent	10	20
Very good	13	26
Good	27	54
Total	50	100

Relations	Number	Percentage (%)
Excellent	9	18
Very good	16	32
Good	21	42
Poor	4	8
Total	50	100

Visitations	Number	Percentage (%)
Yes	3	6
No	47	94
Total	50	100

Introduction of Jesus	Number	Percentage (%)
Yes	20	40
No	30	60
Total	50	100

Acceptance of Invitation	Number	Percentage (%)
Yes	8	16
No	42	84
Total	50	100

Praying with Muslim women	Number	Percentage (%)
Yes	0	0
No	50	100
Total	50	100

Table 4 is a description of the relation between Adventist women and Muslims in AEC. The table show good interactions 27 persons representing 54% interacts well with Muslims. They relate well with Muslims. 21 persons representing 42% indicate good relations. On visitation 47 persons representing 94% have not embarked on visitation of any sort to the homes of Muslims. 30 persons representing 60% have never introduced Jesus to any Muslim, on praying with Muslim women, none of the participants had prayed with a Muslim woman.

Aba Muslims' View of Adventists

Table 5 reveals Aba Muslims' view of Adventists. A careful analysis of the data shows as follows; 30 persons representing 60% have good view of Adventists while 12 persons representing 24 persons and 8 persons representing 16% have poor and very good views of Adventists.

Table 5. Muslim View of SDAs

View	Number	Percentage (%)
Very good	8	16
Good	30	60
Poor	12	24
Total	50	100

Muslims Relations to Adventist Christians

Table 6 presents the findings on the knowledge of the Muslim about “Seventh-day Adventists. 48 persons representing 96% have good knowledge of SDAs while 2 persons representing 4% do not have any knowledge of SDAs 35 persons representing 70% know the day SDAs worship while 15 persons representing 30% think they worship on Sunday. On source of knowledge of SDAs 30 persons representing 60% knew about them through the media while 15 and 10 persons representing 30 and 20% respectively knew them through friends and other sources. Table 6 below shows that a significant number of Muslims are well informed about Adventist Christians.

Table 6. Muslim Knowledge of SDAs

Knowledge of SDAs	Number	Percentage (%)
Yes	48	96
No	2	4
Total	50	100

SDA day of worship	Number	Percentage (%)
Sunday	15	30
Saturday	35	70
Total	50	100

Source of knowledge of SDAs	Number	Percentage (%)
Through the media	30	60
Through friends	15	30
Others	10	20
Total	50	100

Acceptance SDA invitation	Number	Percentage (%)
Yes	35	70
No	15	30
Total	50	100

Contact with the Bible	Number	Percentage (%)
Yes	38	76
No	12	24
Total	50	100

On acceptance of SDA invitation 35 persons representing 70 % and 15 persons representing 30% respectively admitted Muslims acceptance and Non-acceptance of their invitations to church related functions. Finally, 38 persons representing 78% said that Muslims have had contact with the Bible while 12 persons representing 24% said Muslims have not had contact with the Bible. The results show that Muslims have a good knowledge about Seventh-day Adventists.

Summary

From available evidence in table 4 above 47 persons representing 94% have not embarked on visitation of any sort to the homes of Muslims. 30 persons representing 60% have never introduced Jesus to Muslim women nor prayed with

them. In this regard, Adventist Women's Ministries is door of opportunity open to the church for extension of hand of friendship to the Muslim women in Aba.

Also, another result shows that Adventist women/Muslim women relation is low. Such is the case with the percentage indicated in excellent interactions. These are gaps that need to be filled. That Adventists worship on Saturday in Aba is common knowledge to Muslims having head knowledge is not enough. They need to know the reason the existence of the church and its mission which is "to make disciples of all people communicating the everlasting gospel in the context of the three angels' messages of Revelation 14:6-12, leading them to accept Jesus as personal Savior and unite with His remnant church, discipling them to serve Him as Lord and preparing them for His soon return". This is the task before the church and the women's ministries in particular.

CHAPTER 4
PROGRAM DESIGN, IMPLEMENTATION
AND EVALUATION

From the studies carried out it is discovered that a good number of Adventist women do not have what it takes to witness to Muslim women and share the gospel with them. As a result, this program is considered necessary to equip them on the methods of approaching Muslim women. A seminar was organized to address this problem. This chapter describes the details of the program design and preparation, implementation and evaluation.

Program Design and Preparation

In view of the situation in AEC, this study was prepared with the aim of designing and developing an effective evangelism program that will meet the yearnings of the Muslim women. This included raising of awareness of the church and the Adventist women's ministries in particular regarding the need for witness among Muslim women. To achieve this objective, the Seminars therefore included techniques of building of personal relationships by genuine kindness, hospitality, medical and relief/development efforts, and educational endeavors; Development of a relevant message(s) based on the felt needs of Muslim women presented in thought forms that engage the hearers.

The researcher conducted the Seminar at a venue that is conducive and easily accessible to all participants. Also, adequate logistic arrangement was made for conveying participants to and fro the venue. Materials used include the Bible, as well

as books written by renowned authors. Online sources were also used. The Seminar program plan was presented and approved by the Director of Women's Ministries of AEC.

In the preparation of the study, the following outline was drawn:

1. Introduction to witnessing to Muslim.
 - a. -The Biblical basis for making disciples among Muslims Mt. 28:19, 20
 - b. -Guidelines for presenting the gospel of Jesus Christ.
 - c. -Some cautions in presenting the gospel.
 - d. -Handling Questions encountered in Dialogue with Muslims.
2. How to understand the Bible: Lessons and instructions for giving personal Bible Studies and group Bible classes.
3. Women of distinguished service.
 - a. In the Bible (Dorcas) the woman full of Good works Acts 9:36–39.
 - b. In the work of the Seventh-day Adventist Church.
4. Women in Islam – Vivienne Stacey.
 - a. Felt needs of Muslim women.
 - b. Traditional Roles of Muslim Women.
5. Building Bridges between Christianity and Islam: Understanding series by Mallam Tambaya.

Implementation of the Program

The essence of this program is to provide opportunity of information to participants about Islamic religion and to offer Biblical basis for making disciples among Muslims. This is important today because the Muslim world is no longer somewhere else, instead AEC has become part of the Muslim world. Consequently, there arises the urgent need to communicate the gospel to them because they are

living in local neighborhoods, sharing workplaces, and attending schools and hospitals with Seventh-day Adventists.

The tables below show the program of activities for the two-day Seminar conducted with selected AWM Leaders and members.

Table 7. Seminar Timetable A

Day/Date	Time (pm)	Resource persons	Resource Materials/Topic
Thursday 13 th March, 2014	3-30 – 4.00	Victor U. Nwachukwu	Islam and the Bible by David Goldmann. ‘Introduction to witnessing to Muslim women’
	4.30 – 5.00	Victor U. Nwachukwu	Step to Life by Marshall J. Grosboll. ‘How to understand the Bible’
	5.30 – 6.00	Break	Break
	6.00 – 6.30	Victor U. Nwachukwu	The Holy Bible ‘Women of distinguished service in the Bible’

Table 8 shows Seminar Timetable B.

Table 8. Seminar Timetable B

Day/Date	Time (pm)	Resource persons	Resource Materials/Topic
Thursday 17 th April, 2014	3-30 – 4.00	Victor U. Nwachukwu	Women in Islam by Vivienne Stacey ‘Felt Needs of Muslim Women’
	4.30 – 5.00	Victor U. Nwachukwu	St. Francis Magazine No.4 Vol.III (March 2008) ‘Traditional Roles of Muslim Women’
	5.30 – 6.00	Break	Break
	6.00 – 6.30	Victor U. Nwachukwu	Understanding Series by Mallam Tambaya. ‘Building Bridges between Christianity and Islam’

Tables 7 and 8 show presentation preceding with presenter and resource used in the seminar. While Table 7 contains tips on witnessing to Muslims, how to understand the Bible, and Women of distinguished service in the Bible and in the

SDA Church, Table 8 contains information delivered to the Adventist women on Islam as well as their felt needs. Also, the traditional roles of Muslim women, and understanding series, as well as building bridges between Christianity and Islam.

In witnessing to Muslim women, there are basic things that were imparted to the Adventist women. These include: Biblical basis for making disciples among Muslims (Mt. 28: 19, 20).

1. Guidelines for presenting the gospel of Jesus Christ.
2. Some cautions in presenting the gospel.
3. Tips on handling questions encountered in dialogue with Muslims.

The Seminar covered lessons and instructions for giving Bible Studies and group Bible class. There was an interesting discussion on women of distinguished service in the Bible and in the work of the SDA Church. An example was drawn from the book of Acts 9:36-39 with particular attention to Dorcas (the woman full of Good works). Also, the discussion on women of distinguished service in the work of the Church was restricted to a select few who represent thousands who have labored and worked in each of the fifty-year period of Adventist Church history as contained in a brochure published by the G.C. office of Women's Ministries on their official website.

Information and suggestions on the felt needs of Muslim women was given adequate attention in the seminar because these needs are of a psychological rather than theological nature and more relational than informational.

Prominent among the models inculcated in the participants included Christ's method. Christ was very near to the people he wished to reach. Friendship evangelism was explained in the seminar. The premise is that as they attempt to win people to Jesus Christ, they must first become friendly. These they could do by talking to them,

listen to them, invite them to their homes, and go places with them. They should make themselves available for Muslims. Christ used common point of interest to draw people's attention to spiritual matter; the care of the Samaritan woman whom Jesus asked a favor from. Jesus revealed Himself gradually, so should Adventists accept people where they are. People should not be judged by externals. In this case, Adventist women were informed to show Muslim women that they are interested in them. In other words, they (Muslims) should be accepted without demanding that they change first to Christianity.

The Pauline, Mosaic and Tabitha models of evangelism were also delivered. Paul was an epitome of humility as well as love. He endured hardship, as well as suffered shame for the sake of winning souls to the kingdom of Christ. As Moses pleaded with God because of his love for his people when they sinned against God, Adventist women need to exhibit some love to Muslim women and Muslim generally. Tabitha showed care and concern for others especially the less-privileged. Adventists today should show similar love, care and concern to Muslims women.

Program Evaluation

After conducting the Seminar, the researcher designed a questionnaire to help determine its effectiveness. 50 copies were sent to the AWM and Church workers that participated in the Seminar. All the 50 copies were filled and returned. 5 questions were designed to ascertain the effectiveness on the content delivered in the seminar. The first question was sought to know whether the participants understood that building personal relationship by genuine kindness could go a long way to win the hearts of Muslims to Christ.

The second question concerned the concept of giving medical aid to Muslims in times of disaster is a way of telling them about the love of Christ. The third

question was sought to find out whether the participants understood that the giving of basic educational assistance to Muslim women could help improve their quality of life and by so doing prepare them for the kingdom of Christ. The fourth question focused on the idea that visiting Muslim women in their homes could improve relationship between Adventists and Muslims; and the last question sought to know whether the participants understood that it was important that Seventh-day Adventist women extend hands of friendship to their Muslim woman friends through benevolence. The results are given in Tables 9.

Table 9. Relationship Building Activities

Building Personal Relationship	Number	Percentage (%)
Agreed	42	84
Not agreed	8	16
Total	50	100
Medical Aid	Number	Percentage
Yes	45	90
No	5	10
Total	50	100
Educational Assistance	Number	Percentage (%)
Agreed	35	70
Not agreed	15	30
Total	50	100
Visitation	Number	Percentage (%)
Yes	32	64
No	18	36
Total	50	100
Benevolence	Number	Percentage (%)
Yes	40	80
No	10	20
TOTAL	50	100

An overview of Table 9 reveals the following:

1. 42 persons representing 84% of the participants agreed that building personal relationship by genuine kindness could go a long way to win the hearts of Muslims to Christ.
2. 45 persons representing 90% of the participants agreed that giving medical aid to Muslims in times of disaster is a way of telling them about the love of Christ.
3. 35 persons representing 70% of the participants agreed that giving basic educational assistance to Muslim women could help improve their quality of life and by so doing prepare them for the kingdom of Christ.
4. 32 persons representing 64% of the participants believe that visiting Muslim women in their homes can improve relationship between Adventists and Muslims.
5. 40 persons representing 80% of the participants agreed that Seventh-day Adventist women can extend hands of friendship to their Muslim woman friends through benevolence.

The findings reveal that participants understood that building personal relationship by genuine kindness could go a long way to win the hearts of Muslims. Giving medical aid to Muslims in times of disaster is a way of telling them about the love of Christ. Giving basic educational assistance to Muslim women could help improve their quality of life and by so doing prepare them for the kingdom of Christ. Hence, Seventh-day Adventist women could extend hands of friendship to their Muslim woman.

CHAPTER 5

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

This study aimed at designing and developing an effective evangelism program that would meet the yearnings of the Muslim women at Aba using the Adventist Women's ministries. Muslims are part of God's creation and stand to benefit from His planned restoration of all His creation to full harmony with His perfect will and righteousness.

Adventists affirm the strong common spiritual focus with Islam on preparation for the Last Day, the Day of Judgment and the coming of Jesus. Adventist Women's Ministries members are better placed to reach Muslim women with the Good News of the gospel because Islamic rules and regulations hinder women from having direct contact with male Adventist missionaries. Women in Islam are allocated much less than a secondary position and role. They need equal access to education, better health, nutrition as well as quality of life for themselves and their families. They yearn to be loved, cared for, and given meaning to their lives.

This can be achieved using the highlighted methods such as building personal relationships, genuine kindness, medical care, educational endeavors and Christ Method. Among the key achievements of this study is sensitization of not only the women ministries department but the entire members on the need for witnessing among Muslims and Muslim women in particular.

Conclusion

In conclusion of this study, I wish to state that it will serve as a replicate to other studies especially for those who may like to undertake studies in the area of outreach to people of other faith using any other arm of the Church other than the Women's Ministries to communicate the gospel. It is also expected that future researchers can develop more strategies and approaches of evangelizing Muslims using this study as a stepping stone.

Recommendations

Outreach is for everyone but situation on ground call for training of members of not only the women's ministries but the church at large in the skills and methodology of evangelistic outreach to Muslims. Chief in the training program should be inculcating in the members Christ's method which alone will give true success in reaching Muslim women.

Adventist women should care for Muslim women, accept them, love them, and establish a meaningful relationship with them before introducing Christ. It is recommended that each field appoint a person, possibly based at church headquarters to serve as a resource person in conjunction with other AMR coordinators to organize Muslim awareness seminars and evangelistic approaches by Adventist women to Muslim women.

APPENDICES

APPENDIX A

QUESTIONNAIRE

QUESTIONNAIRE FOR ADVENTIST WOMEN AND CHURCH WORKERS

Dear Sir/Madam,

This questionnaire is an avenue to aid Adventist Women's Ministries to effectively and positively reach out to the Muslim Women at Aba with the Good News of the Gospel.

We hope that this investigation will help the church members as well as the leadership of the church to re-strategize for a better evangelistic outreach program towards Muslims.

Thank you for sparing us your time to answer the questions. We assure you that the information you supply will be treated confidentially. Do not write your name.

Thank you in advance

V.U. Nwachukwu

QUESTIONNAIRE

1. Do Adventist women play effective roles in church activities in Aba East Conference? Yes No
2. As a Christian, should your desire to reach out to Muslim for Christ be motivated by hatred or compassion? Yes No
3. Does age and work experience of Adventists count for effective outreach to Muslim women? Yes No
4. Do Adventist women interact and relate well with the Muslim women during the course of the evangelism? Yes No
5. Do Muslim women see Adventist women as ideal agents of reaching them with the gospel? Yes No
6. Do you agree that Adventists and Muslims believe in Jesus Christ (Isa El Masih) as the Word of God (Kalimat Allah). Agreed Disagreed
7. Does outreach to Muslims require thorough preparation and training in evangelism? Yes No
8. Do you think Adventist women' need to live the Islamic culture to identify with Muslim? Yes No
9. Do you think Adventist women should be encouraged in outreach program to Muslim? Yes No
10. Should outreach to Muslim be more of relationship oriented rather than program oriented? Yes No
11. Do you think Muslim women would like Adventist women to tell them about Christ? Yes No
12. Do you agree that Adventist women should be modest in dressing as part of the strategy in reaching out to Muslim women? Agreed Disagreed
13. In the context of the study, the target of the women ministry is to reach out to Muslim women at Aba East Conference. Yes No

14. Are Muslim women restricted by tradition from coming out to the public?
Yes No
15. Is it a difficult task for Adventist women's ministries members to preach the Good news of Jesus Christ to Muslim women? Yes No
16. Do some Muslims see the truth when message of hope and life is preached to them? Yes No
17. Do Muslims acknowledge Christ's divinity? Yes No
18. Do Muslim accept invitations from Christians to attend church function?
Yes No
19. Do Muslims acknowledge the death of Jesus Christ and his resurrections?
6. Yes No
20. Do you agree that the gospel of Jesus Christ should be preached to Muslim with love, humility and respect? Agreed Disagreed

APPENDIX B

APPROACH TO MUSLIM WOMEN

Threat to Health	Ministry Ideas
Women's health includes their emotional, social and physical well-being and is directly affected by social, political and economic factor.	Blood pressure/cholesterol programs, cancer screening/awareness, weight control, grief and loss support groups, etc.
A woman's workload	Ministry Ideas
Women around the world and in all cultures face the problem of work over load. Women are faced with the challenge of doing 90% of the world's agricultural work which includes long work days, small salaries and then the additional hours of housework and child care with limited rest and recreation and little time with God.	Time management, organization seminars, devotional life ideas, small business classes, and self-esteem, management classes, working mother's seminars.
Poverty	Ministry Ideas
The UNIFEM report on "Progress of the World's Women 2005 presents startling information on this question of women and poverty. Progress or women in this is improving but very slowly. The report notes that despite parity in primary education disparities are still wide in secondary and tertiary education – both increasingly key to new employment opportunities.	Small business development, money management seminars, preparing for retirement seminars and debt reduction.
Leadership Opportunities	Ministry Ideas
Education for all is a basic human right. For women to achieve better health, nutrition and quality of life for themselves and their families they need equal access to education.	Leadership training, mentoring programs, communication classes, Women's Ministries committees.
Abuse	Ministry Ideas
Domestic violence, incest, rape, and battering are all too common burdens that women carry. Physical, sexual and psychological battering happens to small girls, adolescents, single and married adult women and elderly women. No stratum of society is immune from the epidemic of violence and as a church we believe that tolerance of abuse is a denial of Christ.	Abuse education seminar, women's shelters support groups, healing seminars.
Illiteracy	Ministry Ideas
There are nearly one billion people in the world are illiterate (one-fifth of the world's population). One out of every three women in the world cannot read and write.	Basic literacy training, computer literacy, second language training program.

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