

PROJECT ABSTRACT

Masters of Arts in Leadership

Adventist University of Africa

School of Postgraduate Studies

Title: A STRATEGIC PLAN TO DEVELOP EVANGELISM THROUGH SABBATH SCHOOL SMALL GROUPS. A CASE STUDY OF CYASEMAKAMBA SDA CHURCH IN KIBUNGO TOWN, RWANDA

Researcher: Ami Fidele Ngerero

Faculty Adviser: Schadrack Nsengimana, DMin

Date completed: August 2021

The aim of the study was to assess the views of the leaders of Cyasemakamba SDA about the evangelization that uses Sabbath School small groups. Based on the study results, a strategic plan has been proposed to foster evangelism through Sabbath school small groups in Cyasemakamba SDA Church? The study utilized a cross sectional design and mixed approaches of quantitative and qualitative. The participants were the church elders, church committee members, leaders of small groups who responded to the research questionnaire and participated in organized focus group discussion sessions. In total forty-five respondents participated in the survey while three focus group discussion were held.

Concerning knowledge of participants on Sabbath school small group, 44.4% of participants confirmed that they know the traits and qualities that make an effective group leader in a Sabbath school small group format, while 97.6% reported that they have interest in Sabbath school small group in regard to its awareness. The study, upon its findings, has summarized the strengths, weaknesses, opportunities and threats of Cyasemakamba SDA. There is also a proposed strategic plan which can be implemented to improve the evangelism within the same area.

Adventist University of Africa

School of Postgraduate Studies

A STRATEGIC PLAN TO DEVELOP EVANGELISM THROUGH
SABBATH SCHOOL SMALL GROUPS: A CASE STUDY
OF CYASEMAKAMBA SDACHURCH IN
KIBUNGO TOWN, RWANDA

A project

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

by

Ami Fidele Ngerero

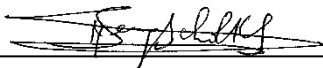
August 2021

A STRATEGY TO DEVELOP EVANGELISM THROUGH SABBATH SCHOOL
SMALL GROUPS: A CASE STUDY OF CYASEMAKAMBA SDA
CHURCH IN KIBUNGO TOWN, RWANDA

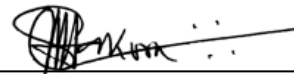
A project
presented in partial fulfillment
of the requirements for the degree
Master of Arts in Leadership

by
Ami Fidele Ngerero

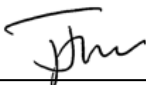
APPROVED BY:



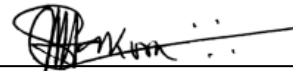
Primary Adviser
Schadrack Nsengimana, DMin



Programme Director, MALead
Musa Nyakora, PhD

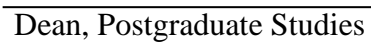


Secondary Adviser
Josephine Ganu, PhD



Head, Dept. of Social Sciences
Musa Nyakora, PhD

Date: _____



Dean, Postgraduate Studies
Losan Bonde, PhD

Dedicated to my mom Mukamusana Njeneri, my wife Umutoni Maua for her
unflinching support, my children: Blessing Iyaduhje Ngerero,
Blessed Niyera Ngerero, and Deborah Amen Irahebuje
for their spiritual support and perseverance
during my studies.

TABLE OF CONTENTS

LIST OF TABLES	x
ACKNOWLEDGMENTS	xi
1. INTRODUCTION	1
Background of the Study	1
Statement of the Problem.....	5
Research Questions	6
Conceptual Framework.....	6
Significance of the Study	7
Scope & Limitations of the Study.....	8
Operational Definition of Terms.....	8
2. REVIEW OF LITERATURE	10
Biblical Foundations for Small Group Ministry	10
Old Testament Foundations for Small Groups	11
God Created in the Small Group.....	12
Tribes' Leadership in Israel were Small Groups	14
Moses Chooses the Twelve Spies as Small Group	14
New Testament Foundations for Small Groups Ministry	15
Jesus Selected the Twelve Disciples.....	16
Jesus' Teaching in Small Groups.....	17
The Character of Formation of the Twelve.....	20
Jesus Shared Meals to Many People by Small Group	21
The Holy Supper and Small Group.....	22
Jesus Situational Leadership of the Twelve.....	22
The Role of Small Groups	23
Small Groups Provide a Place of Refreshment.....	28
Small Groups Reach beyond their Small Groups	28
Small Group as a Community of Solving Problems.....	28
Small Groups a Place of Love and Support One Another	29
Bible Study, Praying Together and Sharing Testimonies	31
Small Groups as Community of Hope	31
Small Groups as Special Relationship with Each Other.....	34
Theological Foundation of Small Group Ministry.....	36
Small Group According to Ellen G White.....	36
Importance of Sabbath School in Education.....	36
The Sabbath School is Missionary Field	37
The Sabbath School Plays a Role in Evangelism	37
The Sabbath School Plays a Role in Soul Winning.....	38

Small Groups According to other Christian Authors.....	38
The Small Groups of Singers among Israelites.....	39
Small Group as a Place of Shepherding Members.....	40
Small Group a Tool of Revival and Reformation.....	41
Small Group Ministry	41
Objectives of the Sabbath School	42
The Highest Objective of Sabbath School	45
Multiple Objectives of Sabbath School	45
Benefits of Sabbath School Action Units	46
Revelation Seminar in Sabbath School Small Groups.....	48
Conclusion	48
 3. METHODOLOGY	 50
Research Design.....	50
Study Population and Sampling Procedure.....	50
Instrument for Data Collection	51
Data Collection Procedures.....	52
Method of Data Analysis	53
Ethical Considerations	54
 4. RESULTS AND DISCUSSIONS.....	 55
Study Area Setting	55
Demographics Characteristics of Respondents.....	57
Research Question 1	61
Research Question 2	71
Research Question 3	78
Core Values of our Strategic.....	79
SWOT Analysis	79
Program Implementation and Evaluation	83
Preparation Ground.....	84
Implementation	86
Evaluation	88
 5. SUMMARY, CONCLUSION AND RECOMMENDATIONS.....	 89
Summary	89
Conclusion	91
Recommendations.....	92
Suggestions for Future Research	94
 REFERENCES	 96
 APPENDIXES	 99
A. QUESTIONNAIRE	100
B. INTERVIEW QUESTIONS	104

C. CORRESPONDENCE	106
D. MAP OF RWANDA WITH ITS PROVINCES AND DISTRICTS	108
CURRICULUM VITAE.....	109

LIST OF TABLES

Table 1. Study Sample	51
Table 2. 2015-2019 Membership in Cyasemakamba SDA Church.....	56
Table 3. Baptism Goals 2015-2019 in Cyasemakamba SDA Church	56
Table 4. Membership Dropped 2015-2019.....	56
Table 5. Sabbath School Small Groups in Cyasemakamba SDA Church: 2015-2019	57
Table 6. Demographic characteristics of Study Participants	59
Table 7. Cyasemakamba SDA Church Sabbath Small Group Activities	62
Table 8. Experiences of Participants on Sabbath School Small Groups.....	64
Table 9. Level of Knowledge of Participants on Sabbath School Small Group.....	66
Table 10. Participants' Awareness on Sabbath School Small Group	69
Table 11. Distribution of Answers according to Participants Category (n=45)	72
Table 12. Distribution of Answers according to Participants Category (n=45)	74
Table 13. Understanding of Sabbath School Small Groups Leaders.....	75
Table 14. Evangelism House to House by Sabbath School Small Groups.....	77
Table 15. Cyasemakamba SDA SWOT Analysis.....	80
Table 16. Strategic Action Plan	81
Table 17. Implementation Preparation Ground	85
Table 18. Proposed Program Development on the Results of the Study	86

ACKNOWLEDGMENTS

To my God who chose me in His ministry, strengthened me during my studies and my Lord Jesus Christ and the Holy Spirit who give me all that I needed.

I thank particularly the Rwanda Union Mission of the Seventh-day Adventist Church and all the leaders for granting me scholarship to study at the Adventist University of Africa (AUA).

My sincere and heartfelt gratitude is also conveyed to my primary Adviser, Dr. Nsengimana Schadrack, who is the Executive Secretary in Central Rwanda Field and lecturer at Adventist University of Central Africa (AUCA), for his precious advice and time for this research project.

Furthermore, I would like to thank and appreciate many other people who guided, encouraged and supported me in different ways.

God bless you all!

CHAPTER 1
INTRODUCTION

Background of the Study

Evangelism is a way of communicating the gospel to people through consistent approach so that they get transformed and get committed to follow Jesus. Different ways have been used in evangelism. However, evangelistic campaigns are the most used to win souls for Jesus Christ. An evangelist is someone who demonstrates his/her faith by actions in the hope that people around will be impressed with how God affects that person's life (White, 2013). Public evangelism is a channel created by Jesus to drive people to God (Matt 5:1-12; 10:32-33; Matt 13:1-9).

Sabbath School is the primary religious education system of the Seventh-day Adventist Church (SDA). From its inception, Sabbath School has focused on four points that are still prominent today: fellowship development, bible study, community outreach and foreign mission. The SDA Church believes that each church is a training school for the development of Christian workers. Therefore, Sabbath School and Personal Ministries seek to educate and equip members in proclaiming the gospel of Jesus Christ in the context of the three angels' messages of Revelation 14:6-12 and to help all members of all ages grow and mature in their relationship with God, with others, and with the Christian's Church. Thus, the Sabbath School class is the daily Bible lesson blog discussions with basic teaching of the Seventh-day Adventists among churches members.

The Sabbath School is recognized as a voluntary small group within the church, where a deliberate gathering of 3 to 12 individuals occurs regularly. Their collective aim is to foster mutual Christian growth, edification, and fellowship (Nsengimana, 2014). From the beginning of the Sabbath School department in SDA church, it had specific objectives of proclaiming the gospel in the world through Bible study, fellowship and community outreach soul winning.

Since its establishment, the Adventist Sabbath School has been intentionally designed to bring individuals to Jesus Christ effectively. It has been regarded as one of the most impactful and practical tools for achieving this purpose (Handbills, 2019). For numerous decades, extending until the early 20th century, the Sabbath School remained steadfast in its mission and goals. During this period, the adult Sabbath School experienced notable growth and witnessed the spiritual enrichment of its members. According to McCormick's research conducted in 1992, which delved into the historical context of Sabbath School, it was identified that Sabbath School should encompass six primary objectives referred to as "tributary" objectives. These objectives, ranked in order of significance, include Bible study, community evangelism and winning souls for Christ, fostering fellowship and providing support, nurturing and developing character, training for Christian service, and promoting and funding world mission endeavors (McCormick, 1992).

In regard to Cyasemakamba SDA Church which is the focus of study, the church members at the time have been conducting two Sabbath School Small Groups after the 1994 the genocide in Rwandan 1994, the two groups had Gahima Cell and Vundika Village incorporated in Cyasemakamba SDA. The two small groups met in different households on week days but met regularly on Sabbath in the house of one

of them called Samson (not his real name) who finally gave his house to the Church to be their prayer meeting place.

When the two groups met, their activities were done at the same time where each church member could invite the guests, teach them until they could be convinced and definitely allowed to join the church activities. In the period from 1995 to 2000, the Sabbath School small groups contributed to the church growth by the same approach of inviting guests as well as personal evangelism.

The Cyasemakamba SDA is located in Kibungo town, in Kibungo Sector, in the Eastern Province of Rwanda. Kibungo town was politically, administratively and commercially the capital city of the Eastern Province. Kibungo town is located approximately 100 kilometers from Kigali along the main road to Tanzania.

The SDA church established there a new Field which is Southern East Rwanda Field (SERF) in February 2018. The SERF covers four districts which are Ngoma, Kirehe, Kayonza and Rwamagana.

Cyasemakamba SDA Church was established in 1995. That time the church started with a small group of people who came from Democratic Republic of Congo after the 1994 genocide in Rwanda. Among that group was Musema (not his real name) who was the group coordinator, but now he is a district Pastor in the same Field. That small group assembled in the small house given by one member of the same groups called Samson¹, but in 1998 the house become smaller for the group. Then they decided to buy a plot to build a small church but the location was not fit for a church.

Afterward they decided to buy another plot fit for building a church. The construction started but the Anglican church that had a church building near the plot

¹ The real names of the individuals are masked to protect their identity and privacy.

complained to the government and the construction of the church was stopped. To solve the problem, the government gave Cyasemakamba SDA Church a new plot where they built the actual church. After those difficult times, the Cyasemakamba SDA Church was finally inaugurated in 2003.

From 1995 to 2000 the church elected church leaders who were committed in teaching, who knew what to do within church organization or Church leadership. At that time the believers' children were in a baptismal class. After the preacher's sermon, he made a call to visitors to give their lives to Jesus, those who accepted the call joined the baptismal class. When the Pastor came to baptize, all the district candidates from different churches came to be baptized.

Cyasemakamba SDA Church has been known to do evangelism through the public campaign. In the year 2000, the Cyasemakamba SDA Church conducted public evangelism in which the Sabbath School Small Groups as well as other Church Departments contributed to the church growth by inviting guests. In fact, the church didn't reach the goals and many of baptized people left the church.

The church used to select a church elder that was committed to the church, in first in teaching, second in knowing what to do within church organization. The church elder could use the class members to visit one another and then give report. He could also give a gift to those who have brought many visitors and spent more time for the church management. Finally, the Church Pastor came to baptize without any other public evangelism campaign. Also, the work of Sabbath school small groups was guided by the church committee.

Today the Sabbath School small groups are not practically tools of evangelism in Cyasemakamba SDA Church. The members are requested to contribute by providing money when it is public evangelism campaign period. That public

evangelism campaign is organized by a few church members like the pastor, church elders, church board and finally announced to the local church members. Then, a guest speaker will come to preach to the congregation every evening at the chosen site chosen. Afterwards, there are baptisms. As a result, the approach of inviting visitors is not functioning well, conducting of the personal evangelism is not established properly, and the culture of reporting on bringing more visitors is not dutifully practiced.

Thus, Sabbath School small groups today is limited to only teaching and discussing about the lesson. Evangelism is not known as an assignment of the Sabbath school small groups for community outreach and foreign mission. The research project was carried out in Cyasemakamba SDA church, Kibungo Town, Rwanda

Statement of the Problem

The Cyasemakamba SDA Church has conducted many public evangelistic campaigns since its establishment. However, for the past five years, outreach activities have not been effective in comparison to the number of people living in the region of Cyasemakamba where the church is located. Although public evangelism has been the most used in soul winning in Cyasemakamba SDA Church, it was not productive as expected.

Considering the organizational structure of the local church as stipulated in the Seventh-day church manual, it encourages multiple evangelistic methods, including small groups as an efficient approach. Assessment of the way the Sabbath school small groups operate can give an understanding on its efficiency in souls winning to Christ. The primary aim of the study is to develop a strategic plan of evangelism using Sabbath School small groups at the Cyasemakamba SDA.

Research Questions

1. What are the perceptions of Cyasemakamba SDA church leaders regarding Sabbath school small group activities, experiences, their level of knowledge and awareness in regard to the Sabbath School Small Groups?
2. What is the correlation between Cyasemakamba SDA church leaders' characteristics and the use Sabbath school small groups?
3. Based on the study results, what strategic plan can be proposed to foster evangelism through Sabbath school small groups in Cyasemakamba Seventh-day Adventist church?

Conceptual Framework

Figure 1 shows the conceptual framework of the study. The study investigated the church leaders at Cyasemakamba SDA church by their experience, knowledge and awareness level of Sabbath school small groups as evangelistic tool. Based on the findings, the researcher conducted a training program for the church board, church officers, and church members on how the evangelism through Sabbath school small group is effective. It is expected that the training program will equip members on how to deliberately use Sabbath school small groups for effective personal evangelism.

The researcher also planned as a leader to expand the small group networking across the whole Field where he was working as Field Executive Secretary. He also wanted to influence other churches in the whole Field in planning to use the small groups approach. To look far, we may know that the church will not always be allowed to organize public evangelism effort. These small groups will be the appropriate way for evangelism.

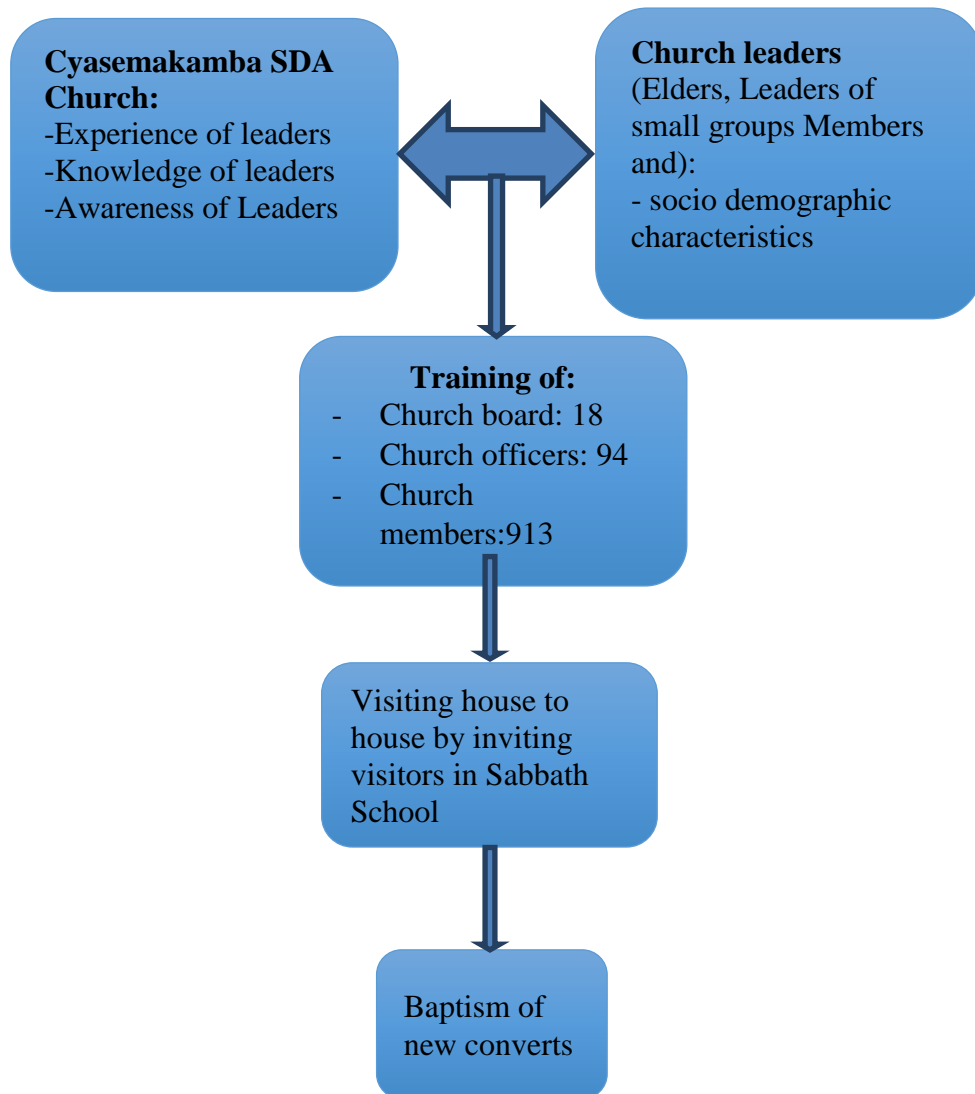


Figure 1. Conceptual Framework of the Study

Significance of the Study

This research primarily aimed to reintroduce Sabbath school in the Cyasemakamba SDA church, with a specific focus on utilizing Sabbath school small groups to foster numerical growth within the church. The findings of this study demonstrate the effectiveness of Sabbath school small groups in facilitating church growth by engaging in community outreach, conducting Bible study sessions, and ultimately leading to an increase in the number of baptisms quarterly.

In addition, this study observed the effectiveness of Cyasemakamba Sabbath school small group exercise with intentional goals of enhancing Sabbath school attendance, inviting visitors, Bible study satisfaction, personal faith experience and faith sharing. The project enhancement is sought by developing more group interactions, interpersonal relationship and mutual ministering. These might help visitors to make decision of giving their soul to Jesus. In addition, it will allow an increased collaboration between the members of the large group of church leaders which is an effective factor of the church leadership.

Scope & Limitations of the Study

This project study was limited to Cyasemakamba SDA church in South East Rwanda Field, Rwanda Union Mission. Therefore, the findings are limited to the evangelism of Cyasemakamba SDA church and does not reflect the church growth trends of South East Rwanda Field as a whole.

Operational Definition of Terms

For a better understanding of this study, the following terms are defined in the context of this study.

Evangelism: It is the commitment of SDA church members to preach the gospel with the intention of spreading the message and teachings of Jesus Christ.

Elder: Is the person to promote true revival and reformation among members that lead them to spend daily quality time in personal communion with God through prayer and study of His Word.

Sabbath day: The Sabbath, a designated day of rest and worship, serves as a sacred time for God's people to set aside other activities and gather in worship. This

divine commandment emphasizes the significance of observing a holy day of rest, mirroring God's rest after completing His work (Gen. 2: 1-2; Num. 13:1-3).

Sabbath School: The SDA institution has developed a program to deepen the understanding of scriptures among church members, equipping them to share their faith and engage in soul-winning efforts. This program encompasses various elements, including Sabbath School activities and the worship service conducted on Saturday mornings.

Small Group: is a small group of 3-12 people within the church, regularly meet together as Sabbath school members for Bible study and fellowship.

CHAPTER 2

REVIEW OF LITERATURE

Biblical Foundations for Small Group Ministry

From its inception to the present day, the Bible narrative and the church's experience have validated various forms of small groups within the divine plan for humanity. As we draw closer to the culmination of time and the anticipation of Jesus' second coming, biblical texts and numerous Christian writers encourage us to prioritize cultivating relationships that can be fostered through small group settings.

This is the reason why this chapter will deal with several texts on small groups from New Testament as one of the powerful strategies of evangelism. In the same way, the Old Testament contains examples of using a small group's approach. In this chapter, we have discussed biblical foundations, Theological foundation and some examples of the Spirit of Prophecy. In this chapter, the research will see how different Christian authors emphasize on using the Sabbath school small groups' approach for an effective soul winning. The Bible provides various illustrations highlighting the significance of organizing God's people into small groups. From a biblical standpoint, the Old and New Testaments emphasize the value of the household and small family units. Moreover, the Old Testament explicitly emphasizes the spread of evangelism through small groups of people.

Old Testament Foundations for Small Groups

God achieved his plan through small groups, not by a big number of people, but by people that were submitted to his plan and organized in small groups. We hereby can talk about Noah with his family as written in Gen 6:9-21, Gideon did the same to fight against Median people as read in Judges 6 and 7. God's victory in Babylon was the result of a small group, Daniel's three friends, Schadrack, Meshach, and Abednego in the blazing furnace was a small group function result (Dan 3:13-18).

Theologically and biblically, the function of any organization needs to be organized in small groups. It is obvious, the Church today, needs to operate in the same way as Jethro told Moses in Exodus 18 :15. In many cases, we found that it is better to organize small groups to influence the whole community, for accepting the vision of the leadership. Moses sent a small group of twelve spies in Canaan to make sure the information he heard about the country was right (Num 13:1-3). From a historical Trinitarian view of God, the divine group exists as three persons in engagement with one another and in mission. Genesis Chapter 1 affirms a community of God in action through the manifestation of creation, with humankind being made to bear this image and likeness.

As we return to our spiritual and physical roots, we see through the scriptures how community is a central aspect of the structure and healthy functioning of humanity, in which we, as people grow in relationship with God and with one another. We gather to connect with each other, to make ourselves available for God's purposes, and to move forward in walking those purposes out in love to the communities around us. Therefore, the primary aims for community should be, building relationships with one another, accomplishing His missions will be together, and growing in our relationships with God.

As we have seen through Scripture, one of the most powerful effective ways to discover God in community is through small discipleship groups. As these discipleship groups engage in community- living life together, and reaching out to the community surrounding them, they not only grow together in their service to the Lord but also discover God in a deeper way through the process. This is a powerful tool of transformation. As we engage fully with one another through small discipleship groups, we find transformation comes naturally, as we grow together in Christ. As we experience the transforming love of Christ as a group, we then can begin reaching out to our community in love and begin to see His love transforming those around us.

God Created in the Small Group

In Eden, God created a small group, and told them to multiply themselves, and fill the earth (Gen 1: 27-28). God gave them order to organize the world as His stewards on the earth. God ordered people to increase the number of their posterity, but this was to be done through small groups of one man and one woman. Primeval history encompasses the fundamental narratives of creation, the descent into sin, the global flood, the story of the tower of Babel, and the subsequent dispersion of humanity. These accounts provide a comprehensive understanding of the human experience before the divine calling of Abraham and the establishment of the covenant relationship with God. After the Exodus, the divine granted His endorsement to Jethro's proposition, whereby Moses was advised to organize the vast multitude of the newly formed nation of Israel, comprising potentially millions of individuals, into groups of ten. This arrangement aimed not only to alleviate the burden on Moses but also to enhance the accessibility of God to the people. This divine affirmation is recorded in Exodus 18: 23.

Moses was told by his father-in-law, Jethro, to organize small groups, set them under wise people, just and people that are not corrupted, so that they should judge people and solve conflict issues among Israel. Culturally, every family in Israel was responsible to educate children in the way to lead them to do God's will (Exod. 18:15-18).

Praising the divine, Jethro, the father-in-law of Moses, demonstrated astute discernment by identifying the precarious situation that Moses had encountered. In an act of boldness, Jethro presented a thought-provoking challenge to the esteemed leader. It is often arduous for leaders to embrace criticism or accept such confrontations gracefully. Jethro admonished Moses, conveying that his current approach was unsustainable, potentially leading to exhaustion for both himself and the people he served. Recognizing the overwhelming magnitude of the task at hand, Jethro underscored the indispensability of seeking assistance and forming a support structure, emphasizing that solitary leadership was inadequate in this context. This illuminating episode is chronicled in the book of Exodus, chapter 18.

Jethro proposed three fundamental expectations that the Israelites had for their leaders. Firstly, they sought a representative who would intercede before God. Secondly, they desired a teacher to impart knowledge of God's Word and guide them in righteous living. Lastly, they required leaders capable of resolving everyday issues and challenges. Remarkably, these core leadership requirements have endured over time, demonstrating the enduring relevance of these principles from the era of Moses to the present day.

The diversification of leadership responsibilities necessitated the identification of individuals capable of fulfilling these distinct requirements, rendering it impracticable for a single leader to manage them all effectively. Consequently, the

approach adopted involved selecting men with leadership aptitude in specific domains. While Moses retained his position as the overarching leader, a cohort of additional leaders now surrounded him, each entrusted with distinct roles and responsibilities. This arrangement facilitated a more comprehensive and efficient leadership structure within the community.

The individuals chosen as leaders to assist Moses were required to possess certain essential qualities. They needed to demonstrate competence, reverence for God, and truthfulness and remain free from the influence of bribes or corruption. These appointed leaders, each with unique gifts and capabilities, could lead various-sized groups, ranging from thousands to just a few individuals (Exod 18:21, 25). In the following chapter, Moses gathered the people's elders, establishing a functioning group of leaders. This arrangement not only provided support for Moses and brought peace among the people (Exod 18:23), but it also created opportunities for more individuals to engage in ministry. Additionally, it allowed Moses more time to devote to communing with God.

Tribes' Leadership in Israel were Small Groups

Moses set an administration based on tribes and families according to the small groups system. They also were asked to organize their people in the way to solve social and spiritual issues (Num 19:1-16.). They assisted Moses to lead people to achieve the special agreement of the God.

Moses Chooses the Twelve Spies as Small Group

To get information about the country of Canaan, Moses sent a little group of twelve people, representing the twelve tribes of Israel. They went and came back with two different reports, the positive held by two among them, and ten others with the

negative one. The small group of two, Joshua and Caleb were right to accept the plan of God (Num 13:1). In the summary of the Old Testament, the function of any organization needs organizing small groups. It is obvious, the Church today, needs to operate in the same way as Jethro told Moses.

New Testament Foundations for Small Groups Ministry

The New Testament records several circumstances of using a small group for evangelism. It is obvious that small groups were a manner to attain people and preach them in different places and different cultures. The following study has taken us to discover the importance of small groups.

Small groups offer valuable opportunities to study and understand God's word, as stated in Hebrews 10:25, which encourages believers not to neglect to gather together but to encourage and support one another, primarily as the time of Christ's return draws near. Additionally, small groups provide a space for mutual care and rejuvenation, just as Jesus recognized the need for rest and refreshment when He gathered with His disciples, as described in Mark 6:30-32. Furthermore, small groups extend their impact beyond their members, reaching out to others and sharing the teachings and actions of Jesus with a broader audience (Mark. 6:37-42), but He answered and said to them, "You give them something to eat". And they said to Him, shall we go and buy two hundred denarius worth of bread and give them something to eat?"

However, He said to them, how many loaves do you have? Go and see'. And when they found out they said, five and two fish." After instructing the crowd to sit in groups on the green grass, Jesus took the five loaves and two fish, looked up to

heaven, blessed them, and broke them. He then gave the food to his disciples to distribute among the people. Miraculously, everyone ate and was satisfied.

Jesus Selected the Twelve Disciples

While Jesus had numerous followers, he devoted much time and effort to nurturing a select small group of twelve disciples (Mark 3:13-15; Luke 6:12, 13). He instilled in them the importance of relying entirely on him and fostering a strong bond with one another.

When Jesus started His Ministry, He chose twelve men and sent them as apostles, and he told them about what they were going to do, how they had to do it, and how they should relate with people. However, small group of two was the approach (Mark 6:7). Jesus sent the twelve in groups of two.

Selecting the twelve and sending them by small group of two, this was a strategy Jesus used, to prepare his way, and getting people ready to listen to the saving word of the Lord. Lonely, they were not able to face issues that were waiting for them. However, for the good ongoing of the Word's ministry, God wants His sent messengers or disciples to be united and not living lonely, because the Devil is against them. To reach people and influence them to recognize the Savior Jesus, we need small groups work and enforce each one (Matt 10:5-15).

Approximately 18 months have passed since John the Baptist introduced Jesus as the Lamb of God. During this time, Jesus commenced his public ministry and attracted a group of sincere followers, including Andrew, Simon Peter, John, and possibly James (John's brother), Philip, and Bartholomew (also known as Nathanael) (John 1:45-47). Over time, many others joined in following Jesus. These twelve disciples have journeyed alongside Jesus, allowing him to develop a deep familiarity with them. Some of them are Jesus' relatives, such as the brothers James and John,

who are believed to be his first cousins. Additionally, if the conjecture that Alpheus was Joseph's brother holds, then James, the apostle, and son of Alpheus, would also be a cousin of Jesus (Gal 1:19).

Jesus' Teaching in Small Groups

Before he sent them, Jesus planned to have twelve people that he could teach, train, and called them apart to pray with him, and explain to them what he had taught in public, things that other people went with curiosity to understand, and organize some three that he was always with when he wanted a special rest. Namely, Peter, John and James were the ones. He took time to teach in particular place to meditate and to pray for the ministry (John 5:1-18; 19-29).

Undoubtedly, Jesus Christ is the most exceptional small group leader of all time, as affirmed in Matthew 28:18 when He declared His authority over heaven and earth. Jesus actively engaging in small group interactions is a compelling reason for local churches to consider incorporating groups as an essential aspect of their congregational life. As evidenced by His miraculous act of healing a blind man by spitting on his eyes (Mark 8:23), we can distill the essence of Jesus' role as a small group leader into seven critical statements.

To commence His earthly ministry, Jesus first formed His small group, known as the disciples, which was a foundational step in His mission (Matt 4:18-22, Luke 6:13). Jesus intentionally chose twelve individuals, whose names are listed in Matt 10:2-4, to be part of this select group. While being the Son of God, Jesus did not require the companionship or assistance of the disciples. Nevertheless, from the start, He established His ministry within interpersonal relationships. Among all the disciples who desired to follow Him, the Twelve held a unique position as members

of Jesus' designated inner circle, symbolizing the human application of the divine relationship Jesus shares within the Trinity.

Secondly, Jesus actively participated in both large-scale and small-scale ministry settings, recognizing the value and importance of each. He engaged with large crowds, proclaiming the message of His Kingdom, and found acceptance among them (Mark 12:37). Simultaneously, Jesus dedicated significant time to intimate gatherings in homes (Matt 26:6) and fostered close relationships with His select group of disciples, known as the Twelve. The distinction between large and small group ministries did not imply exclusion or favoritism towards one over the other; instead, Jesus embraced both approaches in His ministry.

Thirdly, we observe that Jesus' engagement with large groups was influenced by and emerged from his focus on the small group. In the context of Jesus' public ministry, his emphasis on the small group preceded his involvement with larger gatherings. Moreover, the small group was a foundation for Jesus' outreach to the multitudes. While Jesus frequently ministered to large crowds, he also sought solace and companionship with his chosen circle of disciples, retreating to their familiar and supportive environment (Mark 3:7).

The fifth significant aspect of Jesus as a small group leader is prioritizing relationships over organizational structures. Jesus devoted minimal time and attention to constructing an earthly organization. Instead, he focused on proclaiming the Kingdom, which transcended material forms and represented a heavenly realm (Luke 17:20-21). His primary concern was sharing the gospel message rather than establishing and managing a human institution.

Although Christ had the option to distance Himself from relationships that involved human struggles and hardships, he purposefully engaged with people as a

tangible expression of the gospel. He dedicated his time to being with individuals, showing care, providing healing, actively listening, extending forgiveness, offering encouragement, teaching, and proclaiming the message of salvation. His focus on people, rather than on structured programs, meant that the only form of organization that held significance in Jesus' ongoing commitment was his small group, which was never viewed as a formal entity or program.

Furthermore, Jesus utilized the small group setting to impart spiritual wisdom, values, and conduct. Once the group was formed, Jesus didn't rely on formal or scholarly methods but instead fostered a close relationship with his disciples. They actively engaged with him in various activities, observing and experiencing the attitudes and actions he encouraged others to embrace. Through this intimate association, the twelve were privileged to gain insight into the hidden truths of the Kingdom of God.

The small group served as a dynamic environment for experiential learning. Additionally, it served as Jesus' approach to training leaders. His primary focus was on nurturing a specific group of individuals, the Apostles, to prepare them to continue spreading the gospel after his departure. Their future ministries were the ultimate measure of success rather than immediate accomplishments. Jesus deliberately chose ordinary, humble individuals, lacking worldly knowledge and education (Acts 4:13), who were willing to follow Him and receptive to instruction.

Jesus invested his entire being into these individuals and entrusted them with the future of his ministry, as depicted in John 17. They were recipients of God's Word and were protected by Jesus himself. Expressing gratitude to the Father for selecting and separating them from the world, Jesus also prayed for their sanctification through the truth. Through their proclamation, many would be led to faith.

The Character of Formation of the Twelve

From different groups of the society, Jesus called his twelve apostles. John and James (sons of Zebedee), Andrew and Peter sons of Jonas, all the four were fishers, Matthew who was the tax collector, Nathanael who was farmer, and others, all were from different social classes and had different character. Jesus brought them together and formed their new character by teaching them the will of our heavenly father.

Like in a small group approach they learned from him, how to reach people, how to serve them, and even how to care of the needy. Jesus ascended a mountainside and personally called the individuals he desired, who willingly responded to his call. Among them, he selected twelve individuals whom he designated as apostles. His purpose for choosing them was twofold: to be near him, receive direct teachings, and be commissioned to proclaim the message of the Kingdom of God and perform miraculous healings. Jesus embarked on training them to become influential servants of God's word, providing them with specific instructions and empowering them with authority over demons and the ability to heal the sick.

Seven Bible verses that call us to be disciples of Jesus include John 15:18-19, Matt 28:19-20, John 21:17, John 21:17. Jesus refers to Himself as our shepherd and we are his sheep (Matt 4:19). “Come, follow me,” Jesus said, “and I will send you out to fish for people” (John 8:12, 2 Tim 2:2-3, 7. John 26).

Jesus had a primary focus on developing future leaders during his ministry. While he served the masses, his utmost priority was to train the twelve apostles who formed his inner circle. Luke 6:12 recounts that Jesus went to a mountainside to pray and sought God's guidance the entire night. He prayed to his Father, acknowledging the challenging times and expressing concern about the religious leaders neglecting

their responsibilities towards the people. Through fervent prayer, Jesus sought divine direction in selecting the twelve apostles.

Their calling did not originate from their own volition but from God Himself. In John 15:16a, Jesus explicitly told them, "You did not choose me, but I chose you and appointed you to go and bear fruit—fruit that will last." The selection of the twelve disciples by Jesus was part of God's divine purpose, intending to produce lasting spiritual fruit for His glory. This serves as a reminder that our calling is initiated by God, not based on our merit. We were called not because of our deserving but because of God's merciful choice. God's sovereign decision summons us; as Jeremiah 1:3 affirms, "Before I formed you in the womb, I knew you, before you were born, I set you apart; I appointed you as a prophet to the nations."

God chose Jeremiah to be a prophet to the nations even before he was born, a calling not of his own making but of God's divine plan. As a faithful servant, Jeremiah faithfully conveyed the message entrusted to him by God, even though it was met with significant opposition and unpopularity. The calling of God is rooted in His sovereign choice, and once He bestows His calling, it remains steadfast and cannot be revoked, regardless of discomfort or cost. As stated in Romans 11:29, "For God's gifts and His calling are permanent and without regret."

Jesus Shared Meals to Many People by Small Group

In Matt 14:13-21, Jesus fed more than five thousand people, using the small group of twelve apostles. This was a response to the need of many answered by a little group led by the almighty savior. In his love, Jesus taught that he was a loving son of God, with compassion and pity to everyone; he used the small group to serve a big society.

The Holy Supper and Small Group

To train them for the new ministry they were going to start, Jesus took the small group of twelve apostles in the upper room, for the Passover meal and shared it with them, where he taught them to love each one, to serve each one according to (John 13:13). In His prayer after the meal, Jesus took them before the heavenly father praying for them to be one in him as he was one with his Father. The size of this small group was a source of power, and its end was that they expanded the news of salvation.

Jesus Situational Leadership of the Twelve

Nurturing people's development is paramount in both the church and Kingdom enterprises. Yet, regrettably, it is frequently overlooked, leaving individuals to navigate their growth journey on their own. This lack of attention highlights the need for a greater focus on equipping and supporting individuals in their personal and spiritual development.

In the Gospel of Mark, we find a significant event where Jesus sends out His twelve disciples and an additional seventy-two individuals (as mentioned in Luke 10:1-16). This marked a pivotal moment as they were entrusted to proclaim and manifest the arrival of God's Kingdom without Jesus physically present with them. Reflecting on this narrative, we witness the embodiment of Jesus as a servant leader, investing in His followers' development to fulfill their utmost potential for advancing the Kingdom. His ultimate aim was to transform this unlikely group into Christian servant leaders. This story captures a crucial episode in their journey of growth and preparation.

We often view Jesus solely as a spiritual example while turning to worldly models for leadership inspiration. While some aspects of temporal leadership may

have value, many do not align with Christian values or require a Gospel-centered approach. However, since Jesus is the ultimate role model for every aspect of a Christian's life, including leadership, we can learn from Him and strive to become Christ-like leaders. By studying His teachings and actions, we can glean valuable insights on how to lead with integrity and follow Christian principles.

Paul in his epistle to the Church of Corinth wrote that every member is a part of the body of Christ the Church (1 Cor 12:12-13). A small group is a center of interest for the right leadership of the Church. Everyone needs his or her neighbor to overcome the goal that is fixed for the good ongoing of church activity.

The Apostles in Small Group in the Early Church

The ministry of Apostles was made in small groups, they used to pray, to study the Bible study, to heal the sick, to preach, and to share meals in small group (Acts 13:18).

The Role of Small Groups

At the core of God's Mission lies the truth that through Christ, God is bringing about reconciliation between humanity and Himself, fostering harmony among individuals, and restoring the broken relationship between society and the rest of creation. Throughout the Bible, we encounter various instances of communities experiencing conflict and individuals yearning for peace. In our world, churches and other faith communities have a unique opportunity to contribute to conflict prevention and promote peace and reconciliation. Jesus affirms the importance of peacemakers, declaring they will be recognized as children of God (Matt 5:9).

The Small Group as Community of Making Decision

The dispute initially arises in chapter 11 when Peter receives a surprising revelation that God offers repentance and salvation to Gentiles without requiring them to first convert to Judaism (Acts 11:18). However, upon Peter's arrival in Jerusalem with uncircumcised Gentile companions, some Christians express their concerns, accusing him of violating Jewish customs (Acts 11:1-2). In response to this challenge, Peter displays remarkable restraint and humility. He does not respond angrily or assert his authority as a prominent disciple of Jesus. He refrains from belittling their opinions or questioning their motives.

Rather than defending his position or asserting his wisdom or superiority, Peter recounts the events that led him to his conclusion and emphasizes how he recognizes God's involvement in the matter. He humbly acknowledges that if God has bestowed the same gift upon the Gentiles as He did upon the believers in Jesus Christ, he has no right to obstruct God's work. Peter presents himself as someone who was about to make a grave error but was corrected by God, highlighting his humility and openness to divine guidance (Act 11:17).

After Peter shares his experience, his challengers do not respond defensively or question his authority in relation to James, the leader of the Jerusalem church. Instead, they also seek to discern the work of God and come to the same conclusion as Peter. What initially started as a confrontation transforms into fellowship and praise. The opponents are silenced, and together they offer credit to God (Acts 11:18). While not every dispute may be resolved harmoniously, this episode highlights the potential for a mutually enriching outcome when people recognize and explore God's grace at work in each other's lives.

After Peter leaves Jerusalem in agreement with his former opponents, there are still individuals in Judea who continue to teach that Gentiles must undergo circumcision and adhere to Jewish customs to be saved (Acts 15:1). Meanwhile, Paul and Barnabas are in Antioch. Like Peter, they have witnessed how God's grace extends to the Gentiles without requiring them to convert to Judaism.

The text tells us that the separation was serious, but a reciprocated decision was made to pursue the insight of the Christian church as a whole. "After Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to discuss this question with the apostles and the elders" (Acts 15:2).

Upon their arrival in Jerusalem, the apostles and elders warmly welcome them (Acts 15:4). However, there are also individuals present who hold the opposing view that Gentiles must first adhere to Jewish customs (Acts 15:5). Recognizing the importance of the issue, they decide to convene a meeting to carefully consider the matter and engage in a spirited discussion (Acts 15:6). Peter, being among the apostles in Jerusalem, shares his firsthand account of how God revealed His grace to the Gentiles without the requirement of Jewish conversion (Acts 15:7). Paul and Barnabas also share their similar experiences, emphasizing the work of God and refraining from asserting any personal superiority in wisdom or authority (Acts 15:12).

All the speakers are given respectful attention. The group carefully considers each perspective in light of Scripture (Acts 15:15-17). James, acting as the church leader in Jerusalem, put forward a proposed resolution. He states, "I have decided we should not trouble the Gentiles turning to God. Instead, we will write to them, advising them to abstain from things polluted by idols, from sexual immorality, from

consuming strangled animals, and blood" (Acts 15:19-20). If James were exerting authority in the manner of a Roman patron, this would conclude the matter.

His position alone could have determined the outcome, but this differs from how the Christian community reached the decision. While the community accepts his decision, it is done so through agreement rather than as a command. It is not just James but all the leaders and the entire church who have a voice in the decision-making process. "The apostles and the elders, with the consent of the whole church, decided (Acts 15:22).

In addition, when they send information to the Gentile churches of their resolution "to impose on you no further burden" (Acts 15:28b), they do that by keeping in mind the whole church. "We have decided unanimously to choose representatives and send them to you" (Acts 15:25).

Furthermore, they do not assert personal authority but emphasize their obedience to the Holy Spirit. They acknowledge, "For it has seemed good to the Holy Spirit and us" (Acts 15:28a), highlighting their humility in decision-making and distancing themselves from the Roman patronage system that promotes power, status, and prestige. In addition, their remarkable respect for the experiences of workers in the field, such as Peter, Paul, and Barnabas, is worth noting. These individuals operate independently, away from the central headquarters, and face unique circumstances that require practical decision-making. The leaders in Jerusalem demonstrate significant deference towards their insights and expertise.

The leaders in Jerusalem hold the experience and wisdom of others in high regard. They engage in thoughtful communication regarding the guiding principles for making decisions (Acts 15:19-21). However, they also entrust decision-making authority to those directly involved in the situations and affirm the decisions made by

Peter, Paul, and Barnabas. At the same time, they are actively engaged in their respective missions.

Once more, this represents a significant deviation from the Roman patronage system, which centralized power and control within the patron's domain. The positive outcomes resulting from the implementation of standardized education on mission, principles, and values, coupled with a decentralized delegation of decision-making and performance, have been widely recognized and embraced by various sectors such as business, military, education, nonprofit, and government organizations during the latter part of the twentieth century.

The advent of this transformative force has revolutionized the management of diverse organizations. The subsequent release of human ingenuity, efficiency, and dedication would not have shocked the leaders of the early church, who witnessed a similar surge in the church's rapid growth during the apostolic era.

In the Acts of Apostles, we find Peter and John before the temple, Acts 3:1, they were two, and met a Lam man, they told him that they had no money, no gold, but they gave him what they had in the name of Jesus. He stood up and walked in the name of Jesus. In many events we find apostles going in groups of two, Paul and Barnabas, Paul and Silas, Aquila and Prisca were all the living example of small groups working. Except the Journey of Peter to Caesarea when called by Cornelius and Philip in Samaria all other event mentioned two people gathered, to serve and having their journey together to preach and sharing the news of salvation Jesus showed us an example of a healthy small group functioning when he called, taught, and sent out his group of twelve.

Small Groups Provide a Place of Refreshment

Jesus acknowledged the importance of finding rest and rejuvenation away from the bustling crowds and provided his close circle of disciples with a retreat. Upon their return, the apostles shared with Jesus the details of their accomplishments and teachings. And he said to them, “Come away by you to a desolate place and rest a while” (Mark 6:30-31).

Amidst the busyness of our lives, small groups provide a sanctuary where we find solace and respite. Our longing for the fellowship of our small group is palpable, and we eagerly anticipate reuniting each week. The thought of canceling a meeting due to unforeseen circumstances fills us with regret and disappointment.

Small Groups Reach beyond their Small Groups

Jesus gathered his twelve disciples together for a time, subsequently empowering them to venture out and continue their ministry. He summoned the twelve and initiated their mission by sending them out in pairs, granting them authority over unclean spirits (Mark 6:7).

Small Group as a Community of Solving Problems

The principle found in Matthew 18 provides a practical approach to resolving various types of interpersonal issues. Unfortunately, the "me generation" mindset of asserting personal autonomy and disregarding established procedures can sometimes infiltrate the Christian community. In instances where conflicts arise between individuals, some Christians may choose to handle the situation independently, bypassing the biblical process of conflict resolution. It is essential to recognize that a Christian church, composed of people, is susceptible to misunderstandings,

disagreements, and even wrongdoing, just like any other gathering of fallible human beings.

Jesus said, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love another" (John 13:34-35). Because of our human nature, there are occasions when we might unintentionally or knowingly upset others, leading to misunderstandings or intense disagreements. In Matthew 18:15-17, Jesus provides a practical approach for resolving conflicts between individuals: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between him and you alone. If he hears thee, thou hast gained thy brother".

However, if the person refuses to listen to you, then take one or two others with you so that every matter may be confirmed by the testimony of two or three witnesses. If the person refuses to listen, bring the issue before the church. And if they disregard the church's decision, treat them as you would a Gentile or a tax collector.

Small Groups a Place of Love and Support One Another

According to the letter of Hebrews 10:24, 25 and let us consider one another to provoke into love and good workers: Let us remember to gather together as some have made a habit of doing, but rather encourage one another, primarily as the day of the Lord's return draws near. Crosssearch.com defines small group Bible study as "A moderated study of the Bible, emphasizing small study groups, to insure a peaceful, respectful, and instructive atmosphere for the contemplation of God's Word." A small group Bible study provides an opportunity to engage with fellow believers and facilitates a sense of belonging to a spiritual family. Moreover, within the context of a familial setting, individuals have the opportunity to cultivate a love for others, navigating through both favorable and challenging circumstances. The experience of

learning how to love is not an isolated endeavor; it necessitates the presence of others in a communal setting.

Participating in a small group Bible study offers a secure environment for obtaining answers to your inquiries. When engaging in a small group setting, even if you are new to it, you may be pleasantly surprised by how rapidly you can assist others in finding resolutions. Unlike the constraints often associated with posing questions to pastors during regular church services, a small group provides an avenue for addressing lingering curiosities that may persist even after being spiritually nourished. By involving oneself in a small group composed of believers with diverse backgrounds, it is highly probable that at least one individual within the group will possess the ability to address your specific queries. Furthermore, as a collective, the group can undertake the task of researching and uncovering solutions to complex questions that may exceed the scope of regular meeting times. Undoubtedly, the collaborative effort of two, three, or more individuals proves advantageous in the pursuit of knowledge and understanding.

Within small groups, individuals have the opportunity to express their personal needs. Initially, it is understandable that one might hesitate to share intimate aspects of their life, and this reluctance is respected. Nevertheless, the purpose of small group members is to provide mutual care and support, collectively shouldering each other's burdens in prayerful unity before the Lord. Even if an individual feels comfortable only uttering the request "pray for me," they can still leave with the assurance that someone within the group is indeed interceding on their behalf. Significantly, God attentively listens to these petitions.

Bible Study, Praying Together and Sharing Testimonies

The small group Bible study format offers a conducive environment for spiritual growth, particularly in prayer. Furthermore, the Bible contains explicit teachings regarding the potency of praying together as a group. Acts 12:1-18 provides an illustrative example wherein Peter, while imprisoned, experienced a miraculous release by an angel as a small group gathered in a house and fervently prayed for him. Over time, individuals will come to perceive their small group Bible study as a secure haven where they can seek solace during times of distress and joyfully share significant triumphs in their lives. Within small group settings, accounts of divine assistance and restoration abound, testifying to the transformative power of collective prayer. The Bible says: "Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another and all the more as you see the Day approaching" (Hebrews 10:25).

Small Groups as Community of Hope

Community groups comprise 6-14 individuals who regularly convene in each other's homes, fostering camaraderie and facilitating spiritual growth within the context of the Christian faith (Jer 29:11 NIV). These groups welcome adults of various ages, marital statuses, ethnicities, and socio-economic backgrounds, recognizing the immense value of a diverse blend of experiences and perspectives in the mutual improvement and care for one another. Community groups are intentionally designed to provide a secure environment for individuals at any stage of their Christian journey, acknowledging that personal growth is a continuous process rather than an ultimate destination. Group members conscientiously endeavor to establish trust among one another as they share the intricacies of their lives. This trust

is fostered by upholding confidentiality, resulting in relationships characterized by openness and authenticity.

Most churches employ a strategic approach called the "funnel strategy" to cultivate a sense of community. This strategy entails guiding individuals from large group settings, such as weekend services, towards participation in small groups. Its underlying principle assumes that people will increasingly experience a more profound sense of community as they become more intimately connected to others.

While employing a funnel strategy is a logical and integral component of an effective community-building plan, complications can arise if it becomes the sole focus. Relying solely on the funnel strategy may result in undesirable consequences. Some individuals may feel coerced into joining small groups, creating a sense of pressure. Additionally, there is a risk of conveying the message that true community can only be found within small groups, potentially causing individuals to question their community experience within the larger church community they have chosen to be a part of. Furthermore, there is the potential for individuals to be labeled as inactive members if they have not yet participated in or "connected" with a small group.

The New Testament Bible studies provided herein offer contemplation on our divine calling to engage in the vital task of promoting peace. These studies are specifically tailored for utilization within small groups or for individual study, and can be adjusted to suit one's particular context. Commencing with a prayer is recommended as a means of invocation. It is advisable to read the designated Bible passage twice, if feasible, employing distinct translations to enhance comprehension. In cases where time permits, further discussion surrounding a second Bible passage is encouraged, as it presents additional perspectives and insights for contemplation.

Ephesians 2: 13-22 says: "In Jesus, divided peoples are reconciled but now in Christ Jesus the blood of Christ has brought you who once were far off near. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, so that he might create in Himself one new humanity in place of the two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. Therefore, he came and proclaimed peace to you who were far off and peace to those who were near; for through him both of us have access in one Spirit to the Father".

As a result, you are no longer outsiders or strangers, but you are fellow citizens with the saints and partakers in the household of God. This foundation is established upon the teachings of the apostles and prophets, with Christ Jesus Himself serving as the central and foundational cornerstone. The entire structure is intricately connected through Him and grows into a sacred temple in the Lord. Moreover, in union with Christ, you are collectively constructed into a spiritual dwelling place for God. In light of this, it is essential to acknowledge that God has entrusted us with the ministry of reconciliation. Therefore, anyone in Christ undergoes a remarkable transformation as a new creation, leaving behind the old ways and embracing a renewed existence. Everything becomes fresh and refreshed in this new state of being.

This transformative process is rooted in God, who initiated the reconciliation between us and Himself through Christ. God has bestowed upon us the sacred responsibility of serving as ambassadors of reconciliation in His boundless mercy. This entails that through Christ, God sought to restore harmony and unity, choosing not to hold their transgressions against them. Moreover, God has entrusted us with the vital task of proclaiming the message of reconciliation. As ambassadors for Christ, we

act as representatives through whom God makes His earnest appeal. With Christ as our advocate, we implore you, on behalf of Christ, to reconcile with God and embrace this divine restoration.

Small Groups as Special Relationship with Each Other

The writer of the letter of Galatians says: “Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith” (Gal 6:10). While in Col 3:12-17 He says: “Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another, even as Christ forgave you, so you also must do.”

Supreme among the array of virtues, embracing the profound essence of love is imperative, which serves as the superior cohesive force that brings about perfection and unity. Allow the serene tranquility that emanates from God to reign over your innermost being, recognizing this divine calling within the unified structure of the body. Foster a disposition characterized by a deep sense of appreciation and thankfulness. Immerse yourselves wholeheartedly in the profound teachings of Christ, thereby augmenting your understanding with profound wisdom. Engage in the noble endeavor of instructing and admonishing one another, utilizing the expressive mediums of psalms, hymns, and spiritual songs, harmoniously resonating with heartfelt grace directed towards the Lord. Let the name of the Lord Jesus serve as the guiding authority in all facets of communication and action as you express sincere gratitude towards God the Father through Him.

When discussing the essential components of a small group, the commonly emphasized aspects often include Bible study, sharing, prayer, group mission, and outreach. These elements are regarded as paramount; consequently, leader training

predominantly concentrates on excelling in these areas. Nonetheless, there exists an equally significant facet of group dynamics that tends to receive comparatively less attention: relationships. While we may allocate limited time to instructing on the construction, deepening, and sustenance of friendships within the group, we must recognize their significance if we aspire for healthy group dynamics. Additionally, we must not assume that these relationships will effortlessly blossom without intentional effort.

Take a moment to contemplate a small group devoid of profound interpersonal connections. This group will consist of mere acquaintances who lack the inclination to provide meaningful support to one another. In times of hurt and discord, they will suppress their grievances instead of actively seeking forgiveness, as their commitment to the relationships remains superficial. Furthermore, they tend to disregard expressed needs, presuming others will attend to them. The absence of depth and mutual accountability will impede their capacity to collectively undergo significant personal growth and transformation. In need of a robust emphasis on relationships, the primary contribution of such a small group lies in the impartation of cognitive knowledge devoid of substantial relational impact.

When the same knowledge is deliberated within an environment that fosters relationships, its transformative potential extends beyond mere intellectual understanding and reaches the depths of one's inner being. Group members actively engage with this knowledge and endeavor to implement it. It is through this process that genuine life change occurs. Therefore, let us explore ways in which we can exemplify and prioritize the cultivation of healthy, transformative relationships within the context of small groups.

Theological Foundation of Small Group Ministry

Many Christian authors wrote about the importance of small groups in the society, in a special way for the evangelism. Among these authors are Ellen G. White, David, Serban among others. They all emphasized the importance of small groups in winning souls.

Small Group According to Ellen G White

Ellen G. White wrote a lot of counsels about small groups. Their importance is greater than we can think. It elevates the character of the group; it makes people enjoy the life in the church and increase the spirit of hope.

Ellen G. White says that the formation of small groups is a divine inspiration. The concept of establishing small groups as a foundational element of Christian endeavors is a divine plan that has been revealed to me by an infallible source. It is advisable to organize the members into smaller, cohesive units when the church congregation is vast. These groups should engage in meaningful work not only for the benefit of fellow believers but also to reach out to those who have yet to embrace the Christian faith (White, 1900).

Importance of Sabbath School in Education

It is incumbent upon parents to perceive their role as a sacred obligation to impart the statutes and divine mandates of God, along with the prophetic teachings, to their children. They should prioritize their children's education within the home setting and exhibit personal involvement and enthusiasm in Sabbath school lessons. Through actively studying alongside their children, parents demonstrate the significance they attribute to the truths conveyed in these lessons and contribute to fostering an appreciation for the pursuit of biblical knowledge (White, 1900).

To give more clarity to the importance of the Sabbath School, the Church organizes the Bible study every quarter and makes it a mean to train all members to make them teachers of the word to others. “Our Sabbath Schools are nothing less than Bible societies, and in the sacred work of teaching the truths of God’s word, they can accomplish far more than they have hitherto accomplish” (White, 1966, p. 9).

The Sabbath School is Missionary Field

When effectively administered, the Sabbath school holds remarkable potential and is well-suited for significant endeavors. However, its current state must catch up to what it can become. The impact arising from the Sabbath school's efforts should enhance and expand the church's influence, yet it must never be permitted to detract from the church's core interests. “This is the most precious missionary field in the Sabbath school, and if there are now omens of good, they are only indications and beginnings of what may be done” (White, 1966, p. 9).

“The Sabbath School is a missionary field, and very much more of a missionary spirit should be manifested in this important work than has been manifested in the past”(White, 1900, p.35). Similar to Bible societies, our Sabbath Schools serve as vital institutions dedicated to disseminating biblical knowledge. By actively engaging in the sacred task of imparting the truths found within God's Word, they can achieve even more remarkable accomplishments than what has been witnessed thus far.

The Sabbath School Plays a Role in Evangelism

To confirm the importance of the evangelism through the Sabbath School E.G White stated: “The Sabbath School, if rightly conducted, is one of God’s great instrumentalities to bring souls to acknowledge of the truth” (White, 1966, p.35). I

remember that early, in my youth we were asked to come at least with one guest in our Sabbath School class. In that way, we were able to continue convincing them and later most of them became church members through baptism.

The Sabbath School Plays a Role in Soul Winning

To remind us that church members are responsible to conduct their children to Jesus through Sabbath School, White continued saying in the same book: “The Sabbath School should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ” (White, 1900, p.20).

The objective of the Sabbath schoolwork should be the ingathering of souls. If the children and young individuals are not led to Christ, “the Sabbath School is a failure” (White 1966, p. 61). It is vital to emphasize that the Sabbath School if prepared properly and in right way “is one of God’s great instrumentalities to bring souls to the knowledge of truth”(White, 1966, p.115).

Small Groups According to other Christian Authors

Numerous Christian authors emphasized the significance of incorporating small groups within the local church context. Individuals hold essential roles within the church and are indispensable for various purposes, primarily facilitating meaningful connections among people within a community setting.

Within a small group, individuals find a space to collectively engage in acts of worship, fellowship, prayer, evangelism, mutual support, and sharing communal meals. It is a nurturing environment where members can freely express love toward one another and foster deep connections. Additionally, a small group serves as a source of encouragement and respite, allowing participants to rejuvenate and reflect on how God is actively at work through His faithful servants. We live and move and

function in the midst of a fallen world, but there is hope for a little slice of heaven right in our midst if we will pursue the model for community that God has given us in His word (David, 1992).

During his ministry, Jesus organized his disciples in small Groups and sent them two by two each group. The importance of the small group approach was the spiritual comfort, health issues and social assistance, the intelligence of everyone needed to be reminded by his neighbor, to remember what Jesus told them and how they needed to achieve it (Serban, 2014).

The Small Groups of Singers among Israelites

Dougherty said about songs and music: “Particularly singing is such a strong ethnic symbol that is virtually indistinguishable from the culture itself. Studies of music and song in the Old Testament have tended to draw almost exclusively from textual references in the Bible itself (Sendrey, 1969). These data are significant, especially when considered in light of their highly developed literary contexts (Dougherty & Whitehead, 2011, p.6) .

During his ministry, Jesus organized his disciples in small groups and sent them two by two each group. The importance of the small group approach was the spiritual comfort, health issues and social assistance, the intelligence of everyone needed to be reminded by his neighbor, to remember what Jesus told them and how they needed to achieve it. The apostles after the Savior’s ascension were never traveling lonely, but they took decision to go in groups of two (Serban, 2014, p.54). Contemplate a church ignited by the emotional power of the Holy Spirit.

According to the Burrill's perspective, this church would exude vitality and zeal as its members wholeheartedly embrace the gospel of Christ. Rather than engaging in lifeless rituals, their worship services would pulsate with the empowering

presence of the Holy Spirit as each individual eagerly shares their encounters with Jesus regularly. The church community would rejoice in the multitude of new converts, influenced by the active involvement of the laity in ministry. Every member would be actively engaged in meaningful service, leaving no room for passivity, as they reflect the love, joy, and peace inherent in the character of Christ to their surrounding community. Such an envisioning captures the author's aspiration for a spiritually vibrant church that captivates the hearts and minds of its members and the broader society (Burrill ,1993, p.21).

Small group leaders are responsible for shepherding their members, yet they also require support and the opportunity to come together for prayer and fellowship. Through the transformative power of small groups, both churches, and individuals experience profound changes and growth.

Small Group as a Place of Shepherding Members

Small group leaders often feel the responsibility to lead their members. The main issue is how to do it in a holy and proper way (Nsengimana, 2014, p.2).

Salvation is a work of God that regenerates the old sinful man, replaces the stone heart with a heart of flesh and leads the new believer closer to Christ. According to Williams et al. (2012), anyone who is converted should also testify his faith; each church should be an evangelization centre. Williams says every convert must become a Christian witness. Every church should be a center of evangelism. Every church must consider itself responsible for all the surrounding territory at least halfway to the next church. The local church may send out its runners in the form of outstations and local workers. Outstations are established throughout the area whenever openings are found (William et al. 2012, p.2).

Small Group a Tool of Revival and Reformation

Small groups have been significant in fostering reformation and revival throughout history. Howard Snyder maintains that “virtually every major movement of spiritual renewal in the Christian church has been accompanied by a return to the small group and the proliferation of such groups in private homes for Bible study, prayer and discussion of the faith” (cited in Williams, 2012, p.2).

Small Group Ministry

To keep evangelism and all church activities possible, the church must have a small groups program that cannot forget the importance of members. A church that has placed small groups at the center of its ministry may be sure to succeed.

Cells are small groups within the church that prioritize evangelism and integration into the church community. These groups gather regularly to nurture one another as fellow Christian community members while also actively sharing the gospel's message with those who have yet to encounter Jesus. The primary objective of each cell is to replicate itself by expanding through evangelistic efforts and subsequent conversions (Comiskey, 1998).

Extensive research conducted in churches worldwide, both those experiencing growth and decline, has revealed the significance of the ongoing multiplication of small groups as a universal principle for church growth. These groups should be comprehensive, extending beyond mere discussions of biblical passages to actively applying the teachings to everyday life. Holistic small groups are the ideal environment for Christians to develop their capacity to serve others, both within and beyond the group, utilizing their spiritual gifts (Schwarz, 2003). The outreach program may have two faces: Visiting regular class members and seeking guests to the Sabbath school program.

Objectives of the Sabbath School

According to the last command Jesus gave to his disciples, (Matt. 28:18) the disciples were told to make disciples, to baptize and teach people all that Jesus had taught them. The General Conference (GC) of SDA stated the following sentences: The establishment of the Sabbath School was a direct response to Jesus' command and in alignment with the proclamation of the three angels' messages. Its primary aim remains unwavering: to impart the gospel of Jesus Christ. Rooted in this original purpose, the Sabbath School diligently strives to fulfill its objectives of attracting, nurturing, and equipping individuals of all ages and genders worldwide to become dedicated followers of Jesus Christ (GC of SDAs 2009).

In a large sense, we must understand what the evangelism program of the Sabbath School is a tool the church growth, and brings more than one approach to win souls for the Lord. “The Sabbath School was designed to involve a holistic experience that will encourage personal growth, and facilitate evangelistic growth in the congregation” (North American Division of Seventh-day Adventists, 2004, p.1).

The primary goal of Sabbath schoolwork is to bring souls into the fold of faith. While the organization and methods employed in this endeavor may be impeccable, and the resources available may be abundant, the ultimate measure of success lies in the conversion and transformation of children and youth through a personal encounter with Christ. Without the drawing of souls to Christ, the effectiveness of the Sabbath school diminishes as individuals become increasingly resistant to the impact of a purely ceremonial faith.

In SDA church, the Sabbath School has been historically very useful and important tool to the progress of the evangelical ministry. The first Sabbath School was organized around 1853 in Rochester, New York by E. G. White. Right after that

John Belington organized the Sabbath School in Buck's Bridge, New York in 1854 and after that M. G. Kellogg organized the Sabbath School in Battle Creek in 1855, Michigan (North American Division of Seventh-day Adventists, 2004, p.3).

A Sabbath School Action Unit refers to a compact Sabbath School class structured to facilitate sharing experiences, engagement in Bible study, and the systematic development of outreach initiatives. From a social perspective, these units serve as a means of fostering close relationships among members and equipping them with practical socialization skills. Numerous Sabbath Schools have recognized the value of Sabbath School Action Units in cultivating supportive fellowship and providing relevant guidance. These units serve as ongoing training grounds, offering weekly instruction and practice in the practical techniques of soul-winning. This crucial training involves the participation of outreach leaders, care coordinators, and Sabbath School Action Unit leaders.

Dickson (1932) highlighted that the Sabbath School has an objective of evangelism. He called this objective a "mighty mission." Hence, we observe that the Sabbath school concept was initially conceived to save souls. Unsurprisingly, we have been informed of the Sabbath school's significant role as one of the most effective avenues for winning souls in these concluding times. It is imperative to develop a broader perspective regarding the potential of this global movement. To fully realize its profound mission, we must provide ample opportunity for the Sabbath School to fulfill its powerful purpose, which can only be achieved when the church emphasizes the primary objective of Sabbath School work (Dickson 1932).

In evangelism through Sabbath School, Nash underlined three main goals. The third on his list he says "To cause man gladly to go forth and labor for others, and win them to Christ" (Nash, 1964, p.19).

He confirms that “God has ordained that the Sabbath School should be an aggressive soul winning agency”. He called soul winning “the main objective,” “the great objective,” “the supreme objective” of Sabbath School. Ferris identifies four key objectives of the Sabbath school:

- Instructing in the Word
- Engaging in world missions
- Pursuing soul-winning efforts
- Fostering fellowship

In recent decades, a comprehensive understanding of human nature has influenced the priorities and aims of the Sabbath School. Notably, the emphasis on fellowship has been recognized as a fundamental purpose of the Sabbath School, fostering emotional connections and nurturing a sense of family within the Sabbath School community.

Ferris continues to say in article entitled “A Family Affair,” the Sabbath School should involve the participation of entire family. By fostering fellowship among believers and nurturing connections between those who have been redeemed and those still seeking God, the Sabbath School cultivates a sense of familial love that unites us with our Heavenly Father and Christ, our Elder Brother, transforming us to reflect their likeness (Ferris, 1978).

When eight individuals actively engage in evangelistic efforts such as crusades and Bible studies, resulting in the successful conversion of at least four additional individuals, they are encouraged to divide into two smaller units, each comprising six members. These newly formed units continue reaching out to more individuals and adding them to their respective groups. Over time, this growth in numbers and spiritual engagement may necessitate a larger space, ultimately establishing a branch

Sabbath School. With continued growth and development, this branch of Sabbath School has the potential to evolve into a fully organized church (Serban, 2014).

Since 1979, all Sabbath School handbooks have incorporated fellowship as an integral component of the four objectives of the Sabbath School Department. This emphasis on fellowship has remained consistent in adult Sabbath School practices throughout the initial decades of the 21st century, maintaining the fundamental four objectives. The Sabbath School Handbook states, “Sabbath School has four specific objectives: Study of the Word, Fellowship, Community outreach, and World Mission Emphasis. These four objectives are the basis for every activity of the Sabbath School in all divisions.” (NAD, 2004, p. 6)

The Highest Objective of Sabbath School

The Sabbath School has contributed to the growth of the church, and has increased in statistics for membership and in and number of localities where it was implemented. At the General Conference Session in 1901, “the international Sabbath School Association was replaced by the Sabbath School Department of the General Conference” (General Conference of Seventh-day Adventists, 1986, p.1). From its modest origins in the 19th century, the Sabbath School has experienced remarkable growth and evolved into a global establishment encompassing 20,295,344 members across 203 countries as of December 2008 (Adventist World Statistics, 2008).

Multiple Objectives of Sabbath School

The literature from recent decades demonstrates a growing range of Sabbath School objectives. In McCormick's comprehensive study in 1992, various purposes associated with the adult Sabbath School were identified. Throughout the mid-to late-1900s, many objectives were emphasized, ranging from fundamental goals like "soul

winning" to more practical ones like "every member present and on time." However, it became evident that these objectives were often promoted without thorough consideration, needing a consensus among stakeholders (McCormick, 1992, p. 56).

In his research, McCormick identifies six subsidiary objectives associated with the adult Sabbath School, which he calls "tributary." He argues that these objectives, as outlined in the Sabbath School literature, are subordinate to a more significant overarching aim of winning and retaining souls. The literature reveals six distinct areas of subsidiary objectives for the adult Sabbath School, including Bible study, community evangelism and soul-winning, fellowship and support, nurturing and character development, training for Christian service, and promoting and funding world missions (McCormick, 1992).

Benefits of Sabbath School Action Units

Having observed the Sabbath school program was the cause for Lincoln (2004) to write: "The Sabbath School Action Unit organizes members into 'units' that systematically reach out to inactive and former members, participate in and support weekly soul winning in their local community and the world field" (General Conference of Seventh-day Adventists, 2004, p.84) . "Visioning faith and prayer; effective pastoral leadership; culturally relevant philosophy of ministry; celebrative and reflective worship; holistic disciple making; expanding network of cell groups; developing and resourcing leaders; mobilizing believers according to spiritual gifts; appropriate and productive programming; starting churches that reproduce" (Schwarz, 1998 , pp.9-17).

"The mission of Personal Ministries is to provide resources and train church members to unite their efforts with the ministry and in the final proclamation of the gospel of salvation in Christ. The aim of the department is to enlist every member in

active soul winning service for God.” (General Conference of Seventh-day Adventists, 2003, p.3). Establishing the Personal Ministries Department within the church signifies its prominent role in evangelistic endeavors. Its primary purpose is to impart the teachings and proclaim the gospel of Jesus Christ, aligning with the directive given by Jesus Himself and within the framework of the three angels' messages outlined in Revelation 14:6-12.

To fulfill its original intent, the Personal Ministries Department remains committed to spreading the message of salvation to bring individuals of all ages and genders into a meaningful relationship with Jesus Christ worldwide, even in areas where church growth may be limited. Recognizing the power of unity among Sabbath School members, they attract and invite others to join their community and ultimately become disciples of Jesus Christ equipped to make disciples themselves. By fostering a spirit of selflessness and genuine care, Sabbath School members create an environment conducive to effective and enduring outreach, empowered by the Holy Spirit.

Consequently, the church emerges as a secure haven where the Lord can bring new believers, ensuring their integration and bonding within the faith community. Unlike in the past, new converts now find themselves embraced by a nurturing environment that fosters spiritual growth, offers meaningful challenges, and provides effective training opportunities. Moreover, they are joyfully engaged in the church's mission of reaching out to others, becoming active participants in spreading the message of faith (Smith, 2014).

Effective evangelism requires purposeful intentionality, emphasizing a well-planned and deliberate approach within our communities. Evangelism must be genuine, as individuals must have confidence in the character and credibility of the

messenger before receiving the message itself. Moreover, a shift is being observed from mere event-based evangelism to a focus on creating meaningful experiences. Targeting specific groups becomes paramount, recognizing that individuals, ranging from students to seniors, gravitate towards those who can empathize with their unique challenges and are drawn to individuals or communities that resonate with their circumstances (Dawson & Lenning, 2011).

Revelation Seminar in Sabbath School Small Groups

Sabbath school small groups play a crucial role in making decision, training for evangelism. As small groups of individuals, Sabbath School classes serve as a platform for various activities, including conducting Revelation seminars and engaging in other initiatives. However, as we become increasingly aware of the approaching Day of the Lord, God may urge us to adopt a fresh and transformative perspective regarding small groups (David, 1992).

Conclusion

The Bible shows the origin of the small group. The Old Testament attests clearly that God is the founder of the small group when He created Adam and Eve in the Garden of Eden. When the people of God degenerated, God called Abram and entrusted him with a special mission to go and preach absolute monotheism. This indicates that Israel as the posterity of Abraham and the chosen people was the church in OT. He called them out in order to call the nations in or centripetal method. He desired, through Israel to create the large church on earth.

In the New Testament, Jesus advocated in sending message that was centrifugal; it flew out from a center. Adventist and non-Adventist authors and other specialist writers spoke about church growth through small group. The New

Testament and the mentioned authors refer to the small group as an effective method of evangelism by personal witnessing, small group evangelism, and small group living or action cells as well as through public evangelism. We find that the Sabbath School can contribute a lot in evangelism, in the special way by using the Sabbath school small groups, they are helpful in soul winning which is the greatest objective of the Sabbath School Department from the beginning of the Seventh-day Adventist Church.

CHAPTER 3

METHODOLOGY

Research Design

This study used cross sectional design using both quantitative and qualitative approaches. The participants were asked to respond only once to questions asked by the researcher. Quantitative data have been collected from participants to measure the performance of church leaders in regard to evangelism that use Sabbath school small groups. Relationships between different variables of study have been calculated as a way of understanding the extent at which characteristics correlate. Qualitative data were also collected in focus group discussion and have been used to explore interactions, systems and processes. The qualitative have provided an in-depth understanding of the ways that church leaders understand and manage events within their evangelical working settings.

Study Population and Sampling Procedure

The population of the study was the Cyasemakamba SDA church members. There were three categories of them including eleven church elders, eighteen other church committee members, sixteen leaders of small groups. The participants were selected using convenient sampling. As the study targeted church leaders, all of them who could avail themselves for the purpose of providing answers to the questions aiming to success of this study have participated.

However, all the members of the three categories mentioned above who could not be available during the data collection period didn't participate into this study. The participation was also based on individual free consent, so those who could not accept to participate were automatically excluded from the study. A total of forty-five people participated into the survey. Among forty-five people of church leaders, leaders of small groups were 16, 11 church elders and other church committee members were 18.

Table 1 shows the sampling procedure use by the researcher in his study.

Table 1. Study Sample

	Numbers
Church elders	11
Church committee	18
Small group leaders	16

Instrument for Data Collection

A research self-administered questionnaire and focus group discussion (FGD) interview guide were used. The questionnaire was adopted from the questionnaire of similar studies. These include a study conducted in USA to assess how to use the small group ministry at the Rock church of Saint Louis, Missouri, to hold Christians accountable to a Missionary Lifestyle (Cowin, 2011). Even if this questionnaire has been adapted and modified before using it, the researcher tested it by giving it to two church elders, one church committee members, two leaders of small groups, in order to check if all questions are understandable in Rwandan context because it has been adapted from studies conducted in developed countries where contextual understanding might be different from the Rwandan context.

The findings from the pilot study have helped to fix all questionnaire components and content in such way that expected findings would be reached. Reliability of the questionnaire was censured by harmonizing inter participants' responses to the questionnaire while validity was maintained by ensuring all the questions are highly responsive to the suggested research questions. The questionnaire was developed in English language and then translated into Kinyarwanda before piloting to ensure that it could be read and understood well by all participants. The FGD guide was developed in line with the research questions and also tested in the same ways as the questionnaire.

This study has looked at the characteristics of research participants (Section A of the questionnaire) and then explore three important areas which are experience (section B of the questionnaire), knowledge (section C) and awareness (section D) that participants have toward their church.

Data Collection Procedures

After the approval of the study proposal at the level of AUA, the researcher wrote a letter to the President of South East Rwanda Field and gave a copy to Cyasemakamba SDA church for permission and authorization to conduct the study. After receiving approval, the researcher made a self-introduction letter to the Church Pastor, to the Church Elders of Cyasemakamba SDA and explained the purpose of this study.

The permission from the above-mentioned organs facilitated the researcher to reach the church elders, church committee members, leaders of small groups and getting Sabbath School attendance files and the book of church board that were consulted.

The data collection was done when the targeted participants were at their church for different services; hence a short time was spared to participate into this study. The data collection started by explaining the reasons of the study and the conditions to participate to the expected participants and then asking them to sign a free consent that could justify their acceptance to participate.

After individual acceptance, participants have been given questionnaire that they could respond by filling in with required answers. The researcher was around to keep on providing required explanations whenever necessary.

The FGD were also conducted on another occasion and each category of participant on its reserved day to allow enough time of preparation. The FGDs were run by the researcher and his assistant, one could lead the discussion and the other could take notes or handouts and make audio recordings. The items of the guide were discussed until new answers from participants could not emerge, which is usually called the level of saturation of information. After the group finished its FGD, the members were also allowed to leave after the researcher has thanked them.

Method of Data Analysis

Data management started with checking the completeness of answers. Quantitative data were entered into predesigned data set created into SPSS version 21. The data were then analyzed, descriptive statistics were done. *P* values were calculated to test the relationships using the Chi square test. For each value ≤ 0.005 , a relationship was established. The FGD data were also checked for completeness, and then coded. They were created from all data, then codes were organized to give themes. Four main themes were then found which are:

1. Experience of participants in membership of Sabbath school small group.
2. Major aspects of the Sabbath school small group experience.

3. The role of the Sabbath school small group in the process of the transformative learning.
4. Things to consider as important and things to change in regard to the improvement of Sabbath school small group

Ethical Considerations

As part of research ethics compliance, the following steps were followed:

1. Local permissions were granted by the President of South East Rwanda Field, and the local Pastor of the Cyasemakamba SDA Church.
2. The participants consented to participate in the study after explaining the purpose of the study, the conditions to participate and their rights to withdraw or participate in the study.
3. Also, the principles of anonymity, privacy and confidentiality were enforced to protect the study participants. Their identification could never be linked to their responses and this could only be accessed by the Principal researcher of the study.

CHAPTER 4

RESULTS AND DISCUSSIONS

This chapter describes the study settings and presents the findings from the analysis of collected data. The data were collected from three categories of participants including leaders of small groups, church committee members and church elders, who's the total number of participants was forty-five people.

Study Area Setting

The Cyasemakamba SDA is located in Kibungo town, in Kibungo Sector, in the Eastern Province of Rwanda. Kibungo sector covers the town of Eastern Province of Rwanda. Kibungo town is politically, administratively and commercially capital of Ngoma district. Kibungo town is located about 100 kilometers from Kigali along the main road to Tanzania.

The SDA church established there a new Field which is Southern East Rwanda Field (SERF) in February 2018. The SERF covers four districts which are Ngoma, Kirehe, Kayonza and Rwamagana.

Cyasemakamba SDA church was established in 1995. That time the church was started with a small group of people came from Democratic Republic of Congo after the genocide in Rwanda. This church is located among other denominations which Roman Catholics count many than other members of the population in the Cyasemakamba Cell. There is Anglican church, Restoration church, Eglise Vivante de Jesus, Jehovah's, and ADEPER. See appendix C for the map of Rwanda with its Provinces and Districts.

Table 2 shows the trend of membership for five years in Cyasemakamba SDA.

Table 2. 2015-2019 Membership in Cyasemakamba SDA Church

Year	Membership at the beginning of year	Baptism	Transfer in	Profession of faith	Total
2015	229	27	3	2	261
2016	261	103	0	0	374
2017	374	60	5	0	443
2018	443	48	4	0	494
2019	494	121	7	0	575
Total Dec 2019	575	528	19	2	913

Quarterly Statistical Reports, 2015-2019, Kigali, Rwanda. Adapted from East Central Rwanda Field.

Table 3 also shows how Cyasemakamba SDA Church reached the baptism goal.

Table 3. Baptism Goals 2015-2019 in Cyasemakamba SDA Church

Year	Goal	Baptism
2015	50	27
2016	130	103
2017	130	60
2018	130	48
2019	130	121
Total	570	528

Quarterly Statistical Reports, 2015-2019, Kigali, Rwanda. Adapted from East Central Rwanda Field.

Table 4 shows how the Cyasemakamba SDA church members dropped during consecutive five years.

Table 4. Membership Dropped 2015-2019

Year	Transfer	Death	Apostasy	Missing	Total
2015	3	3	7	23	36
2016		2	19	36	59
2017	7	0	26	19	52
2018	0	1	7	12	20
2019	East 1	1	5	4	11
Total	13	7	64	94	178

Quarterly Statistical Reports, 2015-2019, Kigali, Rwanda. Adapted from Central Rwanda Field.

After 2016, 2017 Total Member Involvement (TMI) Program as organized by our Rwanda Union Mission, many people were baptized, but their previous churches did their best to call them back. And many of them went back to their churches; those were taken as apostates made 23% of the two years baptism. The whole loss of new baptized were 20%. The ninety-four missed were due to moving system, because of economy, seeking new job, and going to live in new location because of sedentariness or because of the difficult of correspondence, and lack of information about our membership management.

Table 5 shows how the small groups in Chasemakamba SDA Church multiplied during consecutive five years.

Table 5. Sabbath School Small Groups in Cyasemakamba SDA Church: 2015-2019

Year	Number of Small Groups
2015	12
2016	14
2017	16
2018	18
2019	43

Quarterly Statistical Reports, 2015-2019, Kigali, Rwanda. Adapted from East Central Rwanda Field.

After dividing a small group in the church, the evangelism has been increased, the number of small groups increased every year, except 2018. They had only to reorganize the existent ones. The new four groups were organized to enhance the idea of new evangelism challenge in Small groups.

Demographics Characteristics of Respondents

The demographics are aimed at describing the members of the Seventh-day Adventist church in Cyasemakamba. However, all members could not participate in the study. Hence only those involved in leading the church at different levels have been selected to participate into the research. The three groups including leaders of

small groups, church committee members and church elders are very close to the community and can determine ways that can be used to increase evangelism in the area of study due to two important reasons. First, they have experience in conducting evangelism and secondly, they know well the already existing Christians and other neighbors who do not attend or attending other churches.

Table 6 shows the demographic characteristics of participants in the study on evangelism through Sabbath School Small Groups (n=45) in Chasemakamba SDA Church. Church committee members represented 40% of the total participants. In total these were eighteen people and their main function in Cyasemakamba Church include the development and good progress of the Church. Out of the total participants, only 46.7% of the participants have a long history of attending the Sabbath School Small Groups of more than 20 years compliance with attending the Sabbath School is considered as important as it is an opportunity to gain Knowledge of God's word, love of God's sacred truth, and how to regulate lives to holy teachings.

The age of participants was dominated by those being between 35 and 49 years old who are around 65% of the total participants. Adult and active people make a good attendance to ensure the church functioning is in responsible hands. In terms of gender, males dominated the participation with 62.2% while married participants were 82.2%. Males have most of the time dominated leadership in many countries as also the society accords most trust in married people.

The experience of attending the SSSG was dominated by participants who are 21 to 30 years old in the percentage of 75.6%. Concerning the attendance to the church of Cyasemakamba, 37.8% of the participants have attended from 11 to 20 years. Attendance to Cyasemakamba church is aimed at knowing the value that local

members give to their local church, which refers to establishment of good relationships within the church.

Table 6. Demographic characteristics of Study Participants

		Frequencies	%
Denomination of the category (n=45)	leaders of small groups	16	35.6
	Other church committee members	18	40.0
	church elders	11	24.4
Number of years attending Sabbath School(n=37)	1-5years	3	6.7
	6-10years	3	6.7
	11-15years	2	4.4
	15-20years	8	17.8
	>20years	21	46.7
Age of respondents (n=43)	25-29	3	7.0
	30-34	10	23.3
	35-39	14	32.6
	45-49	14	32.6
	55-59	1	2.3
	60-64	1	2.3
Gender of Respondents(n=45)	Male	28	62.2
	Female	17	37.8
	Total	45	100.0
Marital Status(n=45)	Single	8	17.8
	Married	37	82.2
Years' experience of being member of Seventh-day Adventists church(n=45)	1-5years	2	4.4
	6-10years	2	4.4
	11-15years	3	6.7
	15-20years	4	8.9
	>20years	34	75.6
Years of attending this church(n=45)	1-5years	4	8.9
	6-10years	6	13.3
	11-15years	5	11.1
	15-20years	13	28.9
	>20years	17	37.8

Evangelism is also built on the experience of participants especially leaders in terms of the age, in terms of the duration of their memberships to the church, and duration in terms of participating in the same areas corresponding to their last area of migration. The experience helps people to accumulate formal and informal knowledge about the events. Building and knowing the experience of leaders help to design sustainable plans and show the predictable future outcomes of the church and their members. Strategic plan should be constructed on the experience of members especially elders of the community because the church either big or small at the level of Sabbath school small group works in traditions based on inheritance of generations to generations (Koessler, 1992).

Young people preaching to older people face challenges coming from their inexperience or in saying things exactly in the ways they should be said. Evangelism goes with a kind of wisdom observed in the preacher not simply because he is a preacher but because he has accumulated experiences from observations of different issues happening either in his church or elsewhere. But those issues must have shaped the preacher in a way any of his followers must be convinced that the person or the leader in front of him is enough spiritually strong to lead the church (Koessler, 1992).

People or members ask themselves if the person has merit to lead the church; hence one would enumerate a list of characteristics that can help in judging or describing an adequate leader. Knowing the Gender of participants is also important, the traditional concept on gender in evangelism is currently changing as actually both males and females can lead the church and evangelize members. There is a component of livelihood in evangelism through which members are encouraged to merge the biblical course to the way they live. It becomes easier to achieve this when people or Christian are able to find evangelist and leaders who meet their choices

including gender as also gender differences may impact positively and negatively on evangelism(Koestler, 1992). Some topics may lose meaning when gender differences are not accounted for in front of attendees.

McCormick (1992) said, marital status is also important, the church would consider all those categories of members while planning for evangelism as seen in the community. People feel more comfortable when the talk or lesson reserved to them is delivered in the conditions allowing participants to have the same status or are under commonly general or specific characteristic. (McCormick, 1992). A church believer being member of the Sabbath school small group has an additional value to others, a part their considerations on the small groups as expressed by participants: *“I have been part of the church for 15 years. During that time, I have been involved in various activities, according to the commitment of the small group, mostly we made visits among ourselves and also visited neighbors while evangelizing them regardless of their church”*.

The small group is so important in many aspects of the church especially in building the spiritual health of the members (Kennedy, 1996). If each member has the mission of living in good harmony with others, then it is in the small group to build that harmony.

Research Question 1

What are the perceptions of Cyasemakamba SDA church leaders regarding Sabbath school small group activities, experiences, their level of knowledge and awareness in regard to the Sabbath School Small Groups?

Table 7 presents the findings on Cyasemakamba SDA Church Sabbath school small group activities.

Table 7. Cyasemakamba SDA Church Sabbath Small Group Activities

Participants have had experience of evangelism during the years (n=45)	Yes	6	13.3
	No	39	86.7
Has becoming a part of the church-based Sabbath school small groups helped to continue in evangelism(n=45)	Yes	5	11.1
	No	40	88.8
Having been a member of Sabbath school small group?	Yes	16	35.6
	No	29	64.4
To attend with others mostly pairs and especially during sensitization of the period evangelism campaign	Yes	7	15.5
	No	38	84.4
I came to get known with others and offered mutual help including praying, preaching each other, learning Bible, sharing with others, and visiting colleagues	Yes	6	13.3
	No	39	86.6
It helped me to participate in evangelism of house-to-house	Yes	3	6.6
	No	42	93.3
Participation to evangelism campaign by encouraging others to attend and raising contribution for that activity	Yes	4	8.8
	No	41	91.1
It opened me to work with others, pray and preach	Yes	2	4.4
	No	43	95.5
Started the program of conducting visits in people's houses. If Yes Explain(n=16)	Yes	2	4.4
	No	43	95.5

About 86.7% of participants do not yet have the experience of evangelism while 88.8% did not get any help of continuing evangelism through the SSSG. 84.4% did not work with pairs, 86.6% didn't get mutual help including praying, preaching to each other, learning the Bible and sharing with others, visiting colleagues. 93.3% didn't participate in evangelism of house-to-house, 91.1% of did not participate to evangelism campaign or to raising contribution useful for campaigns, 95.5% were not open to work with others, to pray and to preach, and 95.5% did not conduct visits in people's houses.

The study also sought to investigate the understanding of participants on the aspects and elements of Sabbath school small groups. The elements found to be labeled as major as contained in the data collection questionnaire included the purpose and importance, roles, multiplication, conducting, stages and life, care, importance

and contribution of Sabbath school small groups. Adventist church is organized into small groups which serve as the basis of delivering all evangelical teaching and church culture to the believers. The understanding of more participants on the purpose and roles was mostly limited to medium while authors argue that the Sabbath school small groups aims at most important following elements including Bible study, fellowship and support, nurture and character development, training for Christian service, community evangelism and souls winning, and world mission promotion and funding (McCormick 1992, p. 156). So, it is very important that the believer be well knowledgeable on the mission of his or her group as he is called to bring his own contribution to the mission of the group.

Small groups as important component of the church expected to grow and multiply. Kennedy (1996) says the small group has a foundation in the Bible where the Divinity in the form of trinity, created male and female which multiplied into Israel community. Conducting a Sabbath school small group is a devotion that a leader possesses in him which pushes him to take his group to success. The success is described in the mission of the group as winning souls, so the leader must realize the responsibility of his position as someone who is watching for souls and exerting them (McCormick, 1992).

Table 8 displays the experience of members about the issues related to Sabbath school small groups. The respondents described their experiences in the classifications of low, medium and high.

Table 8. Experiences of Participants on Sabbath School Small Groups

Variables		Frequencies	%
Participants' understanding of the purpose and impact of Sabbath school small groups for evangelism(N=43)	Low	3	7.0
	Medium	32	74.4
	High	8	18.6
Participants' level of confidence in their personal understanding of the role of Sabbath small group leaders(N=45)	Low	19	42.2
	Medium	19	42.2
	High	7	15.6
Participants' understanding on how to multiply future Sabbath school small group leaders and groups through my efforts (N=45)	Low	26	57.8
	medium	13	28.9
	High	6	13.3
Participants' understanding on how to conduct Sabbath school small group and deal with the many dynamics to keep the group on task of evangelism is(N=45)	Low	14	31.1
	medium	27	60.0
	High	4	8.9
Participants' comprehension and understanding of the stages and life of Sabbath school small groups(N=44)	Low	3	6.8
	Medium	36	81.8
	High	5	11.4
Participants' confidence on effectively meeting their needs in care (N=45)	Low	14	31.1
	Medium	27	60.0
	High	4	8.9
Participants' understanding on why Sabbath school small groups are important and how they contribute to the mission of the church(N=43)	Low	3	7.0
	Medium	19	44.2
	High	21	48.8
Participants' understanding of the specific impact of Sabbath school small groups on evangelism and individual's spiritual health(N=42)	Low	11	26.2
	Medium	10	23.8
	High	21	50.0
Participants' confidence on effectively meeting their needs in care (N=45)	Low	14	31.1
	Medium	27	60.0
	High	4	8.9
Participants' understanding on why Sabbath school small groups are important and how they contribute to the mission of the church(N=43)	Low	3	7.0
	Medium	19	44.2
	High	21	48.8
Participants' understanding of the specific impact of Sabbath school small groups on evangelism and individual's spiritual health(N=42)	Low	11	26.2
	Medium	10	23.8
	High	21	50.0

In general, 74.4% reported they have medium understanding of the purpose and impact of Sabbath school small groups for evangelism; while 42.2% have both low and medium confidence in their personal understanding of the role of Sabbath school small group leaders. 57.8% have low understanding on how to multiply future Sabbath school small group leaders and groups, while 60% have medium understanding on how to conduct a Sabbath school small group.

Table 8 shows also, the participants' understanding of the stages and life of Sabbath school small groups is medium at 81.8% while the Participants' confidence on effectively meeting their needs in care is medium at 60%. Understanding the importance of Sabbath school small group is high with 48.8% while the understanding of specific impact of Sabbath school small group is high for 50% of the participants.

Table 9 describes the level of knowledge of participants on Sabbath School Small Groups. The total number of participants was forty-five of the three main categories. Nine statements were used while the participants were supposed to report their level of agreement.

Table 9. Level of Knowledge of Participants on Sabbath School Small Group

Evaluation	Variables	Frequencies	%
I can explain the meaning of a Sabbath school small group and how it works or functions in order to contribute to evangelism(N=45)	Strongly disagree	14	31.1
	Disagree	3	6.7
	Agree	7	15.6
	Strongly agree	21	46.7
I understand the traits and qualities that make an effective group leader in a Sabbath school small group format in evangelism(N=45)	Strongly disagree	2	4.4
	Disagree	16	35.6
	Agree	7	15.6
	Strongly agree	20	44.4
I can explain how Sabbath school small groups multiply new leaders in an effort to give birth new groups and new members within the church(N=45)	Strongly disagree	16	35.6
	Disagree	1	2.2
	Agree	20	44.4
	Strongly agree	8	17.8
I can easily explain the benefits of spiritual development that takes place in Sabbath school small groups (N=45)	Strongly disagree	2	4.4
	Disagree	7	15.6
	Agree	28	62.2
	Strongly agree	8	17.8
I have a working knowledge or education of how leaders function in evangelism through Sabbath school small groups(N=43)	Disagree strongly	4	9.3
	Disagree	12	27.9
	Agree	9	20.9
	Strongly agree	18	41.9
I have a working knowledge or education of how leaders function in evangelism through Sabbath school small groups(N=43)	Disagree strongly	4	9.3
	Disagree	12	27.9
	Agree	9	20.9
	Strongly agree	18	41.9
I have a working knowledge or education of how leaders function in evangelism through Sabbath school small groups(N=43)	Strongly disagree	4	9.3
	Disagree	12	27.9
	Agree	9	20.9
	Strongly agree	18	41.9
I can explain how the formation and progress of Sabbath school small groups occur to others(N=45)	Strongly disagree	13	28.9
	Disagree	5	11.1
	Agree	23	51.1
	Strongly agree	4	8.9
I can easily and accurately explain the benefits of Sabbath school small groups in a way that supports evangelism(N=45)	Strongly disagree	5	11.1
	Disagree	11	24.4
	Agree	23	51.1
	Strongly agree	6	13.3
I can easily explain how care is provided for individuals in the Sabbath school small groups to contribute to evangelism(N=45)	Strongly disagree	12	26.7
	Disagree	7	15.6
	Agree	20	44.4
	Strongly agree	6	13.3
If asked, I can explain to others why Sabbath school small groups are important to the mission of Seventh-day Adventist church(N=45)	Strongly disagree	12	26.7
	Disagree	3	6.7
	Agree	11	24.4
	Strongly agree	19	42.2

In Table 9 the findings on knowledge of participants on Sabbath School Small group participants strongly agreed in the following ways: 46.7 % of participants strongly agreed that they can explain the Sabbath School Small Group, 44.4% understand the traits and qualities that make an effective group leader. Again 44.4% agree to be able to explain how Sabbath school small groups multiply new leaders while 62.2% can easily explain the benefits of spiritual development that takes place in Sabbath school small groups. 41.9% disagree for having working knowledge or education of low leaders' function in evangelism through Sabbath school small groups.

Still on Table 9, 51.1% agree to be able to explain how the formation and progress of Sabbath school small groups occur to others and still 51.1% of the total members can easily and accurately explain the benefits of Sabbath school small groups in a way that supports evangelism, while 44.4% can easily explain how care is provided for individuals in the Sabbath school small groups to contribute to evangelism. Then 42.2% can explain to others why Sabbath school small groups are important to the mission of Seventh-day Adventist church.

The group reflects a number of biblical lessons, Jesus had a group of apostles selected on his own criteria (Matt 14:13-21). Later on, he asked the disciples to sit as small groups of ten people so that they could share and eat the food (fish and bread) transformed by Himself. Knowing, explaining and describing the Sabbath school small group refers to labeling the group as a voluntary organization depending on committed members ready to give their time and other resources to make the group vital (Dougherty, 2011).

Church members need to know and meet the mission of their small group although the results show that only half of the participants agree that they know the

mission. One of the participants raised the following: sometimes teachers/guides are not enough to teach. The other raised the following “training leaders on time use and its management while teaching the groups and also call them to make home to home evangelism as each group can plan and prepare evangelism”. Small group have the mission of making the evangelic reaching individuals and allow members to grow together. The spiritual growth takes basis from the Bible, as this is the only source of Christian food. Therefore, if members share their food they can grow well together. It is the responsibility of the leader to ensure care is provided to members (Williams et al., 2012, p.10).

As some participants expressed that there should be a concise program of the church, “Give time to group working together so the activities which disturb group work should be given other schedules, each group should have ten people at least. Group members should make mutual visits”. Church leaders at different levels need to have all the activities scheduled conveniently so that every member knows what and when to meet with the leaders in regard to seeking for care, people need advice, counseling, support from the members etc...this cannot be done in the absence of the lead of church and group managers.

The provision of care requires a lot from leaders, hence church as SDA is an education institution. The question is on what and at which level leaders should be educated on? The education capacity of leaders helps to lead confidently the community and convey trust in members (Severance, 2003), participants have raised their voice to emphasize on issues of improving management of the groups “ 3. a) *Bible ‘courses can remain kept important as they help members to get new spiritual knowledge as people give ideas on things to decide on and latter a decision is taken in plenary discussion*

Table 10 describes participants awareness of Sabbath school small group.

This was investigated using eleven items for which the participants were asked to respond.

Table 10. Participants' Awareness on Sabbath School Small Group

Variables		Frequencies	%
Knowledge on the number of members of SSSG(N=44)	Yes	26	59.1
	No	18	40.9
Is your church organized in Sabbath school small groups? (N=43)	Yes	41	95.3
	No	2	4.7
What size of Sabbath school small group works best, between 5 and 10 or between 10 and 15(N=42)	5-10	20	47.6
	10-15	22	52.4
Have you got a time to evangelize house-to-house by Sabbath school small groups(N=44)	Yes	10	22.7
	No	34	77.3
Did you church get a time to organize evangelism campaign by Sabbath school small groups(N=43)	Yes	24	55.8
	No	19	44.2
Do you think that church members are interested in being organized in Sabbath school small groups(N=43)	Yes	16	37.2
	No	27	62.8
Do you think that the Sabbath school small groups member knows what is the mission of the Sabbath School Department(N=42)	Yes	34	81.0
	No	8	19.0
Do you think that church members can have a willingness to evangelize through Sabbath school small groups(n=43)	Yes	23	53.5
	No	20	46.5
Are you currently in a Sabbath school small group(N=43)	Yes	32	74.4
	No	11	25.6
Are you interested in looking to join a Sabbath school small group right now(N=43)	Yes	30	69.8
	No	13	30.2
Would you be interested in Sabbath school small group(N=43)	Yes	41	97.6
	No	1	2.4

Table 10 shows that 59.1% of participants know the number of Sabbath school small group members, 95.3% attend church organized into Sabbath School Small Group, 52.4% say the size of Sabbath School Small Group should be between 10 and 15 members, 77.3% do not evangelize from home to home and 55.8% can organize evangelism campaign. 62.8% do not find it necessary to organize their church into Sabbath school small group, 81.0% confirm their members know the mission of Sabbath school small group, 53.5% confirm that the members are willing to

evangelize through Sabbath school small group, 74.4% are members of Sabbath School Small Group, 69.8% can join the Sabbath school small groups and 97.6% have interest in Sabbath school small group.

“ Small groups are people who meet regularly for the purpose of spiritual edification and evangelistic outreach, they should be having a goal of multiplication and should function as parts of a local church instead of independent entities”(Severance, 2003, p.57). Seventh-day Adventists are basically called to be a member of the small group and for mission. It is therefore important to have awareness of the small group and its organization (Severance, 2003).

Small groups are so important in evangelizing communities, their work is not limited to the days of Sabbaths as their health needs to expand to expand, hence home to home evangelization is a good option and opportunity to members to deliver (Willitts, 2007). The work for the group should have a schedule and compiled in a round in as such way one week would be enough to allow each member to avail his contribution in each round of the week schedule.

Many of the believers recognize the importance of small groups and emphasize the need of their considerations: “I speak and feel open to others because the group is made up of pairs, members of the same age”; “I am able to ask colleagues to explain to me when I didn’t get well what was said”; “groups give opportunity of seeking more explanation, they help through visiting when you have been absent, give opportunity of using your knowledge and avoid atrophying it when not used”. “The group helps me to learn and seek for more . . . to interact with other members in brotherhood ways”. “The group helps to turn into the right way when things have been wrong. Willingness to belong to a small a group stem from the work seen by others from the group members. Jesus was telling to his disciples that they

will be recognized by their fruits in the society (see Matt 7:16-20). He says if branches do not produce they will be cut of and dropped into fire (see Matthew 3:10; 7:19), so church members will be adhering to their small groups if these have a great contribution to the community (Serban, 2014).

The common or normal life as even the spiritual life on earth depends not only on the individual effort but also on connections or simply mutual help of members, this should be one of the most important characteristics of the small group members: *I have been part of the church for 1 year, with colleagues we learn the Bible's lessons, sensitizing group members to be saved about God's will, and respect the church's practice. I have been part of the church for 22 years, I encourage other to Follow the church's teaching practice, read and teach Bible, and we do self-help within the group.*

Research Question 2

What is the correlation between Cyasemakamba SDA church leaders' characteristics and the use Sabbath school small groups?

Tables 11, 12, 13 and 14 present the findings according to categories of participants i.e., leaders of small groups, church committee members and church elders. The total is forty-five participants. The analysis intends to show the association between variables and participants.

Table 11 shows the distribution of answers according to characteristics of participants as three main categories including leaders of small groups, church committee members and church leaders are considered. The association between variables and the categories of participants was analyzed. The total number of participants was forty-five and all quantitative variables were considered.

Table 11. Distribution of Answers according to Participants Category (n=45)

Cross tabulation						
Variables		Denomination			Total	P-value
		leaders of small groups	Other church committee members	church elders		
How long have you been a Seventh- day Adventist church member	1-5 Years	(2) 100%	(0) 0%	(0) 0%	(2) 100%	0.000
	6-10 Years	(1) 50%	(1) 50%	(0) 0%	(2) 100%	
	11-15 Years	(1) 33.3%	(2) 66.6%	(0) 0%	(3) 100%	
	16-20 years	(3) 75%	(1) 25%	(0) 0%	(4) 100%	
	>20 years	(9) 26.5%	(14) 41.2%	(11) 32.35%	(34) 100%	
	Total	(16) 35.5%	(18) 40%	(11) 24.4%	(45) 100%	
Age of respondents	25-29	(3) 100%	(0) 0%	(0) 0%	(3) 100%	0.015
	30-34	(5) 50%	(3) 30%	(2) 20%	(10) 100%	
	35-39	(2) 14.28%	(10) 71.42%	(2) 14.28%	(14) 100%	
	45-49	(2) 14.28%	(5) 35.71%	(7) 50%	(14) 100%	
	55-59	(1) 100%	(0) 0%	(0) 0%	(1) 100%	
	60-64	(1) 100%	(0) 0%	(0) 0%	(1) 100%	
	Total	(14) 32.55%	(18) 41.86%	(11) 25.58%	(43) 100%	
Gender of respondent	Male	(6) 21.42%	(11) 39.28%	(11) 39.28%	(28) 100%	0.004
	Female	(10) 58.82%	(7) 41.17%	(0) 0%	(17) 100%	
	Total	(16) 35.55%	(18) 40%	(11) 24.44%	(45) 100%	
Marital status	Single	(3) 37.5%	(4) 50%	(1) 12.5%	(8) 100%	0.790
	Married	(13) 35.13%	(14) 37.83%	(10) 27.02%	(37) 100%	
	Total	(16) 35.55%	(18) 40%	(11) 24.44%	(45) 100%	
How long have you been a Seventh- day Adventist church member	1-5 Years	(2) 100%	(0) 0%	(0) 0%	(2) 100%	0.301
	6-10 Years	(1) 50%	(1) 50%	(0) 0%	(2) 100%	
	11-15 Years	(1) 33.33%	(2) 66.66%	(0) 0%	(3) 100%	
	16-20 years	(3) 75%	(1) 25%	(0) 0%	(4) 100%	
	>20 years	(9) 26.47%	(14) 41.17%	(11) 32.35%	(34) 100%	
	Total	(16) 35.55%	(18) 40%	(11) 24.44%	(45) 100%	
How long have you been attending this church	1-5 Years	(4) 100%	(0) 0%	(0) 0%	(4) 100%	0.000
	6-10 Years	(4) 66.66%	(2) 33.33%	(0) 0%	(6) 100%	
	11-15 Years	(2) 40%	(3) 60%	(0) 0%	(5) 100%	
	16-20 years	(4) 30.76%	(9) 69.23%	(0) 0%	(13) 100%	
	>20 years	(2) 11.76%	23.5%	64.7%	(17) 100%	
	Total	(16) 35.55%	(18) 40%	(11) 24.44%	(45) 100%	

(table continues)

Table 11 (continued). Distribution of Answers according to Participants Category

Have you had experience of evangelism during the years that have participated in a church-based Sabbath school small group	Yes	(6) 100%	(0) 0%	(0) 0%	(6) 100%	0.002
	No	(10) 25.64%	(18) 46.15%	(11) 28.20%	(39) 100%	
	Total	(16) 35.55%	(18) 40%	(11) 24.44%	(45) 100%	
Has becoming a part of the church-based Sabbath school small groups helped to continue in evangelism	Yes	(9) 56.25%	(7) 43.75%	(0) 0%	(16) 100%	0.010
	No	(7) 24.13%	(11) 37.93%	(11) 37.93%	(20) 100%	
	Total	(16) 35.55%	(18) 40%	(11) 24.44%	(45) 100%	

According to the findings in Table 11, there is an association wherever the p -value is less or equal to 0.05. How long have you been a Seventh- day Adventist church member ($p = 0.000$), Age of respondents($p = 0.015$), Gender of respondents ($p = 0.004$), How long have you been attending this church ($p = 0.000$), Have you had experience of evangelism during the years that have participated in a church-based Sabbath school small group? ($p = 0.002$). Have you had experience of evangelism during the years that have participated in a church-based Sabbath school small group? ($p = 0.010$).

Table 12 shows the association between the categories of participants and the variables of understanding the Sabbath School small groups

Table 12. Distribution of Answers according to Participants Category (n=45)

Variables		Denomination			Total	P-Value
		leaders of small group	Other church committee member	church elders		
My understanding of the purpose and impact of Sabbath school small groups for evangelism	Low	(2) 66.66%	(1) 33.33%	(0) 0%	(3) 100%	0.058
	Medium	(7) 21.87%	(14) 43.75%	(11) 34.375%	(32) 100%	
	High	(5) 62.5%	(3) 37.5%	(0) 0%	(8) 100%	
My understanding on how to multiply future Sabbath school small group leaders and groups through my efforts are	Low	(14) 32.55%	(18) 41.86%	(11) 25.58%	(43) 100%	0.000
	Medium	(6) 31.57%	(2) 10.52%	(11) 57.89%	(19) 100%	
	High	(6) 31.57%	(13) 68.42%	(0) 0%	(19) 100%	
My understanding on how to conduct a Sabbath school small group and deal with the many dynamics to keep the group on task of evangelism is	Low	(4) 57.14%	(3) 42.85%	(0) 0%	(7) 100%	0.002
	Medium	(16) 35.55%	(18) 40%	(11) 24.44%	(45) 100%	
	High	(5) 19.23%	(10) 38.46%	(11) 42.30%	(26) 100%	
My understanding on how to conduct a Sabbath school small group and deal with the many dynamics to keep the group on task of evangelism	Low	(2) 69.23%	(4) 30.76%	(0) 0%	(13) 100%	0.012
	Medium	(2) 33.33%	(4) 66.66%	(0) 0%	(6) 100%	
	High	(16) 35.55%	(18) 40%	(11) 24.44%	(45) 100%	
My comprehension and understanding of the stages and life of Sabbath school small groups is	Low	(5) 35.71%	(9) 64.28 %	0.0%	100.0%	0.0064
	Medium	(9) 33.33%	(7) 25.92%	(11) 40.74%	(27) 100%	
	High	(2) 50%	(2) 50%	(0) 0%	(4) 100%	
my understanding of why Sabbath school small groups are important and how they contribute to the mission of the church is	Low	(16) 35.55%	(18) 40%	(11) 24.44%	(45) 100%	0.000
	Medium	(3) 100%	(0) 0%	(0) 0%	(3) 100%	
My understanding of the specific impact of Sabbath school small groups on evangelism and individual's spiritual health is	High	(11) 30.55%	(14) 38.88%	(11) 30.55%	(36) 100%	0.000
	Low	(1) 20%	(4) 80%	(0) 0%	(5) 100%	
	Medium	(15) 34.09%	(18) 40.90%	(11) 25%	(44) 100%	
	High	(3) 100%	(0) 0%	(0) 0%	(3) 100%	

Where a *p*-value of less or equal to 0.05, there is an association between the variables under consideration: ‘My understanding on how to multiply future Sabbath school small group leaders and groups through my efforts are (*p*=0.000),My understanding on how to conduct a Sabbath school small group and deal with the

many dynamics to keep the group on task of evangelism is ($p = 0.002$), My understanding on how to conduct a Sabbath school small group and deal with the many dynamics to keep the group on task of evangelism ($p = 0.012$), my understanding of why Sabbath school small groups are important and how they contribute to the mission of the church is ($p = 0.000$) My understanding of the specific impact of Sabbath school small groups on evangelism and individual's spiritual health is ($p = 0.000$). P -value of less or equal to 0.05 signifies that there is an association between variables under study. The following findings in Table 13 express the association of participants groups and the variables of doing evangelism from house-to-house.

Table 13. Understanding of Sabbath School Small Groups Leaders

Variables		Denomination			Total	P-Value
		leaders of small group	Other church committee member	church elders		
I can explain the meaning of a Sabbath school small group and how it works or functions in order to contribute to evangelism	Strongly disagree	(5) 35.71%	(9) 64.28%	(0) 0%	(14) 100%	0.000
	Disagree	(2) 66.66%	(1) 33.33%	(0) 0%	(3) 100%	
	Agree	(6) 85.71%	(1) 14.28%	(0) 0%	(7) 100%	
	Strongly agree	(3) 14.28%	(7) 33.33%	(11) 52.38%	(21) 100%	
	Total	(16) 35.55%	(18) 40%	(11) 24.44%	(45) 100%	
I can explain how Sabbath school small groups multiply new leaders in an effort to beget new groups and new members within the church	Strongly disagree	(7) 43.75%	(9) 56.25%	(0) 0%	(16) 100%	0.001
	Disagree	(1) 100%	(0) 0%	(0) 0%	(1) 100%	
	Agree	(5) 25%	(4) 20%	(11) 55%	(20) 100%	
	Strongly agree	(3) 37.5%	(5) 62.5%	(0) 0%	(8) 100%	
	Total	(16) 35.55%	(18) 40%	(11) 24.44%	(45) 100%	
I can easily explain the benefits of spiritual development that takes place in Sabbath school small groups	Strongly disagree	(2) 100%	(0) 0%	(0) 0%	(2) 100%	0.002
	Disagree	(6) 85.71%	(1) 14.28%	(0) 0%	(7) 100%	
	Agree	(5) 17.85%	(12) 42.85%	(11) 39.28%	(28) 100%	
	Strongly agree	(3) 37.5%	(5) 62.5%	(0) 0%	(8) 100%	
	Total	(8) 35.55%	(18) 40%	((11) 24.44%	(45) 100%	
I have a working knowledge or education of how leaders function in evangelism through Sabbath school small groups	Strongly disagree	(4) 100%	(0) 0%	(0) 0%	(4) 100%	0.000
	Disagree	(3) 25%	(9) 75%	(0) 0%	(12) 100%	
	Agree	(7) 77.8%	(2) 22.22%	(0) 0%	(9) 100%	
	Strongly agree	(0) 0%	(7) 38.88%	(11) 61.11%	(18) 100%	
	Total	(14) 32.55%	(18) 41.86%	(11) 25.58%	(43) 100%	

(table continues)

Table 13 (continues). Understanding of Sabbath School Small Groups Leaders

I can explain how the formation and progress of Sabbath school small groups occur to others	Strongly disagree	(5) 38.46%	(8) 61.53%	(0) 0%	(13) 100%	0.001
	Disagree	(4) 80%	(1) 20%	(0) 0%	(5) 100%	
	Agree	(7) 30.43%	(5) 21.73%	(11) 47.82%	(23) 100%	
	Strongly agree	(0) 0%	(4) 100%	(0) 0%	(4) 100%	
	Total	(16) 35.55%	(18) 40%	(11) 24.44%	(45) 100%	
I can easily and accurately explain the benefits of Sabbath school small groups in a way that supports evangelism	Strongly disagree	(5) 100%	(0) 0%	(0) 0%	(5) 100%	0.000
	Disagree	(2) 18.18%	(9) 81.81%	(0) 0%	(11) 100%	
	Agree	(7) 30.43%	(5) 21.73%	(11) 47.82%	(23) 100%	
	Strongly agree	(2) 33.33%	(4) 66.66%	(0) 0%	(6) 100%	
	Total	(16) 35.55%	(18) 40%	(11) 24.44%	(45) 100%	
I can easily explain how care is provided for individuals in the Sabbath school small groups it contributes to evangelism	Strongly disagree	(4) 33.33%	(8) 66.66%	(0) 0%	(12) 100%	0.000
	Disagree	(6) 85.71%	(1) 14.28%	(0) 0%	(7) 100%	
	Agree	(4) 20%	(5) 25%	(11) 55%	(20) 100%	
	Strongly agree	(2) 33.33%	(4) 66.66%	(0) 0%	(6) 100%	
	Total	(16) 35.55%	(18) 40%	(11) 24.44%	(45) 100%	
If asked, I can explain to others why Sabbath school small groups are important to the mission of Seventh-day Adventist church	Strongly disagree	(4) 33.33%	(8) 66.66%	(0) 0%	(12) 100%	0.000
	Disagree	(3) 100%	(0) 0%	(0) 0%	(3) 100%	
	Agree	(8) 72.72%	(3) 27.27%	(0) 0%	(11) 100%	
	Strongly agree	(1) 5.26%	(7) 36.84%	(11) 57.89%	(19) 100%	
	Total	(16) 35.55%	(18) 40%	(11) 24.44%	(45) 100%	
Sabbath school small groups	Strongly agree	(0) 0%	(7) 38.88%	(11) 61.11%	(18) 100%	
I can easily and accurately explain the benefits of Sabbath school small groups in a way that supports evangelism	Strongly disagree	(5) 100%	(0) 0%	(0) 0%	(5) 100%	0.000
	Disagree	(2) 18.18%	(9) 81.81%	(0) 0%	(11) 100%	
	Agree	(7) 30.43%	(5) 21.73%	(11) 47.82%	(23) 100%	
	Strongly agree	(2) 33.33%	(4) 66.66%	(0) 0%	(6) 100%	
	Total	(16) 35.55%	(18) 40%	(11) 24.44%	(45) 100%	
I can easily explain how care is provided for individuals in the Sabbath school small groups it contributes to evangelism	Strongly disagree	(4) 33.33%	(8) 66.66%	(0) 0%	(12) 100%	0.000
	Disagree	(6) 85.71%	(1) 14.28%	(0) 0%	(7) 100%	
	Agree	(4) 20%	(5) 25%	(11) 55%	(20) 100%	
	Strongly agree	(2) 33.33%	(4) 66.66%	(0) 0%	(6) 100%	
	Total	(16) 35.55%	(18) 40%	(11) 24.44%	(45) 100%	
If asked, I can explain to others why Sabbath school small groups are important to the mission of Seventh-day Adventist church	Strongly disagree	(4) 33.33%	(8) 66.66%	(0) 0%	(12) 100%	0.000
	Disagree	(3) 100%	(0) 0%	(0) 0%	(3) 100%	
	Agree	(8) 72.72%	(3) 27.27%	(0) 0%	(11) 100%	
	Strongly agree	(1) 5.26%	(7) 36.84%	(11) 57.89%	(19) 100%	
	Total	(16) 35.55%	(18) 40%	(11) 24.44%	(45) 100%	

Table 14 shows the association between the categories of participants and the variables under measurements. Hence, the null hypothesis usually expressed as there is no difference between the variables under study was tested.

Table 14. Evangelism House to House by Sabbath School Small Groups

Variables		Denomination			Total	P-Value
		leaders of small group	Other church committee member	church elders		
As a small group coordinator, did you know how many members in your group	Yes	(6) 23.07%	(9) 34.61%	(11) 42.30%	(26) 100%	0.005
	No	(9) 50%	(9) 50%	(0) 0%	(18) 100%	
	Total	(15) 34.09%	(18) 40.90%	(11) 25%	(44) 100%	
Is your church organized into Sabbath school small groups?	Yes	(13) 31.70%	(17) 41.46%	(11) 26.82%	(41) 100%	0.177
	No	(2) 100%	(0) 0%	(0) 0%	(2) 100%	
	Total	(15) 34.88%	(17) 39.53%	(11) 25.58%	(43) 100%	
What size of Sabbath school small group works best, between 5 and 10 or between 10 and 15	5-10	(8) 40%	(12) 60%	(0) 0%	(20) 100%	0.001
	10-15	(5) 22.72%	(6) 27.27%	(11) 50%	(22) 100%	
	Total	(13) 30.95%	(18) 42.85%	(11) 26.19%	(42) 100%	
Have you gate a time to evangelize house-to-house by Sabbath school small groups	Yes	(6) 60%	(4) 40%	(0) 0%	(10) 100%	0.049
	No	(9) 26.47%	(14) 41.17%	(11) 32.35%	(34) 100%	
	Total	(15) 34.09%	(18) 40.90%	(11) 25%	(44) 100%	
Did your church get a time to organize evangelism campaign by Sabbath school small groups	Yes	(7) 29.16%	(6) 25%	(11) 45.83%	(24) 100%	0.001
	No	(7) 36.84%	(12) 63.15%	(0) 0%	(19) 100%	
	Total	(14) 32.55%	(18) 41.86%	(11) 25.58%	(43) 100%	
Do you think that church members are interested in being organized in Sabbath school small groups	Yes	(10) 62.5%	(6) 37.5%	(0) 0%	(16) 100%	0.001
	No	(4) 14.81%	(12) 44.44%	(11) 40.74%	(27) 100%	
	Total	(14) 32.55%	(18) 41.86%	(11) 25.58%	(43) 100%	
Do you think that the Sabbath school small groups member knows what is the mission of the Sabbath school department	Yes	(9) 26.47%	(14) 41.17%	(11) 32.35%	(34) 100%	0.073
	No	(5) 62.5%	(3) 37.5%	(0) 0%	(8) 100%	
	Total	(14) 33.33%	(17) 40.47%	(11) 26.19%	(42) 100%	
Do you think that church members can have a willingness to evangelize through Sabbath school small groups	Yes	(5) 21.73%	(7) 30.43%	(11) 47.82%	(23) 100%	0.001
	No	(9) 45%	(11) 55%	(0) 0%	(20) 100%	
	Total	(14) 32.55%	(18) 41.86%	(11) 25.58%	(43) 100%	
Are you currently in a Sabbath school small group	Yes	(12) 37.5%	(9) 28.125%	(11) 34.375%	(32) 100%	0.006
	No	(12) 37.5%	(9) 28.125%	(11) 34.375%	(32) 100%	
	Total	(2) 18.18%	(9) 81.81%	(0) 0%	(11) 100%	
Are you interested in looking to join a Sabbath school small group right now	Yes	(10) 33.33%	(9) 30%	(11) 36.66%	(30) 100%	0.014
	No	(4) 30.76%	(9) 69.23%	(0) 0%	(13) 100%	
	Total	(14) 32.55%	(18) 41.86%	(11) 25.58%	(43) 100%	
Would you be interested in Sabbath school small group	Yes	(12) 29.26%	(18) 43.90%	(18) 26.82%	(41) 100%	0.571
	No	(1) 100%	(0) 0%	(0) 0%	(1) 100%	
	Total	(13) 30.95%	(18) 42.85%	(11) 26.19%	(42) 100%	

In each case the p -value was calculated and when it is below or equal to 0.05 (p -value 0.05) the null hypothesis (there is no association) was rejected as a way of confirming that the association was seen every time the p -value is less or equal to 0.05. As a small group coordinator, did you know how many members in your group ($p = 0.005$). What size of Sabbath school small group works best, between 5 and 10 or between 10 and 15 ($p = 0.001$)? Have you got a time to evangelize house-to-house by Sabbath school small groups ($p = 0.049$)? Did your church get a time to organize evangelism campaign by Sabbath school small groups ($p = 0.001$)? Do you think that church members are interested to be organized in Sabbath school small groups ($p = 0.001$)? Do you think that church members are willing to evangelize through Sabbath school small groups ($p = 0.001$)? Are you interested in looking to join a Sabbath school small group right now ($p = 0.014$)?

Research Question 3

Based on the study results, what strategic plan can be proposed to foster evangelism through Sabbath school small groups in Cyasemakamba Seventh-day Adventist church?

The following section is the proposed strategic plan of Cyasemakamba SDA. The proposed strategic plan includes the mission, vision, values, well as the Strengths, Weaknesses, opportunities and Treats (SWOT) analysis and action plan.

Mission Statement: Connecting the people to Jesus and one another: Know Jesus and Make Jesus Known.

Vision Statement: We are here to become an equipping and mobilizing church that transforms our world and learn long life for Jesus Christ.

Core Values of our Strategic

Authenticity—Through authentic living, biblical authority, worship, prayer, and spirit.

Prayer—We believe in the power of prayer, and that makes a critical difference in all we attempt to achieve. We are to be a house of prayer for all nations.

Committed Community—Through intimacy within the community, servant leadership, genuine relationships, and beauty in diversity.

Family—We believe there is nothing more important than strong united families.

Equipping—We believe in equipping the saints for ministry and life by helping them to operate in their spiritual gifts.

SWOT Analysis

Table 15 gives a snap shot of the strengths, opportunities, weaknesses and threats of the Cyasemakamba SDA. It is a summary situation of Cyasemakamba SDA. The strengths and weaknesses give information about the internal situation of the church in Cyasemakamba, while opportunities and treats inform about the external context of the church.

Table 15. Cyasemakamba SDA SWOT Analysis

Strengths	Opportunities
<ol style="list-style-type: none"> 1. Long term membership 2. Good reputation of leaders and members 3. Rich and length history 4. The church is on a high-traffic road 5. The church's membership is growing 6. There is a pool of retired members with skills that could help the church 7. The church is welcoming to newcomers 8. The church has a good reputation in the community 9. The church has a strong source of donations 10. The church members have a sense of family 11. The Church members speak the same language as locals in the community 12. The church has a capacity to accept new members 	<ol style="list-style-type: none"> 1. The Cyasemakamba SDA is surrounded by many resources (human, schools, Universities, health facilities, Financial Institutions/banks etc.) 2. It relates to other organizations (other churches, NGOs) 3. Availability of most important infrastructures (roads, transport, electricity, internet, media, many health facilities, 4. Population of geographic area is growing 5. Local youth who in need of church services 6. Members with influence in other organizations throughout the community 7. The church buildings can host community events in otherwise unused facilities
Weaknesses	Threats
<ol style="list-style-type: none"> 1. Few people have attended higher education 2. Many people have low income 3. The church infrastructures are old and not strong/not modern 4. Shortage of user-friendly infrastructures, equipment (handicap facilities, gender based facilities, children's facilities etc.) 5. Limited candidacy to church volunteering/dedicated work 6. The Church membership is declining 7. The church has low attendance from children to young people 8. A "welcoming process" for new members that is lacking 9. The church congregation is inflexible and stubborn to change 10. The church members aren't getting value from church 11. There is a lack of a strategic plan 12. Inability to budget effectively. 	<ol style="list-style-type: none"> 1. Kind of competition between churches 2. Economic and livelihood hardship in the community around. 3. Mostly aged people seem to belong to the church. 4. Young people look detached from the church 5. The local Laws and regulations can inhibit actions

The SWOT analysis of Cyasemakamba SDA avails very important information to the strategic plan for the church. Table 16 is a summary of important actions plan that can be taken to expand the evangelization within Cyasemakamba SDA. It has been developed based on the findings from the study.

Table 16. Strategic Action Plan

Objectives	Strategic Action	Activities	Performance indicators	Resources needed/ Budget	Time line
Recognize and Mapping the status of each member of the church	Conduct a church census and survey	<ol style="list-style-type: none"> 1. Sensitization/advertise for the project 2. Develop the project 3. Develop the tools 4. Mobilize required resources 5. Implement the project 6. Report the project 	<ol style="list-style-type: none"> 1. Advertisement communication 2. Project protocol/ document 3. Tools available 4. Resources available: funds, staff, computers, books, transports etc. 5. Implementation documents (staff allocation, tasks distributed, payments sheets, collected data etc...supervision plans 6. Report published 	<ol style="list-style-type: none"> 1. 2 staff by parish 2. 1 com-puter by parish 3. Funds; payments for 1 month 	January to June 2021 and to June 2021
Empower the church community with	Empower the church leaders	<ol style="list-style-type: none"> 1. Prepare the training plans for different categories of the church leaders 2. Prepare the training modules/material 3. Mobilize required resources to implement the training 	<ol style="list-style-type: none"> 1. Availability of training plans 2. Availability of training modules 3. Availability of trainees in their categories 4. Mobilized resources available 	<ol style="list-style-type: none"> 1. Computers, 2. Projectors, Camera, 3. Recorders, Flipcharts, Markers, 4. Notebooks, Trainers, 5. Funds for refreshments 6. Transports, Per diem, 7. Certificates, church books, and bibles, etc. 	<p>6 months for junior leaders training</p> <p>2 years for Senior leaders (from June 2021 to June 2022)</p>
	Strengthen the church member	<ol style="list-style-type: none"> 1. Plan the trainings of categories of members (adults, males, females, widow, children, couples, etc. 2. Prepare the training modules/material 3. Mobilize required resources to implement the trainings 	<ol style="list-style-type: none"> 1. Plans available 2. Training module available 3. Availability of listed resources and equipment 	<ol style="list-style-type: none"> 1. Trainees 2. Trainers 3. Sound systems 4. Church books 5. Bibles 6. Notebooks and pens. 	One month each year for each category

(Table continues)

Table 16 (continued). Strategic Action Plan

Objectives	Strategic Action	Activities	Performance indicators	Resources needed/ Budget	Time line
Preaching to the open community	Campaign to the open community	Prepare the plans for the campaign Invite community members in the environment of the church Preach	Plans available Invitations distributed Required spaces, chairs, sound systems Preachers	Plans available Invitations distributed Required spaces, chairs, sound systems Preacher	Periodically one week each 6 months
	House-to-house evangelism	Plan for visits Put visitors in groups	Plans in place Advertisements for visits	Bibles, books, guiding plans	Periodically one week each 6 months
	Baptism	Prepare the baptism for all the new converted members		Water Bibles	4 times per year
Contribution to socio-economic dev.	Planning for social and economic development	Plan for social development schemes, Train members for self-development and sustainable development	Plans and trainings done	Trainers Trainees Plans Training materials	One week each year
	Sensitization of stakeholders to support the plans	Listing the stakeholders Sharing the plans Building relationships for long term collaboration	Listing the stakeholders Invitations to attend some discussions/and planning meetings Making commitments to church funding	Relevant documents prepared	According to the projects written
	Mobilization for funds and raising	Staring funding systems: tontines schemes, small and big Microfinance and bank credits,	Individual projects for funding	Funds to execute the projects	According to the projects written
	Build schools and health care institutions	Building Nursery or primary schools at each church site Owing some health center	Build of required infrastructures Availing resources and equipment Recruiting the staff Launching the projects Admission of students, learners and trainees	Funds	According to the projects written

This study can hence serve as a baseline or even a pilot study. That's why a big study can be planned and implemented to have wider views and characteristics of church members, and latter adapt the strategic plan to the findings from a wider study.

Program Implementation and Evaluation

The implementation of Sabbath school small groups is an aim to utilize the structure of the Sabbath school program for the fulfillment of the great commission given by Jesus Christ. This program will help, first, to train church officers and church members, who will play a crucial role for adequately reaching the community with gospel and achieving the evangelistic goals as set by the church.

With the implementation of the Sabbath School Small Groups, avenues are set for meeting the outlined objectives of the Sabbath School. The weekly format, as suggested by Calvin Smith, gives the church an opportunity to build relationships and empower its members to reach out to the wider community. The following recommendations are given for the operation of the units:

1. The presiding Sabbath School Coordinator must turn the class over to the Discussion Group leaders by 9:40 on Sabbath mornings.
2. The Discussion Group leaders should spend five minutes in welcoming those present and identifying the missing members.
3. The units should then be handed over to the respective care-coordinators for a maximum of 15 minutes. During that period, the care-coordinator is expected to call for experiences related to class plans; assign visits to missing members; promote class plans; and conduct prayer sessions.
4. The Discussion Group leaders should then assume their role in leading the group discussions. This portion of the study of God's word should be

given 35 minutes. During that period the Discussion Group leaders are expected to function as facilitators: reviewing the high points of the lesson, encouraging participation in an interactive manner, and applying lessons to real life situations. (Smith, 1992, p. 37). By applying these basic guidelines, the Sabbath School will be enhanced, the objectives will be met, the needs of the members will be addressed, and they will be empowered for service.

A Sabbath School Action Unit is a small group Sabbath School class organized in a way that provides time for sharing, Bible study, and systematic planning for outreach. Many Sabbath Schools have discovered that Sabbath School Action Units provide supporting fellowship and relevant nurture.... Sabbath School Action Units are continuous training schools. They provide weekly promoting and training in the practical skills of soul winning. Outreach leaders, care-coordinators, and Sabbath School Action Unit leaders are all involved in this important training. (Sabbath School Handbook, 2004, p. 82).

This section is aimed to implement the project of using the Sabbath school small groups in evangelism because, it has found that the Cyasemakamba SDA church has not experienced the use of this program.

Preparation Ground

Table 17 shows the implementation plan of the preparation of the ground based on the church elders, the church board, the Sabbath school committee, and church members. The seminar has been launched on April 14, 2019. The seminar was aimed to train the church elders on the role of SSSG ministry, eleven church elders attended the seminar and were excited to know how it is important to use Sabbath school small groups for an effective evangelism.

The Sabbath School Committee members attained thirteen among 15. The training topic was The Role of Sabbath School Committee in the Church Growth, which was interesting for them, and they promised to renew the approach of serving people.

Table 17. Implementation Preparation Ground

Date	Trainees	Attendance	Topics	Observation
14/4/2020	Church Elders	11	Role of SSSG ministry	All have appreciated the program
21/4/2019	Church Board	16	The function SSSG ministry	All engaged for Commitment
28/4/2019	Sabbath School Committee	13	Role of Sabbath School Committee Leaders	They promised to renew the method of work in SS
11/5/2019	Church Elders, Sabbath school small group leaders,	23	Collaboration between Church Elders and SSSG leaders	A new collaboration approach was set
10-12/5/2019	SS Board	13	The mission of SS and engagement of all members	They realized that small groups activity is crucial
25/5/2019	Church Members	225	The mission of every believer in evangelism	Small groups activity become interesting approach for personnel evangelism

The attendance of church elders and Sabbath school small group leaders was 85, 1% with the topic of collaboration between church elders and SSSG leaders; after that, small group leaders decided to set a new approach for reporting weekly the achievement of SSSG activities and Baptism Goals for every quarter.

On May 10 to 12, 2019, we had a seminar about the mission of the Sabbath School and the participation of every member in evangelism activity. The Sabbath School board decided to conduct small groups engagement in evangelism by outreach and social assistance. On May 25, 2019 we organized a conference for all members, about the mission as given by Jesus in Matthew 28:18-20. Finally, they took option

that every small group was able to gain souls for Jesus through outreach and social assistance.

Implementation

Table 18 shows the program implementation of Cyasemakamba church Officers on Sabbath School and Sabbath School Small Groups function in the Church. This program began on June 1 and ended on 31 August 2020. For three months, from June to August 2020, it was the program of distributing Discovery lessons for unreached people who live around Cyasemakamba SDA Church. The first month was reserved to different categories of leaders and the following month was given to all church members to distribute copies of discovery lessons in Sabbath school small groups coordinated by leaders with the same tasks.

Table 18. Proposed Program Development on the Results of the Study

Date	Participants	Activity	Members	Attendance of Guests on Sabbath	Observation
01-8/6/2019	Church elders	Distributing the discovery lessons	11	34	Enjoyed to reach people
09-15/6/2019	Church Officers	Distributing the discovery lessons	132	157	slow distribution
16-22/6/2019	Sabbath School Committee	Distributing the discovery lessons	25	43	slow distribution
23-29/6/2019	Sabbath school small group leaders,	Distributing the discovery lessons	16	57	slow distribution
30/6-6/7/2019	All Church Members	Distributing the discovery lessons	913	305	slow distribution
07-13/7/2019	All Church Members	Distributing the discovery lessons	913	297	slow distribution
14-20/7/2019	All Church Members	Distributing the discovery lessons	913	263	slow distribution
21-27/7/2019	All Church Members	Distributing the discovery lessons	913	311	slow distribution
28/7-3/08/2019	All Church Members	Visiting visitors	913	334	slow distribution
04-10/8/2019	All Church Members	Inviting visitors	913	233	Distribution
11-17/8/2019	All Church Members	Inviting visitors	913	247	slow distribution
18-24/8/2019	All Church Members	Inviting visitors	913	254	slow distribution
25-31/8/2019	Baptism class and baptism		913	254	79 persons were baptized

Week 1: From June 1 to 8/2020, the first church elders visited unreached people and distributed to them the discovery lessons. 17 families were visited.

Week 2: 132 Church officers distributed 157 discovery lessons between 9 and 16 June 2019. The reaping season may have made them so busy, and they did not attain the goal, but they have done better than usual.

Week 3: The Sabbath School Committee members have distributed forty-three copies of Discovery lessons, which means that they have reached more than one person each because they were 25

Week 4: Sabbath School small group leaders have done their best, they were 16, they distributed fifty-seven copies, which means that they were busier than the previous weeks.

The 5th week of this program involved all church members, though the statistics mark 913, available members are not beyond 460, and they distributed 305 copies of Discovery lessons. It is easy to understand, because many among them were not active because of their profession, studies or other activities. But we praised God for those that have done something, because they did more than ever before.

The 6th week from July 8-15 the distribution went down a little bit because of eight people either traveled or they were doing other activities.

The distribution was 297 copies the following week July 16-23 plus 263 copies previous the previous one.

The eighth week started July 24 to 30 the activity was better because we distributed 311 copies and we were able to distribute 334 copies in the following week of July 31 to August 06 2019. Not only we distributed, but also we made visits house-to-house and invited guests for the worship Program on Sabbath

For the two weeks toward the end of our program, August 8-14 and August 15-22, 2019 we distributed Discovery lesson copies and at the same time we made visits house-to-house, assisted those in needs in their farms by giving seeds, and we invited them for Sabbath School Program. The result was 233 and 247 guests for the two weeks. At the end of the week of our program, 254 people were invited.

The last month was given to all church members coordinated by leaders to invite all people reached in the time of visitation to come every Sabbath for Sabbath School and worship programs. The first Sabbath of August, 47 visitors were recorded, the second Sabbath the number of visitors increased to 63; the third Sabbath eighty-four the last Sabbath the number increased to 104.

Because of many visitors, the baptism class has been established and in the last week of August 2020, 79 people were baptized.

Evaluation

When we consider the four previous years of study which show the public evangelism as the only method used in evangelism in Cyasemakamba SDA Church in comparison with the year of implementation, where the Sabbath school small groups were used in evangelism, we can conclude that the baptism goal was reached. We planned to baptize 130 people, and we baptized 121, which made 93% of our goal. This was the result of the participation of the big number of church members, through the small groups as organized and supported by the church board.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

Cyasemakamba SDA Church has experienced moderate growth through various forms of evangelism for the past thirty years. This study has been a snap short of the current status of Cyasemakamba SDA Church growth and the church used to organize public evangelism, and continues their outreach program, the local church, could not reach the baptismal goal.

The aim of the study was to assess the views of the leaders of Cyasemakamba SDA about the evangelization that use Sabbath School small groups. Two specific research questions lied at the heart of this work as follows:

The first question looked at what are the characteristics of Cyasemakamba SDA Church leaders in regard to evangelism that use Sabbath School with its structure of small groups? Major components of this question were demographics of church leaders, their activities, their experience, their level of knowledge and awareness in regard to Sabbath school small group. The second research question looked at how do characteristics of church leadership correlate to evangelism that use Sabbath school small group.

The study has used a cross sectional design with mixed methods. The targeted population were the church leaders while two types of questionnaires and a focus group discussion guide were used. The first category of the findings of this study

refers to characteristics of the church in Cyasemakamba Seventh Adventist church. The members generally named Christians or believers are labeled with various characteristics in regard to age, experience, gender, marital status, contribution to evangelism; just to mention some.

This is a great opportunity of the church to know that people with different characteristics or resources can work together to accomplish an important growth of the church. Small groups can build the church through the characteristics of their members as Jesus Himself or known as the real church has built his mission through a team composed of twelve men called disciples from different backgrounds. The second category of the findings is the opportunity to work toward church growth through the experience of members. Believers and leaders express various levels toward understanding, confidence and comprehension on dogmatic management of the church. The church should strengthen the members and increase their leadership capacity to a level where the church grows and yields spiritual fruits.

The third category of the findings is very specific as it entails the strength knowledge of church members on the Sabbath school small groups. The findings require members to know what the Sabbath school small group and its contribution to the church is. If members do not know its importance it will be very difficult to participate and make their membership fruitful, however knowledgeable members can stick on the importance of their membership and facilitate the church small group to expand the resources of the church. In the fourth category of findings, the members should have a practice in addition to knowledge. If they know why the Sabbath school small group exists, their membership and attendance should reflect a daily existence or permanent practice toward sustainability of the church.

Individual believer or member is the real picture of the working group hence he serves as an indicator of direction to others. In his preaching activities Christ used to associate his spiritual words to behaviors and practice. This model is usually known as using an example or serving as a model. The use of examples or model, members would win an important number of souls.

After conducting the study, the researcher has trained church board, church officers, and church members on how the evangelism through Sabbath school small group is effective. The content of the training has been developed upon the findings from the study; however, the big category of leaders has much contributed to preparation of the training content. After training of categories, the next step has been implemented by visiting house-to-house done by small groups and they had a task of evangelism and inviting people to come on Sabbath. On Sabbath the visitors enjoyed the Sabbath school program that has helped them to make decision to be baptized.

Conclusion

The strategic action plan is a framework, which shows that each element of the four major components is important in building Christianity in the Seventh-day Adventist Church of Cyasemakamba region. Knowledge toward the church, experiences and awareness of members on various aspects of the church, practicing the dogma of the church and using examples to expand the church should help the leaders to expand evangelism and contribute to spiritual growth through Sabbath School small groups. However, the findings have shown that the participants were dominated by males (62.2%), married participants (82.2%), 15-20years of experience of attending the church (17,8%), adults (65.2%), and over 20 years of experience (37.8%). About 95.5% Of the participants have not participated in house-to-house

visits. Wherever the associations showed a p-value of less or equal to 0.05, there is a correlation between the variables under consideration.

Consider the four previous years of study which show the public evangelism as the only method used in evangelism in Cyasemakamba SDA Church in comparison with the year of implementation, where the Sabbath school small groups were used in evangelism, you can realize that the baptism goal was reached. We planned to baptize 130 people, and we baptized 121, which made 93% of our goal. The development of useful strategic plan to enhance evangelism will consider the characteristics of the participants, their knowledge experiences and awareness of members toward the various aspects of the church. After evaluation, I presented this project, during pastors' meeting of our Field, and invited all district pastors to plan how we can teach this method in all churches and implement it.

Recommendations

This study looks at developing a strategic action plan that can help to boost up the house-to-house evangelism through Sabbath School small groups. The recommendations are based on the findings especially those presented in the table number 4.8 where a lot of associations were observed between the categories of respondents and the variables of the study. However, it has not been possible to write recommendations for each of the variables, simply the results suggest intervening wherever the associations expressed by p-value is less or equal to 0.05. Although the recommendations can target the whole community of the church, the results are limited to three categories of church leaders who participated into this survey.

1. All the characteristics of participants show a need of interventions; the interventions should target the spiritual growth of participants. Being

spiritually mature in the church would help leaders to achieve more in leading the church.

2. Most of the participants are still being of low or average age, this suggest that the church would take a lot of care of this category of age in a way of thinking to build sustainably the church.
3. In terms of gender, men had a higher participation into this study; it is good because men still have cultural leadership within the society. However, women should not be excluded from the church activities, the strategic plan should consider women in all categories of the church so that membership and active participation be of prime target.
4. The experience of participants also calls for people to intervene; it is an area of strong associations. Here the interventions would target every member to safeguard his membership and active participation within the Sabbath School Small group.
5. All aspects of primary importance should also be known by leaders before they can be transmitted to other members. For those reasons the leaders should know all the components of a Sabbath school small group.
6. This study has compiled the views from only three categories (leaders of small groups, Church committee members, church elders). These categories are very important in church leadership; however it would be very important to consider in other studies the remaining categories of the church membership which may be the general group of Christians who are not involved in any leadership position, the choir members and the previous pastors who have worked in the same area in past years.

7. At last, this is also very important, a church is like a parent, so evangelism alone cannot survive and sustain the church, we can remember the examples drawn from the Bible where Jesus used to provide many other gifts including fish and bread, encouraging people to provide clothing, shelter, etc...the church should do the same by providing schooling to children, medication to the population, infrastructure development to the population etc...Knowledge, experience, awareness are gained better when the spiritual growth is embedded in daily livelihood of communities.

Suggestions for Future Research

A researcher, has joined Cyasemakamba SDA Church to improve evangelism through Sabbath school small groups. But it was not exhaustive. He would make five suggestions to the next researchers in order to improve and empower Cyasemakamba SDA Church.

1. The next researchers should find strategies to maintain and strengthen the new baptized members in the Cyasemakamba SDA church through Sabbath school small groups. By experience, new baptized members leave the church for different reasons a short period after their baptism.
2. The next researchers should study how the Cyasemakamba SDA Church Sabbath school small groups would create friendship with non-believers or believers from other denominations in order to prepare ways of evangelism.
3. The next researchers should find ways to empower Cyasemakamba SDA Church Sabbath school small groups to do personal evangelism in order to win souls for the Kingdom of Heaven.

4. The next researchers should study how to create in the Cyasemakamba SDA Church Sabbath school small groups a culture of helping and supporting needy people inside and outside the church. This will strengthen needy people in the church and will create an atmosphere of accepting the message.
5. The next researchers should learn how to train and strengthen the Cyasemakamba SDA Church Sabbath school small group leaders how to assist and lead their members. Once trained these small group leaders will be responsible and equipped spiritually and doctrinally to maintain their respective members in the church who face different teachings from outside the church and when the church faces difficult times as not meeting together.

REFERENCES

- Blevins, K. (2016). Observing Sabbath. *Review & Expositor*, 113(4), 478–487.
<http://journals.sagepub.com/doi/10.1177/0034637316670952>
- Bradley, D.E. (2012). Missional soul winning: the study of a new horizon for Christian ministry. PhD. Dissertation, Asbury Theological Seminary.
- Burrill, R. (1993). *Revolution in the church*. Hart Research Center.
- Comiskey, J. (1998). *Home cell group explosion*. Touch Publications.
- Cowin, T.J. (2011). Using the small group ministry at the Rock Church of Saint Louis, Missouri, to hold Christians accountable. DMin Diss. Southern Baptist Theological Seminary.
- David, C. (1992). Observing Sabbath. *Review and Expositor*.
- Dawson, S. & Lenning, S. (2011). *Evangelism today: Effectively sharing the gospel in a rapidly changing world*. Baker Books.
- Dickson, L.K. (1932). Sabbath school evangelism. *Ministry* 5(10), 16–18.
- Dougherty, K.D., & Whitehead, A.L. (2011). A place to belong: Small group involvement in religious. *Sociology of Religion* 72(1), 91-111.
10.2307/41288553
- Ferris, W. (1978). A family affair: Worker. *Sabbath School Action* 94(8), 24-67.
- General Conference of Seventh-day Adventists. (1979). *The Sabbath school manual: For Sabbath school officers and teachers*. AdventSource.
- General Conference of Seventh-day Adventists. (2004). *Sabbath School handbook* (2nd ed.). AdventSource.
- General Conference of Seventh-day Adventists. (2009). *The Sabbath School Manual*. AdventSource.
- General Conference of the Seventh-day Adventists. (2003). *The personal ministries handbook*. AdventSource.
- Handbills, S., (2019). Sabbath and a Healthy, Growing Church. , (August).
- Kennedy, D. (1996). A theology of small groups. *Restoration Quarterly* 38(3), 175-183. <https://core.ac.uk/download/pdf/212872769.pdf>

- Koessler, J.M. (1992). The dynamics of small church ministries. *The Master's Seminary Journal*, 3(2), 175–191. <https://tms.edu/wp-content/uploads/2021/09/tmsj3g.pdf>
- McCormick, S. L. (1992). The Seventh-day Adventist adult Sabbath school: Its purpose as described and perceived. PhD Dissertation, Andrews University. <https://digitalcommons.andrews.edu/cgi/viewcontent.cgi?article=1537&context=dissertations>
- Nash, G.R. (1964). *Evangelism through the Sabbath school*. Review & Herald.
- Ngabo, B. J. (2010). *Implantation and Growth of the Seventh-day Adventist Church in North American Division of Seventh-day Adventists*. (2004). *Sabbath School handbook*. AdventSource.
- Nsengimana, S. (2014). *Using a Small group approach to increase church growth in the Gikondo Seventh-day Adventist Church*. PhD Dissertation, Andrews University. <https://digitalcommons.andrews.edu/cgi/viewcontent.cgi?article=1252&context=dmin>
- Office of Statistics and Archives. (2008). *General Conference of Seventh-day Adventists in their statistical report of the world church*. General Conference of Seventh-day Adventists
- Rwanda, UNESCO, SIDA. (2017). *Country Profile_Rwanda*. http://www.unesco.org/new/fileadmin/MULTIMEDIA/HQ/SC/pdf/FEI_Country_profile_Rwanda.pdf
- Schwarz, C.A. (1998). *The ABCs of natural church development*. ChurchSmart Resources.
- Schwarz, C.A. (2003). *Natural church development*. ChurchSmart Resources.
- Serban, L.A., 2014. Factors related to declining attendance at the adult Sabbath school in the North American Division of the Seventh-day Adventist Church. PhD Dissertation, Andrews University. <https://digitalcommons.andrews.edu/cgi/viewcontent.cgi?article=1689&context=dissertations>
- Smith, C. (1992). *Church growth through Sabbath school action units*. General Conference of Seventh-day Adventists.
- Smith, C. L., Voice of Prophecy., & General Conference of Seventh-Day Adventists. (1999). *Church growth through Sabbath school action units: A guide to Sabbath school revitalization*. Voice of Prophecy.
- Unbegaun, B. O., & Borschak, E. (1956). Ukrainien. *Revue des études slaves*,

33(1/4), 222-237. <https://www.jstor.org/stable/43270135>.

White, E. G. (1958). Public theology and preaching in Korean Protestant churches. *Review & Expositor*, 3, 9-13.

White, E. G. (1958). *Selected messages*, (Book 2). Review and Herald.

White, E. G. (1960). *Testimonies on Sabbath-school work: A compilation approved by the Sabbath-School Dept. of the General Conference of Seventh-day Adventists*. College Press.

White, E. G. (1966). *Counsels on Sabbath school work*. Review and Herald.

White, E.G. (1900). *Testimonies on Sabbath-school work*. Review and Herald.

Williams, R. M., Glanz, K., Kegler, M. C., * Davis, E. Jr. (2012). A Study of rural church health promotion environments : leaders ' and members ' perspectives. *Journal of Religion and Health*, 51(1), 148–160. 10.1007/s10943-009-9306-2

Willitts, J. (2007). *Matthew ' s Messianic shepherd-king: In search of "The lost sheep of the house of Israel . de Gruyter*

Womack, K. J. (2010). Life together: *How small group programs lead to a broader experience of biblical community in the local church*. 1–186

APPENDIXES

APPENDIX A
QUESTIONNAIRE

AMASEZERANO YO KWITABIRA UBUSHAKASHATSI

Nimero : _____

KWEMERA KUGIRA URUHARE MU BUSHAKASHATSI

Inyito: Umushingawokuzamura ivugabutumwaukoreshije imiterere y'ishuri yoku Isabato, mu itoreroryoku Cyasemakamba da *“A Strategic Plan To Develop Evangelism Through Sabbath School Small Groups. A Case Study of Cyasemakamba Sda Church In Kibungo Town”*.

Umushakashatsi: Pastor.....

Impamvuy'ubushakashatsi:

Ububushakashatsi bugamije kuzahura ivugabutumwaukoreshije imiterere y'ishuri ry'Isabato, mu itoreroryoku Cyasemakamba da.

Ahobuzakorera: Cyasemakamba.....

Abazitabira ubushakashatsi: Abayobozib'itorerory'abadivantisitiriyokucyasemakamba .

Icyobasabwa: Abitabiriye ubushakashatsi barasabwagushubizane za ibibazo mu nyandiko, ariko bamaze gusobanurirwa ibyerekeranye ububushakashatsi.

Ibindi: Ububushakashatsi ntabwo ari agahato, kandintanyungu akakanyaiteganyijwe. Gusa ababwitabiriye baramutse batanze amakuru ukobikwiriye byazagira akamaro mu mitegurire y' ivugabutumwa mu gihekizaza.

Amasezerano:

Njyewe..... maze gusobanurirwane za ibyerekeranye n' ububushakashatsi nemeye tagahatogutanga amakuru ukobikwiriye.

Umukono:

Amazina:

Telefone:

Itariki:/...../2019

Umushakashatsi:

Umukono:

Amazina:

Telefone:

Itariki:/...../2019

Ibibazo bigize ubushakashatsi

Section A

Your honest reflections will allow us to determine what types of training we should offer you and other leaders over the next season to create the best group leaders we can.

Turifuza ko ibisubizo byanyu musubiza ku bibazo twabahaye byazafasha mu kurushaho kubaka ubuzima bwiza bw' itorero no kuriyoboraneza.

1. Number of the questionnaire numero: _ 2 Date/itariki:
3. Name of the church you attend/itoreroryawe:
4. Denomination:
5. Number of years attending a small group/Igiheumaze mu itsindarito:
6. Age/ Ufiteimyakaingahe: 25-29 40-44 55-59 30-34
45-49 60-64 35-39 50-54 65+
7. Gender/Igitsina: Male/gabo Female/gore
8. Marital status/irangamimerere: Single/ingaragu Married/ndubatse
Divorced/twaratandukanye Widowed /umupfakazi
9. How long have you been a Christian? Umazeigihekinganaikiuri umwizera mu itorero?
10. How long have you been attending this church/umazeigihekinganaikiuteranira muri ir'Itorero?
11. Have you had an experience of transformative learning during the years that have participated in a church-based small group? Waba warigeze uhabwa inyigisho ku byerekeranye no guhinduka mu gihe umaze uri umwizera mu itsinda rito ry' itorero ubarizwamo? Yes/Yego No /Oya
12. Has your Bible study, fellowship or group discussions help you reevaluate your taken for granted presuppositions and views? Kwiga Bibiriya, kugirana ibiganiro mu matsinda byagufashije kwisuzuma Yes/Yego No/Oya
13. Has becoming part of the church-based small group helped you grow more toward Christlikeness?Kuba mu itsinda ritobyaba byaragufashije cg bigufasha kuzamuka birushijeho kumenya Kristu? Yes/yego No/Oya. If yes in what way/ niba aribyo sobanura, byabaye mu zihe nzira? Please explain

.....

.....

.....

Section B: Please indicate your level of comfort, confidence or ability to explain the following concepts if you were to be asked to do so right now, by circling the response of “Low – Medium – High” that would best represent you at this moment. Hitamo igisubizo gikwiriye: urugero rwohasi,urugero rwo hagati, urugerorwohejuru....bitewe n’ uburyo cg ubumenyifiteku ngingo zikurikira?

My understanding of the purpose and impact of small groups for developing people is... Imyumvireyawekuntego n’ umusaruro w’amatsindamato mu ivugabutumwa.	<i>Low: irihasi/ Medium: irihagati/ High : irihejuru</i>
My level of confidence in my personal understanding of the role of a group leader is... Urwegorw’ imyumvireyawekumumarow’umuyoboziw’itsinda.	<i>Low: iri hasi/ Medium: iri hagati/High: irihejuru</i>
My understanding on how to multiply future leaders and groups through my efforts are... Imyumvireyanjyekukongeraumubarew’abayobozin’amatsinda binyuze mu ruharerwanjyebirikuruhe rwego?	<i>Low: iri hasi/ Medium: iri hagati/High: irihejuru</i>
My understanding on how to conduct a small group and deal with the many dynamics to keep the group on task is... Imyumvireyanjyekuburyobwogukoreshaamatsindamato nokwitakuimiterereze cg imihindagurikireyayokugirangoitsindarikomezegukurairikuruh erwego.	<i>Low: iri hasi/ Medium: iri hagati/High: irihejuru</i>
My comprehension and understanding of the stages and life of a small group is... Imyumvire n’ imitekererezeyawekuntera n’ imibereho y’ amatsindamatoirikuruherwego?	<i>Low: iri hasi/ Medium: iri hagati/High: irihejuru</i>
When care is needed in the group my confidence that I will effectively meet the need is... Nizera ko igihehakenewekwitabwahonabonaubufashabukiye.	<i>Low: iri hasi/ Medium: iri hagati/High: irihejuru</i>
My understanding of why small groups are important and how they contribute to the mission of the church is... Imyumvireyanjyekukamaro k’ amatsindamaton’icyoamariyeitoreroirikuruherwego?	<i>Low: iri hasi/ Medium: iri hagati/High: irihejuru</i>
My understanding of the specific impact of small groups on and individual’s spiritual health is... Imyumvireyanjyekukamaroamatsindamatoafitiyeabizerairikuru herwego?	<i>Low: irihasi/ Medium: irihagati/ High: irihejuru</i>

Section C: Please indicate your level of agreement or disagreement to the following statements by circling the most accurate response based on the scale below:

Erekanaurugerowemeranya n' ingingozikurikira, ca akazigakugipimouhisemo

<i>Strongly disagree /Simbyemeranagato/ Disagree/SimbyemeraAgree/Ndabyemera/ Strongly Agree /Ndabyemeracyane.</i> 1 2 3 4	
I can explain the meaning of a small group and how it works or functions. NshoboraGusobanura icyoamatsindamotoavuze n' ukoakora, kuruherwego?	1----2-----3----4---
I understand the traits and qualities that make an effective group leader in a small group format. Niyumvishanezaibirangaubwizabwatumahabahoimikoreremy iza y' abayobozib'amatsindamoto.	1-----2-----3-----4-----
I can explain how small groups multiply new leaders in an effort to birth new groups within the church. Nasobanuranezaukuntuamatsindamatoya atumaabayobozibiyongerakugirango n' amatsindamatoyiyongere.	1-----2-----3-----4-----
I can easily explain the benefits of spiritual development that takes place in a small group. Nasobanuranezainyungu z' imyizerereishingiyekumatsindamoto.	1-----2-----3-----4-----
I have a working knowledge or education of how leaders function in a productive and healthy small group. Mfiteubumenyi n' uburerekubyerekeyeuburyoabayobozibakorakugirangoamatsi ndamotoatangeumusaruro.	1-----2-----3-----4-----
I can explain how the formation and progress of small groups occur to others...Nshobora gusobanuriraabandiuburyohavukaamatsindamotoakanateraim bere.	1-----2-----3-----4-----
I can easily and accurately explain the benefits of small groups in a way that supports spiritual development in the lives of others..Nasobanuranezakuburyobwumvikanainyunguziva mu matsindamatokuburyozitumaimyizerereiteraimbere.	1-----2-----3-----4-----
I can easily explain how care is provided for individuals in the small group. Nasobanurauburyo kwita ikenurabushyorikorwaku bantu bagizeamatsindamoto	1-----2-----3-----4-----
If asked, I can explain to others why small groups are important to the mission of RCC. Ndamutsembisabwe, nasobanuriraabandiukuntuamatsindamotoariingenzi.	1-----2-----3-----4-----

APPENDIX B

INTERVIEW QUESTIONS

Ibibazo bagusubiza mu magamboarambuye

- 1) As Christians we are called to be transformed into Christ likeness, to become like Christ and have his mind and character. Can you tell me about your journey and the factors that have contributed to the process of growing in Christlikeness?
Abakristubasabwa guhinduka bakamera nka Kristu,
wageragezakutubwiraibyagufashije mu rugendorwoguhindukankaKristu?

- 2) How long have you been a part of a church-based small group? How long have you been involved in a small group in this church? Umazeigihekinganaikiuri mu itsindarito, uruharerwawerwabayeuruhe mu itsindarito?

- 3) Describe the major aspects of your small group experience? How do you like your group? How do you think it has been a help to you?
Mwatubwiraubunaribonyebw' itsindaritomurimo, iryotsindaurikundakukihekigero?
Itsindaritoryagufashijeiki?

- 4) This research is on transformative learning. Most often we uncritically absorb the values, beliefs, presuppositions and assumptions of our family, culture and community. According to a researcher named Mezirow, transformative learning is a process through which a person questions his or her taken for granted perspectives and uncritically accepted values, beliefs, and world views, revises them and acts based on the revised point of view (Cranton, 2006). Looking back at the past few years, can you remember any life-changing or perspective changing event or experience? Have you experienced a situation when you realized that your values, beliefs, opinion, presuppositions or expectations had changed? (Possible follow up questions:

a. What are the perspectives that you believed to be true but have been changed?
Usubije amaso inyuma watubwira ibintu bimwe na bimwe byahindutse muri wowe
b. Can you explain the process?)

watubwirainzirabyanyuzemo, n' icyoguhindukanka Kristubyakumariye?

5) Can you think of factors that contributed to that change? Did any specific aspect of church life or teaching ministry contribute or encourage your transformative learning? (Christian community and fellowship, Bible study, group discussions and exchange of experiences and views). Watubwiraimpamvu (ibintu) z' ingenzizagufashijeguhinduka? Hari ibikorwa by' itorerobyagufashijeguhindukabigendeyemubyo itorerorikwigisha? (kubanan' abandibizera, kwigabibiliya, ibiganiro mu matsinda...)

6) How do you evaluate the role of the small group in the process of your transformative learning? What specific aspects of small group contributed, or encouraged your transformative learning? Ese uruharere w'amatsinda mato mu guhinduka kwawe ni uruhe? Tubwire ingingo z' ingenziziranga amatsinda mato zifasha abantu guhinduka?

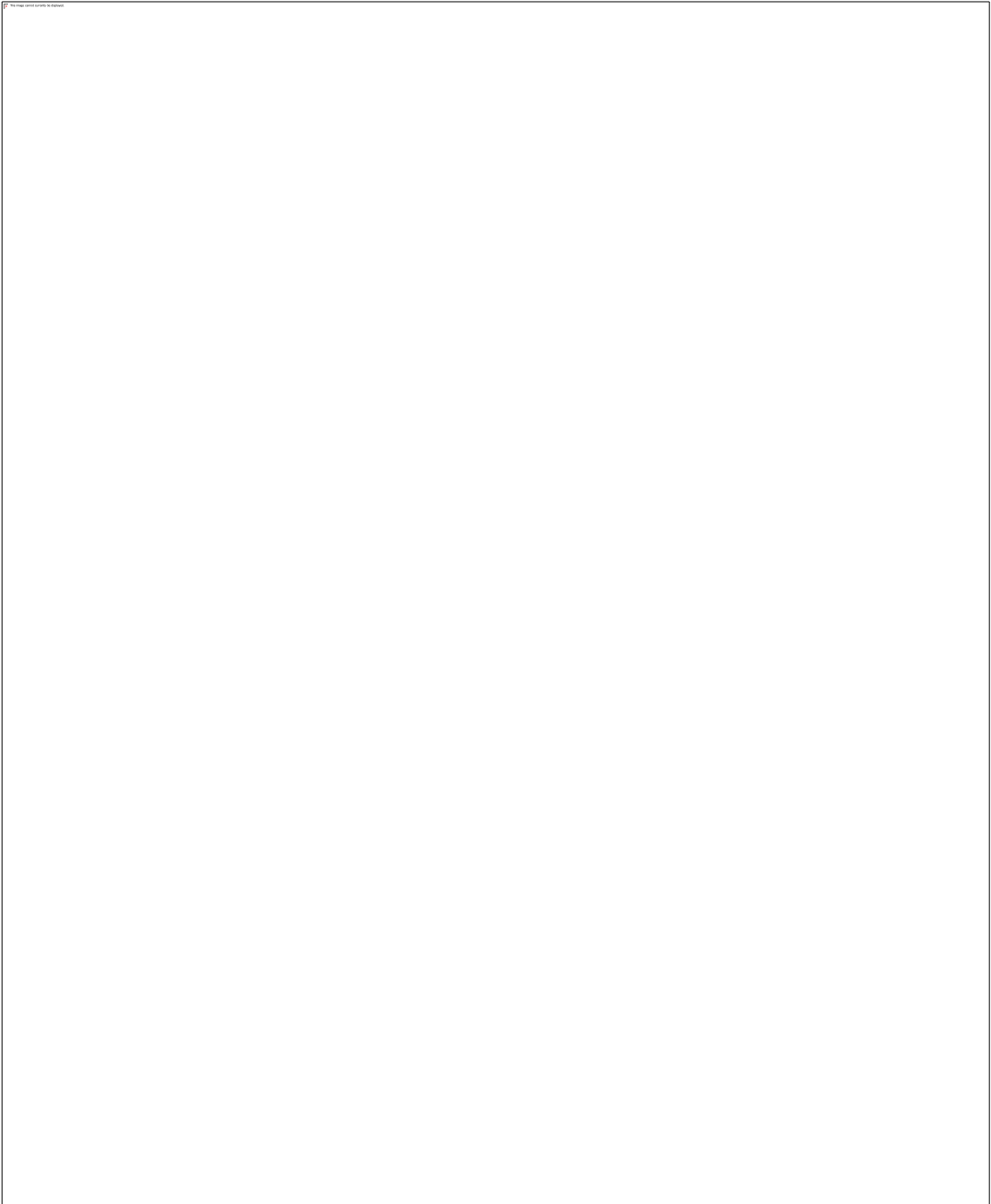
7) How do you see the role of God and his Word in the process of your transformation? Sobanurakuntu Imana n' Ijamboryayobyagufashijeguhinduka?

8) In light of our conversation today, what is one thing in the small group you consider important to continue and one thing that could be changed so that the group may better foster members' transformation toward Christ likeness? Watubwira ikintu kimwe kizarushaho kubungwabungwa mu mikorere y' amatsinda mato, n' ikintu kimwe gikwiyekuvugururwakugirango itsindarirusheho gufasha abize raguhindukabasanga Kristu?

Thank you for participating in this research survey!

Mwakoze kwitabira ubu bushakashatsi!

APPENDIX C
CORRESPONDENCE





**Rwanda Union Mission
South East Rwanda Field**

S.E.R.F

Revelation 14:6-11

Ngoma, novembre 24, 2020

To **Mutemberezi Jerome and Kirabo Janet Trina Family**
Eat Healthy Live Healthy Company
KIGALI

Subject: APPRECIATION

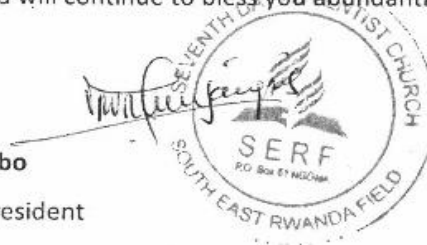
Dear family,

We hereby acknowledge and appreciate your precious donation of 1,000,000 Rwf (one million Rwanda francs) respectively to assist in purchasing three church plots for Kanazi, Gasenyi and Cyamuhabura churches. We also appreciate your contribution of 5,684,700 Rwf (Five million six hundred eighty four thousand and seven hundred Rwandan francs) to refund Turere Rwanda Association members so that their building constructed in SDA church land be transformed into church building. We finally and for most appreciate your donation of 6,715,300 Rwf (Six million seven hundred fifteen thousand and three hundred) for Gasenyi church construction and 300,000 Rwf (three hundred thousand Rwandan francs) for Humure church. This makes a total amount of 13,700,000 Rwf (Thirteen millions seven hundred thousand Rwanda francs)

We pray that the Lord God will continue to bless you abundantly

Pastor Jacques Nkinzingabo

Sout East Rwanda Field President



P.O. BOX 61 NGOMA-RWANDA- AVENUE MUSAMVU
E-mail : southeastrwandafield2018@gmail.com

CURRICULUM VITAE

Name: Ami Fidele NGERERO
Sex: Male
Marital status: Married
Date of birth: 15/ 08 /1979
Place of birth: DRC, North Kivu Province, Masisi District
Address: Ngoma-Eastern Province
Languages: English, French, Kinyarwanda and Kiswahili
Nationality: Rwandan
Phone No. 0788684078/0788615429

EDUCATION BACKGROUND

PERIOD	SCHOOL ATTENDED	OBTAINED QUALIFICATION
2016-2021	Adventist University of Africa – AUA Nairobi (Master of Leadership)	Masters of Arts in Leadership
2002-2006	Adventist University of Central Africa AUCA Kigali.	Bachelor Degree in Theology
1999-2001	College Adventiste de Rwankeri (CAR)	A2
1995-1998	Institut Kisimba	Ordinary Level
1987-1993	Ecole Primaire Adventiste de Ruzirantaka	Primary certificate

PROFESSIONAL TRAININGS.

- I have been trained in Social Responsibility: The Ethics of Caring for the World We Live in September 8-11, 2016
- AMR Congress with theme: Mission Possible. Tanzania 4th -10th December 2016
- Lites School of Evangelism. 10 day of May, 2018
- Religious Liberty 2019 September 13-15, 2018. Kigali- Rwanda
- Computer literacy

WORKING EXPERIENCE AND EMPLOYEMENT

2018- Present: South East Rwanda Field Executive Secretary (Eastern Province)
2016-2018: Evangelism, Adventist Mission, Adventist Muslim Relation and Special Needs Ministries Coordinator in East Central Rwanda Field (Kigali)
2013-2016: Kanombe District Pastor in East Central Rwanda Field (Kigali)
2011- 2013: Nyamirambo District Pastor in East Central Rwanda Field (Kigali)
2006-2011: Butare District Pastor in South Rwanda Field (Southern Province)
2005-2006: Discipline director and Chaplaincy of College de Bethel