

PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

**TITLE: STRATEGIES TO INCREASE THE PARTICIPATION OF WOMEN
IN EVANGELISM IN THE RUHERU SEVENTH-DAY
ADVENTIST CHURCH, WEST RWANDA FIELD**

Researcher: Daniel Ndagijimana

Faculty Advisor: Yetunde Odeyemi, PhD

Date completed: January 2017

Chapter one introduces the project presenting Ruheru Seventh-day Adventist Church, the research problem, and the attempt to change the current situation for its growth in number and ministries. Chapter two gives the Biblical accounts of the role of women in the Old and New Testaments, the experiences of Ellen G. White, and counsels on women in advancing God's work.

Chapter three describes Ruheru Seventh-day Adventist Church in its geographical setting, the social economic status, the traditional beliefs including myths, rituals of the population, and the importance of educating women for church growth. Chapter four presents the Program Design of a Seminar and Training, as a strategy to increase Ruheru Church women participation in Personal Evangelism, the Implementation and Evaluation of the seminar.

Chapter five presents the Summary, Conclusion and Recommendations from the research on how to train women to actively participate in Personal Evangelism.

The Great Commission is a command to every believer. Women in the church, if trained and empowered, will be useful in God's ministry executing personal service for the Lord. Creation of relationships is key to be successful when rendering individual and shared service to God.

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A project

presented in partial fulfillment

of the requirements for the degree

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by

Daniel Ndagijimana

January 2017

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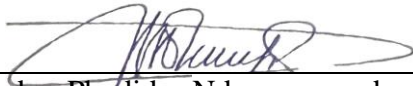
APPROVAL BY THE COMMITTEE:




Advisor: Yetunde Odeyemi, PhD



Programme Director, MAPTh
Davidson Razafiarivony, PhD



Reader: Phodidas Ndamyumugabe, PhD



Dean, Theological Seminary
Sampson Nwaomah, PhD

AUA Main Campus

Date: January 2017

To my beloved wife, Nyiramutuzo Miriam, I dedicate this work.

Thank you very much for your support and willingness to
be deprived of my presence during the course
of my study. May the Almighty bless you
for your patience and kindness.

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LIST OF ABBREVIATIONS

AIDS	Acquired Immune Deficiency Syndrome
AUA	Adventist University of Africa
HIV	Human Immunodeficiency Virus
SDA	Seventh-day Adventist Church

ACKNOWLEDGMENTS

The time we started our program it was our prayer that God would help complete it successfully. Praise be to God that His protection and guidance was felt all along the program that has now ended. My sincere gratitude is extended to East Central Africa Division, Rwanda Union Mission for the financial support without which studying wouldn't be possible.

My gratitude goes to my professors for their courage to dispense knowledge to me, and AUA Community for all the services rendered to me. Their kindness and commitment have been of great importance to me.

I thank very much my Adviser, Yetunde Odeyemi, PhD, for her endeavor to assist me morally and academically. I know I gave her hard time to correct numerous mistakes in my work, I am thankful for the counsels and showing the right way to do things.

To my Dear wife, Nyiramutuzo Mirriam, her effort to be both Dad and Mum during my stay in school bonded us together. My appreciation goes to my children Uwamahoro Confiance, Ndahayo Fidele, Mutangana Aime, Uwimbabazi Providence and Nsanzamahoro Egide for their patience during my absence and their effort to help each other sustained the family. May God's grace and blessings be upon them.

CHAPTER 1

INTRODUCTION

Ruheru Seventh-day Adventist church is one of the churches of Ruheru District in West Rwanda Field. The church was set up as a result of several personal and public evangelistic campaigns by Evangelists, Church Representatives, Lay members, and Pastors. It was organized in 1948. In its location, it is surrounded by more popular churches such as: Pentecostal, Free Methodist and Roman Catholic denominations with church buildings of higher standard and are influential committed members making.

Like other churches in Rwanda, Ruheru Church was so much shaken by the 1994 genocide where two third of the members died, and others fled to neighboring countries. The majority of the remaining membership are women who now form 70% of the church's membership. Observation during interaction with these church members especially the women, reveal that instead of using their time fruitfully to make friends of their neighbors with the sole motive of converting them and winning them for Christ, get attracted to the above-mentioned denominations' prayer sessions especially the Pentecostal and Free Methodist.

They are tempted to speak falsely in unknown tongues and pretend to have divine power to search hearts. This study aims at an attempt to change this current attitude and with the provision of strategies on how to train women in the church and promote their active and lead participation in personal evangelism.

Statement of the Problem

Women in Ruheru Seventh-day Adventist Church outnumber men by 70%. Most of them are illiterate in that they are limited in their ability to conduct personal biblical study. This is known to hinder their participation in personal evangelism. Also there is attraction to other denominations' church activities, for instance the ease with which they join the Pentecostal or Free Methodists prayer sessions. There they are tempted to participate in erroneous activities such as pretending to be filled with the Holy Spirit by which according them they can speak in unknown tongues and have the ability to search hearts. This becomes a reason to judge and blame others for deeds and occurrence of situations.

In the light of the great commission where every believer is called to spread the Gospel regardless of social status and gender, it is pertinent to help and equip Ruheru Seventh-day Adventist church women to create relations with non- Seventh-day Adventist congregations and fruitfully use their time for personal evangelism.

The Purpose of the Study

The great commission demands the participation of all members to spread the Gospel. This study aimed to develop a program to help increase the participation of women in personal evangelism in the church. Women need to be instructed about their role in the noble work of spreading the good news of their Lord Jesus Christ. Lessons will be exposed according to the daily schedule in morning and practical work sessions carried out in afternoons for four consecutive lessons.

The practical activities will be designed to help women feel responsible and confident enough to participate in the great commission and get accustomed to friendship evangelism as the proper and efficient way to successful personal evangelism. The training sessions will lay a lot of emphasis on the areas of spiritual

and personal development. There is need to have daily relationship with Jesus for their growth as daughters of God. The work will be done in collaboration with the District Pastor for a stamp of authority, in-depth reach, proper arrangements and effective follow up.

Justification

There is need for this study as to unravel the emerging trend in Ruheru Seventh-day Adventist Church by looking into what attracts Adventist women to non-Adventist churches and seek a rectification of the trend through the application of strategies that would build and aid church growth rather than decline of membership. Also, there is need to know why female members are not actively involved in personal evangelism for the growth of the church. The importance of this research is to systematically develop strategies that will help change the situation thus making it more valuable. Members of the Ruheru Seventh-day Adventist Church will be the first to benefit from this research as they would gain more insights from training sessions the church designed to solve the existing problem.

The ultimate goal for any ministry where women are involved in the outreach is to help glorify God by developing a balanced Christian lifestyle through: ongoing spiritual enrichment through personal Bible study; being involved in the Mission and practice verbal sharing of their faith. They need to know how to apply biblical principles that will help them be godly women in today's world.

In this perspective the significance of this study is that women will gain adequate knowledge of their vital role in the spreading of the gospel. They will gain self-confidence through practical work and ultimately learn to win more souls to grow the church. With the personal Bible study, biblical principles will gain more ground in their daily living and practicing them will enhance their spiritual growth. The study is

not only important for women in the Ruheru Church but beneficial for all readers worldwide because when men and women will actively take part in the spread of the Gospel they will thus hasten the second coming of Jesus Christ.

Delimitation

It is vital for women to participate in personal and public evangelism. But this project will focus on strategies to help women participate in personal evangelism because the method is appropriate and simple for individual or small group outreach. The areas being given more importance are friendship evangelism, and personal Spiritual growth through personal and church led Bible study.

Methodology

The methodology included review of documents on historical background of the Seventh-day Adventist church, evangelism and biblical insights on the role of women in the spread of the Gospel. Consultation through Library documents and other secondary sources for more knowledge were of great importance. Surveys and interviews were used to collect information. The training sessions equipped participants on sharing the gospel, church doctrines, lifestyle, and personal evangelism techniques during morning hours while afternoons were used for practical sessions by trainees. The sessions included narrations, and interactive exercises. The research used a mix of descriptive method, questionnaires administered to women and men in the church, then followed collection of data, writing the results, and finally the process was summarized and evaluated.

CHAPTER 2

THE ROLE OF WOMAN IN THE CHURCH

The Church of God from the beginning is composed of women and men whose task is to proclaim the will of God to people on the earth. According to the great Commission, as prescribed in Matthew 28:19-20, Jesus gives the command:

Go therefore and make disciples of all nations, baptizing them in the name of the Father, the Son and the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.

Women like men are to take part in this mission everyone according to her or his gift. Over the years women have always been useful in the great work of witnessing for God in different occasions. This chapter shows the role of women in the Old and New Testament periods, the significance of the work of women for the salvation of humankind, woman as an ignored tool for the spread of the gospel by men who are mostly responsible for church leadership, women witnessing and their power in ministry as well as the great role of Ellen G. White and women in the Great Commission and personal evangelism.

The Role of Woman in the Old Testament

The account of God's creative work in Genesis 1:26 stipulates God's will to create man in His own image. According to the Bible passage God said: "let them have dominion over the fish of the sea and over the birds of the air and over all the earth". **Eve** was the first woman and she was taken out of man making him incomplete without her. She was still made in the image of God. She is the mother of

all mankind and Adam knew no other woman than Eve. The contextual significance for the image of God is displayed in relationship.

God's intention for women and men is that in work and in marriage they share tasks and share authority. Females as well as males are needed in positions of authority in the church to help people comprehend God's nature. God's image needs male and female to reflect the Creator more fully.¹

Respect to Eve stems from being mother of all mankind and God's original intention for her to complement Adam.

Apart from Eve, the wife of Adam, who had a role of helper to her husband, Genesis 2:18, mother of mankind and "created in order to relieve the solitude of Adam by intelligent companionship"² biblical stories were written about important events where women, usually have strong personalities. The names of women that are stated in this work were chosen for their particular role relating to God and men. Among the biblical examples are Queen Esther, Deborah, Hannah, Rahab, Ruth, and others that are mentioned or not in this chapter.

Esther

Esther in the Bible, was wife to king Ahasuerus who ruled over the largest empire, then the world, that covered the land formerly occupied by ancient world empires; Egyptian, Hittite, Aramean, Assyrian, and Babylonian. "King Ahasuerus loved Esther more than all the women, and she won grace and favor in his sight more than all virgins, so that he set a crown on her head and made her queen instead of Vashti (Esther 2:16-17).

When Haman, the empire's prime minister betrayed Jews in the Diaspora and the verdict signed to exterminate them, Esther played a role of initiating a prayer

¹ Aída Besançon Spencer, *Beyond the Curse: Women Called to Ministry* (Grand Rapids, MI: Baker Academic, 1985), 29.

² J. S. Exell, *Bible Illustrator OT*, PC Study Bible (Biblesoft, 2006).

session seeking the Lord for the rescue of her people. When letters were sent all over the empire, before the execution of the verdict, Queen Esther invited the King and Haman to the feast she had prepared for them and there she told the King about Haman's plan to kill the Jews, the people of the Queen. The knowledge of this act aroused the king's anger and he ordered for the Jews to be lifted up and for Haman to be killed.

“This woman of destiny, though no one would have suspected it at the time, was queenly material from birth. Hidden beneath her beauty and grace were some secret weapons; weapons of wisdom and deep spiritual significance that initially went undetected by natural eye.”³ Esther's wise method to express her request to the emperor, her knowledge of God as a shield in times of trouble and distress, and her intercessory prayers to save her people are so significant and good lessons to God's people through ages.

Deborah

This woman ranks among the famous women in the Old Testament. She is not only known for her wisdom, Deborah was also recognized for her courage. Deborah had a role of a ruler of the Israelites prior to the monarchical system that began with Saul.

Deborah was a prophetess, a judge, and warrior (Judges 4:4, 9). Having received instruction from God, Deborah summoned male Israelite warrior named Barak. The fifth chapter of the book of Judges is known as the song of Deborah, a text that exults Israel's victory over the Canaanites. Deborah's courage and wisdom in calling up an army to break Hazor's control gave the Israelites 40 years of peace.

³ Ann Platz, *Queen Esther's Reflection: A Portrait of Grace, Courage and Excellence* (Washington, DC: New Hope, 2007), 67.

Deborah's story is evidence that God used women for greater achievements in the past, and can do the same through years.

Abigail

The story of Abigail in the Bible in 1 Samuel 25 is a narration of one of the most faithful and honorable women mentioned in the scripture, she was a woman of integrity! The Bible says that her husband, Nabal, was foolish. He denied assistance to David and his people who lived in the wilderness with Nabal's shepherds, protected them with the animals, but he never considered the good service they rendered to him when they were in need of his assistance, the act that incurred David's anger that he decided to kill all the males in Nabal's home.

Abigail reacted wisely, and courageously, prepared a present to be taken to David risking her life to intercede for the life of others. She got a favor from David, who also thanked God for the act that prevented Him from avenging himself by killing males in Nabal's home; 1 Samuel 25:32-33. When Nabal was told by Abigail his wife all that happened, his heart died within him and became as a stone (1 Samuel 25:37). After ten days God struck him dead and Abigail became a wife of David as a reward because of her discretion which is also a factor to win people for Christ.

Hannah

Hannah was one of the two wives of Elkanah and they lived in the hill country of Ephraim. Peninnah was the second wife to Elkanah and rival to Hannah because God had closed her womb (1 Samuel 1:6). Hannah was very sad about her barrenness and because she had faith in God she thought that by seeking the Lord in prayer she would have a child. One day, Hannah went up to the temple, and prayed with great weeping (1 Samuel 1:10), while Eli the High Priest was sitting on a chair near the

doorpost. In her prayer she asked God for a son and in return she promised to give the son to God for the service of priests in Shiloh.

Hannah's request was not selfish. She thought of the work of God in the future and thought her son would be useful to advance it. One writer said: Her prayer was positively answered and she had a son that she called Samuel. She raised him until he was weaned and brought him to the temple along with a sacrifice. The first 10 verses of the book of 1 Samuel chapter 2 record her song of praise to the Lord for answering her petition.

The act of Hannah giving her son Samuel to the service of priests benefited very much the Israelites because he ministered to the Lord under Eli (1 Samuel 3:1); he was a prophet of the Lord (1 Samuel 3:20), and he also was a Judge of good reputation to Israel. Hannah needed Samuel for her household activities but surrendered all by dedicating him for God's work. Her prayerful life and sacrifice are good examples to be emulated by Christians today.

Rahab

Rahab was a harlot who lived in Jericho. She is known for having helped the spies that were sent by Joshua to inspect the Promised Land. She stage managed their escape and they in turn managed to escape and promised to rescue her and her family when the town will be attacked and destroyed. She appears in the genealogy of Jesus because she became the mother of Boaz, who married Ruth from whose son, Obed, Jesse the father of David came. It was through this line that Jesus was born (Matt 1:5).

Though Rahab was a harlot she was informed by the Spirit of God that the spies were men of God who would execute His will in that town, and that taking sides with them was to take sides with God Himself. Furthermore, there was in Rahab's

mind the fact that what she was asked to do was a call from God, and being singled out from her own idolatrous people to aid God was a great occasion to serve Him.

Her faith in this God who worked great wonders was altogether marvelous and unique. It was such a call that made her willing to sacrifice her own nation, an act which would have been otherwise treacherous but proved to be helpful because it made her and her family change from being idolatrous and aligned with God's people. Her confession of God's power and purpose, and her service to the spies indicated that she knew that her race was accursed of God for its crimes and idolatry. She wished to be separated from such a doomed people, and identified with the people of God.

The threefold reference to Rahab in the New Testament reveals how she became a faithful follower of the Lord. She had been taken from the ungodly and placed among the saints in the genealogy of the Savior (Matt 1:5)

There are lessons drawn from the life of Rahab: First of all, one is reminded by Rahab's change of heart and life, that "The blood of Jesus can make the vilest clean, and that it avails for everybody. A further lesson to be gleaned from Rahab the harlot is that of deep concern for the salvation of others. This is what every Christian should yearn for. With the shadow of death and destruction over Jericho, Rahab extracted a promise from Joshua's spies not only to spare her, but also all those bound to her by human ties. The declaration of faith given by this Canaanite woman places her in a unique position among the women of the Bible.

Ruth

Hebrew meaning "Friendship" or "Association". Ruth's marvelous story of love, devotion, and redemption was set in the days of the Judges. Basically, it is the

story of a Moabite woman who leaves her ungodly tradition in order to cling to the people of Israel, because of her faithfulness in a time of national unfaithfulness.

She is often favorably remembered for her declaration to her mother-in-law. (Ruth 1:16-17) “But Ruth said: “Entreat me not to leave you, or to turn back from following after you; For wherever you go, I will go; And wherever you lodge, I will lodge; Your people shall be my people, And your God, my God. Where you die, I will die, and there will I be buried. The Lord do so to me and more also, if anything but death parts you and me.” Ruth was determined not to let her mother in-law go alone because she thought Naomi would definitely need her assistance because she was old. When Naomi and Ruth arrived at Bethlehem, Ruth went to glean to the field after the reapers in order for her and mother-in-law to get food of for survival (Ruth 2:3). She got favor from Boaz who thanked and blessed her for having helped Naomi, her mother-in-law during hard times of losing her husband and sons (verses 11, 12). Naomi was much satisfied and praised the Lord for what Ruth did to her (verse 20). Finally God rewarded Ruth to become wife to Boaz and counted in the genealogy of Jesus.

The Kindness with which Ruth treated her mother-in-law is important even when spreading the Gospel. It is a Christ like method where one sympathizes with the needy willing to give support whatever would the cost. The example of Ruth should be emulated by many.

Women and Salvation in the New Testament

The New Testament indicates that salvation of human kind was made possible through the birth of Jesus Christ by the Virgin Mary as foretold in Micah 5:2. Jesus incarnated by being born and growing like any mankind.

Mary was a young girl; she had recently become engaged to a carpenter named Joseph. Mary's life held great honor, her calling would demand great suffering as well. Just as there is pain in childbirth and motherhood, there would be much pain in the privilege of being the mother of the Messiah.

The Birth of Jesus by Mary was real and witnessed by wise men from the east who saw his star and worshipped him (Matthew 2:1-2) Jesus son of Mary would have special characteristics that would mark His mission: "Jesus never sought earthly recognition. He came to carry out the mission His Father had given him. Humble service to his father defined the life of Jesus. Those who model their lives after Jesus will have the same said of them." ⁴

Mary fled to Egypt with her child Jesus to escape the massacre when Herod planned to kill all males in Bethlehem and the entire region who were two years, Matthew 2:16. She brought Him up and Jesus grew in spirit and strength. Mary witnessed the death of her son and was distressed. The words spoken by Elizabeth to Mary should be noted for her honor "Blessed are you among women, and blessed is the fruit of your womb" Luke 1:42; She is the mother of the Lord, the savior of mankind. Women attended to Jesus: While in His ministry Jesus received care and hospitality from women.

Mary and Martha

The family in Bethany was so dear to Jesus. The two sisters Martha and Mary were hospitable and used to help Jesus when He visited them with their brother Lazarus who was His friend. "Now Jesus loved Martha and her sister and Lazarus" John 11:5. "The Savior had no home of His own; He was dependent on the hospitality

⁴ Gene C. Wilkes, *On Jesus Leadership* (Carol Stream, IL: Tyndale House, 1984), 39.

of His friends and disciples”⁵ Martha owned a home and used to prepare meals for Jesus and His disciples. By so doing the savior rested and gained more strength to continue His ministry.

Mary also was supportive to the Ministry by setting a good example for people today to imitate. She gave her time to listen carefully to Jesus seeking the truth that is to plain to all people. “Many are the figures by which the Spirit of God has sought to illustrate this truth, and make it plain to souls that long to be freed from the burden of guilt.”⁶ Women and men have the great task of taking the everlasting gospel to the lost souls. They must spend time with Him and learn from Him. Mary was seen three times in the same place, at the feet of Jesus listening to His word, Luke 10:39; She fell at His feet and shared her affliction, John 11:32; Mary came to the feet of Jesus and poured out her worship, John 12:3. The three actions are important for the salvation of Christians today because like Mary they need to listen and learn from the Master, share their affliction and render worship to Him.

The account of Luke tells us that women who had been healed helped and supported Jesus with their resources (Luke 8:3). Among those were Joanna the wife of Cuza, the manager of Herod's household, Susanna; and many others. Although probably primarily involved in meal preparation, they also paid the bills when necessary. It was out of their generosity that Jesus and his disciples were at least partially supported.⁷

⁵ Ellen G. White, *The Desire of Ages* (Hagerstown, MD: Review and Herald, 1964), 470.

⁶ Ellen G. White, *Steps to Christ* (Hagerstown, MD: Review and Herald, 1977), 9.

⁷ Administrator, “Women in the Ministry of Jesus,” *Grace Communion International*, accessed April 29, 2015, <https://www.gci.org/church/ministry/women6b>.

Mary Magdalene

“Mary Magdalene is included among women who provided for Jesus’ Ministry from their own means and among a smaller number healed of evil spirits and infirmities. She is foremost a witness to Jesus’ death according to all the four gospels to the empty tomb and in receiving the news of risen Christ and telling it to the disciples.”⁸ (Mark 15:40-41, 47; Matt 27:55-56; Luke 23:49; John 19:25. According to Luke the women’s testimony was not believed but was later on justified. According to John chapter 20:11-18 the risen Jesus appeared first to Mary, and talked with her about his coming ascension.

Mary did not hold her peace, she run to the disciples and reported the event. It is the task of every believer not to keep quiet but tell the good news to all the nations and tongues that Jesus lives and is soon coming and take His own. “God is waiting evidently for a people who are perfect for a purpose. He wants them victorious over sin not only for their own happiness but also for usefulness in perfectly representing His holy character to sinners far and near. How much longer will God have to wait?”⁹

Some witnessing women were qualified as apostles. Junia is a feminine name, she is described by Paul as outstanding among the apostles (Rom. 16:7). According to Romans 16:7, Junia had become a Christian before Paul himself. Since his conversion occurred just a few years after the Resurrection of Christ, Junia must have been one of the earliest converts to Christianity and probably was one of the founders of the church at Rome. Paul referred to Junia his kinsman and fellow prisoner. Like Paul, she had suffered persecution and imprisonment for the Gospel.

⁸ Paul J. Achtemeier, *Harper’s Bible Dictionary* (New York, NY: Harper and Row, 1985), 610.

⁹ Marvyn Maxwell, *Tell It to the World: The Story of Seventh-day Adventists* (Mountain View, CA: Pacific Press, 1976), 263.

It seems that her and Andronicus had been released and bravely continued to minister in the church at Rome when Paul sent his epistle there. God promised He would be with His People till the end of the times. “Women who can work are needed now, women who are not self-important, but meek and lowly of heart, who will work with the meekness of Christ wherever they can find work to do for the salvation of souls”¹⁰

“When Paul was no longer with his companions, Silas and Timothy, he was blessed to meet Priscilla and Aquila who recently had been expelled from Rome along with other Jews.”¹¹ Priscilla is also one of the important women that ministered with Paul witnessing for Christ. Priscilla was the wife to Aquila, a Jewish Christian and leatherworker. She was a woman of high social status because of the wealth she inherited.

Then an eloquent preacher named Apollos came through Ephesus. Apollos was mighty in the Scriptures, but he only knew the baptism of John. This means Apollos knew Christ had come and fulfilled John’s prophecies, but he didn’t know the significance of Christ’s death and resurrection, the ministry of the indwelling Holy Spirit, or the mystery of the church containing both Jews and Gentiles. Priscilla and her husband took Apollos aside and explained these things to him (Act 18:24-26). Both Priscilla and Aquila possessed an in-depth understanding of doctrine learned from Paul, and this husband and wife team was able to pass it on to another Christian and build him up in the faith. Priscilla and Aquila offered hospitality to other Christians; spread the gospel they had learned from Paul, and rendered faithful service

¹⁰ Ellen G. White, *Christian Service* (Washington, DC: Review and Herald, 2002), 27.

¹¹ Ajith Fernando, *The NIV Application Commentary : Acts* (Grand Rapids, MI: Zondervan, 1998), 491.

to the Master. These are impeccable examples of how couples are to be committed to the spread of the gospel and hasten the coming of the Lord Jesus Christ.

Dorcas Tabitha

“The name Tabitha is Jewish while Dorcas is Greek and both mean gazelle.”¹² Dorcas, also called Tabitha, was a disciple of Jesus, lived in Joppa; she was full of good works and acts of charity (Acts 9: 36) This was proved by widows that stood beside Peter weeping and showing tunics and other garments made by her and distributed to them while she was with them Acts 9:39). Dorcas among women is viewed as actively spreading the word of Christ, though in a quiet way, through her charitable deeds. The church today needs charitable ministries like that of Dorcas Tabitha due to the increasing miserable state of many people in church and its surrounding.

Role of Woman in the History of the Adventist Church

Ellen G. White

Born November 26th, 1827 to Robert and Eunice Harmon she was one of twin girls in a family of eight children. When she was nine she was severely wounded by a stone thrown by a classmate, the incident took almost her life. Having been weakened, she lost her chance to continue schooling.

Ellen was baptized at the age of twelve and was member of the Methodist Church. She was disfellowshipped from the church in 1843 when she accepted the teachings of Miller about the soon return of Jesus. Ellen experienced with the Millerites the disappointment of October 22nd, 1843 when they expected the return of Jesus. Much had been done preparing their lives for the coming of the savior. Despite

¹² John L. McKenzie, *Dictionary of the Bible* (London, UK: Cassell, 1965), 203.

the bitterness, God sustained them by His strength and grace, though disappointed they were not discouraged.

Ellen Harmon Was married to James White, a young Adventist preacher on August 30th, 1846. “Not long after their marriage the Whites began to observe and teach the seventh-day Sabbath.”¹³ The Seventh-day Adventist Church benefited through Ellen G. White’s inspiring teachings, counsel, and guidance from its beginning to the present time. Her contribution to the church advancement has been enormous during all the seventy years of her ministry in many aspects such as worship, faith, evangelism, administration, health, family life, education, and many others that enhance church growth. It is notable that her counsels on health have been proven by scientists today that they are relevant, helpful and worthy of appreciation. The authority and role of women in the church is still very strong.

The Power of Women in Ministry

God is the source of power to all that serve Him heartedly. “Relationship with God is our priority in this life, above every other relationship. If our relationship with God is not our own pursuit, everything else in our lives is out of balance. Our passion for God is the foundation upon which we build our lives of certainty; we can nothing lasting without Christ.”¹⁴ The power that governs every believer’s way of acting stems from the word of God. It is the word of God that makes people understand His will and by faith react according to His principles. Without Faith it is impossible to please God. God wants His people to trust Him, understand His character and love Him with all their hearts, soul and mind, and then serve Him. It is by listening to the

¹³ Jemison T. Houssel, *A Prophet among You* (Mountain View, CA: Pacific Press, 1955), 207.

¹⁴ Janet Ross and Jeanice McDade, *Women of Passion: Ordinary Women Serving The Extraordinary God* (Maitland, FL: Xulon Press, 2008), 39.

word of God when preached and by other's testimonies that His people can build their faith. When the two are put together, there is power, a dynamic and explosive one that can transform lives. Testimonies are all about having fellowship with God through His word and sharing with one another what God has revealed in one's life.

The power of women may as well be expressed in their hospitality. God's divine design is to open the hearts of people everywhere to genuine loving kindness. No man, woman, or child of a reasonable accountable age is exempted from this plan and purpose of God for His people. The Power of Hospitality may change one's life, the family, the church, the city, and the country if adequately manifested.

“The practice of deep hospitality can help us step into a more vital, vibrant embrace of this great adventure we call life which includes our relationship with God.”¹⁵ By the acts of hospitality, people are inspired, nurtured and reassured of the deep relationship they have with the offering hospitable and God. The good action of a Christian shines light on the path of an erring person and provides confidence in the recipient.

The power of women stems also from good relationship with others. In order to spread the gospel there is much need to relate to people. Strong positive interpersonal relationships are essential to achieving success; it could be work relationship, family relationship or relationship with other communities. People are almost in constant contact with others and should make every contact an opportunity to strengthen social skills and reinforce relationships.

Among the benefits of good relationship is trust. When a person relates to others to the extent of trusting, one is relaxed, comfortable and confident. When one experiences trust with others, there is possibility to be honest and recognize personal

weakness and shortcomings. This brings in a sense of doing better to avoid misunderstanding and negative criticism.

People go through challenges in their daily life and with healthy relationships one gains support and encouragement from others. When Jesus sent his disciples to spread the good news of God's Kingdom, He sent two by two so that each one may provide support to the other. While relating to others one learns to listen to them and develop communication skills feeling free to express her ideas. Women need to understand others. Individuals in long-term relationships have a history of shared experiences that build a mutual understanding where people get along with one another without a lot of explanation.

The ultimate source of power of women as well as men in ministry is the total dependence on God's promise to be with His people till the end of the time. Total denial of oneself and surrender to God's will is crucial for success. "God is calling us out of our depressive, self centered lives into the rewarding fight of faith, out of the great depression into a great Spiritual war against the flesh, that lingering vestige of our pre-Christian lives must be put to death so that we can live in the fullness of life given to us in Jesus."¹⁶

Conclusion

The names that are stated above of women in the Old and New Testament as well as the period of Ellen G. White called time of the last days are examples of women that had the ability to hold great responsibilities such as being a queen in a foreign land but yet remain prayerful and trust in God in a land where different gods

¹⁵ Nanette Sawyer, *Hospitality, The Sacred Art: Discovering the Hidden Spiritual Power of Invitation and Welcome* (Nashville, TN: Sky Light Paths, 2008), 8.

¹⁶ Jonathan K. Dodson, *Gospel Centered Discipleship* (Wheaton, IL: Crossway, 2012), 120.

(idols) are worshiped like Esther. Deborah had the potential to rule in Israel and was prophetess. Others were selected for the different qualities such as prayerfulness, receptivity to the word of God, willingness to sacrifice for the well-being of others, hospitality and hardworking, diplomacy and good judgment.

Women in the church may have such qualities, thus they need to be involved in church services to develop and apply the different gifts they have. There is need for them to be trained and equipped to enhance their potential to become good disciples of Jesus. With the above qualities, women in the church can reach great achievements that include individual and collective work in the spread of Gospel.

CHAPTER 3

DESCRIPTION OF THE LOCAL SETTING

This chapter discusses the geographical setting of Ruheru Seventh-day Adventist Church, the Population's background and traditional beliefs about God, His characters and relation with the universe and events that pervade Ruheru people's culture. It also presents the socio-economics well as the educational background of the population of Ruheru SDA church.

Geographical Location of Ruheru Seventh-day Adventist Church

Ruheru SDA Church is located in the Western Province of the Republic of Rwanda in Nyamasheke District. The District is divided into 10 sectors, and subdivided into 36 Cells. Precisely the Ruheru Seventh-day Adventist Church is situated in Kanjongo sector, Kigarama, Murambi village.

The population of the four villages surrounding Ruheru Church is 2904.¹ The land, though mountainous, is favorable for agricultural activities with the people practicing subsistence farming, and livestock keeping. The place is over populated according to the 2012 census, this is because Kanjongo Sector in which Ruheru Church is located had 32 889 of population and 668 per square kilometer.² Every

¹ Theophile Sibomana, "Health Counselor, Kigarama Cell," interview by Researcher, January 7, 2016.

² Administrator, "Nyamasheke District Profile: Fourth Population and Housing Census, Rwanda, 2012," *National Institute of Statistics of Rwanda*, last modified January 2015, accessed March 12, 2016, <https://www.google.com/search?q=THE+POPULATION++OF+KANJONGO+SECTOR+IN+NYAMASHEKE+DISTRICT&ie=utf-8&oe=utf-8>.

family strives to have one cow to provide cow dung for manure to improve productivity on the small self-owned land without which every season's harvest is poor.

In the neighborhood of Ruheru Seventh-day Adventist Church which counts 130 members,³ there are other Christian churches such as Free Methodist Church, Baptists, Roman Catholic Church, and the Anglican Church. Whenever public evangelistic campaigns are organized by Ruheru Seventh-day Adventist Church, members of the above stated Christian denominations around the location attend the meetings for the firsts two or three day after which they are mobilized by their leaders not to attend and even threatened with ex-communication so as not to receive any service from their respective churches.

Thus being afraid of losing the material opportunities, they would decide not to attend the SDA Church meetings. While such invitees appreciate the SDA Church biblical teachings they would confess to the fact that they cannot survive if they accept and practice the Adventist faith because doing that is to surrender all the benefits provided by their church and its organizations. Many public evangelistic campaigns have been organized in the locality with no effective result.

Among the surrounding denominations such as Free Methodist Church, Baptists, Pentecostal Church, have a Non-Governmental Organization called "Compassion International" which is a relief organization that caters for poor families. The organization provides education for children; offers live-stock (pigs and goats), provides food and clothing; build houses for the parents whose children are registered and are adherents to the organization. The Roman Catholic Church also has "CARITAS" which pays school fees for selected children from vulnerable families,

gives uniforms, school grants and food stuffs. Most of the people are inclined to attend those churches to benefit from the assistance.

Also, there is a market near the church which is attended by local citizens and people from neighboring countries like the Democratic Republic of Congo and Burundi on Saturday. The market has been a reason for many of the Seventh-day Adventist church members to renounce the Adventist faith in order to go to the market and take part in some moneymaking activities.

Members of the Ruheru Adventist Church and its neighborhood are in the rural settings of Rwanda most of its members are not highly schooled, only few of the aged people can write and read. Most of the youth however are literate and helpful when it comes to church programs that require reading and writing, while about “1 percent of the population, the Twa (Pygmies) who were formerly hunter-gatherers lives in extreme poverty and primitiveness ,”⁴ they are one of the most indigenous tribes in the locality and countrywide.

Social and Economic Characteristics of Ruheru People

The Ruheru Population is made up of people who migrated from the Southern province of Rwanda in search of arable land to cultivate and graze their cattle. Others migrated from neighboring Idjwi Island on Lake Kivu in to the Democratic Republic of Congo. “The migrants came looking for employment while others worked for local residents to get food and other primary necessities.”⁵ From the island also came

³ Paul Fatisuka, “Church Elder of Ruheru Seventh-day Adventist Church, Kagarama Cell, Kanjongo Sector, Nyamasheke District,” interview by Researcher, January 14, 2016.

⁴ Godfrey Mwakikagile, *Restructuring the African State and Quest for Regional Integration* (Dar es Salaam, Tanzania: New Africa Press, 2014), 36.

⁵ Samuel Sebutarinyoni Ruheru, “Church Member,” interview by Researcher, September 28, 2015.

people who were highly skilled in local fishing, and while selling their produce such as fish, coffee, banana and other goods in demand, finally found the place favorable and decided to reside permanently.

Families in Ruheru are connected through intermarriages among different clans thus making one people. About 1 percent of the population which belongs to the “Twa” (the pygmies) commonly referred to as the most primitive tribe, are unique because intermarriage between them and other tribes is not common. The population in the locality lives in settlements planned by the Rwandan government for easy provision of social services such as education, medical care, water supply, electricity, bank facilities and security. The Population contributes money and resources to have the facilities in place and maintain them. In order to preserve and protect such facilities, “It is an obligation of the village community to take care of social service facilities where patrols are regularly organized for the safety of the provided infrastructure.”⁶

The main economic activity which brings wealth to Ruheru’s population is the cultivation of food crops and tree crops mainly coffee. Banana, cassava beans, soya beans, yams, sweet potatoes are grown at subsistence levels and the surplus sold at the market. In addition, the people engage actively in trading of forestry products, and handcrafts.⁷

Communities near Lake Kivu engage in fishing on a small-scale to add on to production of agricultural crops for household consumption and attain balanced diet. Presently the economic status of the population has improved very much because the people of Kigarama cell where Ruheru Church is located are hard working. Also, they have increased their capital through services offered by banks for trading and

⁶ Jean Hakorimana, *Comprehensive Social Studies* (Dar es Salaam, Tanzania: Longhorn, 2010), 79.

⁷ Mark Habineza, Emmanuel Kabanda, and Cephas Kamali, *Our Lives Today: Social Studies* (Nairobi, Kenya: Oxford University Press, 2009), 81.

extensive agricultural activities. Livestock keeping such as cattle, goats, sheep, pork, and poultry are also part of the economy, but the bull is the main source of cash inflow to household.

Besides the stated sources of income, it is common to have people in this locality organize themselves into small societies, groupings of twenty's or thirty's. Through the traditional group money collection system becoming foster a source of a reasonable and affordable amount of money for everyone in the group. In this system of collection everyone in the group makes a weekly contribution; the sum total of what is collected is given on a rotational basis to all members. Group members wait their turn for collection and remain faithful to the group locally known as "Ikimina". This forms a support system that keeps the people together; ready to help and defend each other whenever necessary.

Traditional Background of Ruheru Population

Myths and rituals are part of the Ruheru population heritage just as found among many African communities. Writing and documentation was not a part of the early culture of the Ruheru people and so the traditional wisdom, experiences and history were passed on orally. Therefore stories, legends and myths became the important source of information and means of communication.⁸

According to the Ruheru Population Worldview, God is a constant participant in the affairs of humans. The names used for the Most High God among the Ruheru People like in various African languages speak of His being and activity. "Most of the

⁸ John S. Mbiti, *Introduction to the African Religion* (Johannesburg, South Africa: Heinemann, 1991), 28.

names associate Him with the forces of nature, not in a pantheistic sense, but a definite person”⁹

Ruheru people traditionally believe in one Supreme Being, called “Imana” who controls the entire world, but comes back to Rwanda every night to rest, as it is believed that Rwanda is His home. He is The Creator, inherently good, needs nothing, and rarely intervenes in people's lives. He does, however determine a person's destiny at birth. If a person has misfortunes it is said that “Imana” set the destiny of such a person in the negative. The “Imana” is invoked when naming children and when pronouncing a blessing, word of encouragement, or promise.

As far as family life is concerned the husband is believed to be the head, decision-maker and in control of activities at home for wife and children. All members of the household have to obey and submit to his orders. The wife is second in command to the man in the home, and accountable for house upkeep which involves cleanliness, food preparation and household management. Children are believed to be mark of wealth. When a woman wants to get pregnant, she would often put a few drops of water in a water jug each night that God uses with the clay of the woman’s womb to create a baby. The ritual for the naming of a child involves the preparation of a special meal composed of sorghum or millet bread, beans, green vegetables and sorghum beer. The kids in the village come eat and drink together from the same cup and a large wooden plate, each giving a name to the newly born baby according the sex of the baby.

⁹ E. H. Wendland, *Of Other Gods and Other Spirits* (Milwaukee, WI: Northwestern, 1977), 10.

The traditional belief of the Ruheru people on the state of the dead is that the dead continue to live in a spiritual state called “Umuzimu”. This is from the idea that there is a spirit that is part of a person, which lives for eternity. In addition to “abazimu” (which is the plural of umuzimu) there are spirits of dead heroes called “imandwa”. “They are believed to be very powerful and require special worship.”

The Spirits act as custodian for the dead by keeping the name and personality of the dead and live near where the dead person used to reside. At times shrines are also erected for custodian spirits to reside permanently. However most of the community members never like the nearness of these spirits around residential areas because they are believed to trouble the living by bringing illness, inducing poor harvests, and poverty since it is believed they do not enjoy life where they are. So the spirits for the dead were worshiped to be pleased and disarm them so they can be less dangerous.

All calamities and misfortunes were thought to come from the spirits of the dead as punishment and curse. For the cleansing and forgiveness of sins the Ruheru people required time for worship of the spirits and shedding of blood by killing an animal which was offered by the offender for the ransom of the guilty. “There was a special punishment for pregnancy before marriage where the girl found pregnant was said to be the cause of drought and famine within and around Ruheru village and was to be taken to a small island on Lake Kivu near the village, left there alone to die or be fortunate to be rescued by fishermen coming from Idjwi Island of the neighboring country, the Democratic Republic of Congo and thus survive.”¹⁰

¹⁰ Vital Kalibwenge, “Writer of Nkombo Island Culture and Customs, Nyamasheke District, Kibogora Cell,” interview by Researcher, September 21, 2015.

Every normal person feels the need to depend on a supernatural being that deserves worship and reverence from the individual. Ruheru people believe in God and call Him Imana. They think He is powerful to the extent of controlling the whole world as creator of the universe.

Ruheru people believe also in the spirits of the dead called “Abazimu” living in a place called “Ikuzimu” or underground. According to them the leader of all Abazimu is known by the name of Ryangombe. Elder people say he was raised and lives in a volcanic mountain called Karisimbi found in the northern part of Rwanda. More than a hundred years ago that volcano was active but it is now extinct. In order to render homage to Abazimu and worship them, shrines were built behind houses where meat and beer were placed in offering or sacrifice. The practice is now not so rampant because of the emergence of Christianity.

The people of Ruheru village also have taboos called “Imiziro” things that should not be done. Some examples are: “It is a taboo to sweep at night, it is strictly not allowed. If done you will chase away riches and become poor. If you must sweep the house at all at night the swept dirt and rubbish gathered are not swept toward the outside but it has to be left in the house the whole night to be collected and thrown away the next day in order not to chase God’s blessings.”¹¹ Also it is said that if you shave at night your parents will die. While this is a form of discipline to urge people do things early before nightfall but also it is thought to cause problems if disregarded.

Omens: Communities in Ruheru have strong beliefs in signs, which signify what can happen either for good or bad. That is there are good and bad omens.

¹¹ Miriam Nyiramutuzo, “Ruheru District Shepherdess, Nyamasheke District, Kibogora Cell,” interview by Researcher, January 19, 2016.

For instance: when the right hand itches it is purported to mean one will get money, while an owl crying near the house would mean someone will die. Some of these things are common to many African cultures and have much significance that can impact positively or negatively.

Totems: “Totem” is a term derived from an American Indian word meaning “brother- sister- kin” which emphasizes the unity of the clan with some sacred plant or animal.¹² The totem animal was considered sacred and identified with clans. It cannot be taken as food unless on ceremonial occasions. Animals and birds, which are symbols of the clan are loved and protected and would never be harmed by people they stand for. “It comes about in those races in which totemism exist; we may find it in various stages of decay and disintegration in process of transition to other social and religious institutions, or again in a stationary condition which defer greatly from original one.”¹³

These traditional beliefs impact affects perception and even presently make people behave differently. For instance some people are selective when it comes to answering greetings in the morning. They think some people can cause bad luck to others if they are the first people spoken to in the day. Before greeting the person they say “nabanje impyisi” meaning: I talked first to the hyena; this is because they believe the hyena brings good luck.

Although most Ruheru People got converted and have adopted Christian beliefs still some of them adhere to traditional values. Thus it is then necessary for missionaries or evangelists to first study people’s culture to be efficient and relevant

¹² Gordon C. Olson, *What in the World God Is Doing: Essentials of Global Mission: An Introductory Guide* (Lynchburg, VA: Global Gospel, 2011), 228.

¹³ Freud Sigmund, *Totem and Taboos: Some Points of Agreement between the Mental Lives* (London, UK: Psychology Press, 2003), 4.

to a given people. “The more we live with and study the people we serve, the more we became aware of the depth and power of their culture and the need to contextualize both the messenger and the message for them to understand and live the Gospel.”¹⁴

Ruheru residents have traditional relationships that bind them together socially, culturally, economically and politically. Socially they visit each other, help each other during good and bad times, and enjoy celebrations together like the birth of a child, wedding ceremony where gifts are showered on the new family. Since village Elders still settle spots of misunderstanding, this and other traditional channels could be used as channels through which Ruheru people can be approached for the Gospel.

As far as Cultural relationship is concerned people are bound together by blood. They share the blood of ancestors. Those from different clans who wanted to remain good friends and make their friendship stronger would agree to blood pact where everyone would make a slight cut on his partner’s stomach and drink his blood. The practice was strongly condemned with the coming in of HIV and other infectious diseases so it is no longer with the potency with which it was practiced before the HIV and AIDS pandemic.

Ruheru residents were also bound to clan members through shared and enjoyed brotherly love and commitment to assist each other. Elder people in the clan were and are still accountable for discipline, well-being of their people and settle issues in the clan.

Ruheru Women Education Background

It is crucial for women to have a functional form of education for the church to benefit greatly from their activities especially when they involve in Personal Evangelism. Ruheru women were mostly brought up in families with uneducated

¹⁴ Paul G. Hiebert, *The Gospel in Human Contexts* (Grand Rapids, MI: Baker, 2009), 22.

parents who thought Girls' education was not important because they would leave their homes and benefit the families into which they would be married.

“The traditions represent a major factor that restricts educational opportunities for women because for the sake of their customs a girl can be withdrawn from school for the purposes of initiation ceremony, marriage or to help with the household chores.”¹⁵ On the other hand, “Poor families often place work before education due to the opportunity cost of the latter.”¹⁶ According to the research survey carried out done by the researcher assisted by Ruheru church Elders, the number of Ruheru Church women aged from 18-100 years is 57 and their level of education is as shown in Table 1 that follows:

Table 1. Women's Level of Education in Ruheru Church

Age Range	18-22	23-27	28-32	33-37	38-42	43-47	48-100	Total	Percentage
Illiterate	0	0	0	0	0	5	7	12	21
Adult Education	0	0	0	0	0	1	1	2	3.5
Primary	2	3	9	8	1	5	3	31	54.38
Secondary	3	5	2	1	0	0	0	11	19.2
University	0	0	0	1	0	0	0	1	1.75
Total	5	8	11	10	1	11	11	57	100

Analyzed in percentages, 21% of the women are illiterate, among the adults 3.5% attended evening classes, 54.38% attained primary education, while 19.2% attended secondary school and 1.75% attained the first year at the university.

According to the statistics above, it is advantageous that most of the women in Ruheru Church can read and write. It is essential for them to undergo well-planned

¹⁵ Christine P. Mushibwe, *What Are the Effects of Cultural Traditions on Education of Women: The Study of the Tumbuka People of Zambia* (Lusaka, Zambia: Anchor Academic, 2014), 234.

¹⁶ Rodrigo Martinez and Andres Fernandez, *The Social and Economic Impact of Illiteracy: Analytic Model and Pilot Study* (United Nations: UNESCO, 2010), 7.

training and seminars that will include Bible studies and practical work to do better and engage in personal evangelism.

Ruheru Church, being located in a rural area suffers from the exodus of literate people from villages to urban places in search of employment and other opportunities, and the church is then left with members with lower education level and illiterates. Both literate and illiterate women in the church need more training and seminars to jointly serve in God's vineyard.

“The most recent Rwanda statistics reveals that the female illiteracy is still 40.2% compared to 28.6% for men. The gap between sexes is much wider in rural areas than in cities.”¹⁷ The church has the task to educate women to equip them to act as intelligent servants of the master and provide the church with life and vitality long needed.

Uneducated women have difficulties when they have to be part of a new community or society. Their lack of personal commitment in personal evangelism can be attributed to lack of instruction that brings in shame, frustration and fear to express their faith. They need proper education and knowledge that makes them practically fitted to bear spiritual responsibilities and get their mind and soul strengthened to serve better in God's vineyard. Ellen G. White said: “As men, women and children receive the truth, they should be instructed by those who are imbued with this Spirit of God, educated and directed in such a way that they help others.”¹⁸

There is need for young men and women who have a high intellectual culture, in order that they may do the best work for the Lord. The next chapter will bear the

¹⁷ Ruth Rubio-Marin, *What Happened to the Women* (New York, NY: Social Science Research Council, 2006), 204.

¹⁸ Ellen G. White, *The Southern Work* (Washington, DC: Review and Herald, 1901), 60.

details of the designed plan to help Ruheru women be active and effective for personal evangelism.

CHAPTER 4

PROGRAM DESIGN, IMPLEMENTATION AND EVALUATION

Based on the responses from the distributed questionnaires, interviews and personal observations, the increase in number of women participation in personal evangelism in Ruheru Seventh-day Adventist church needs to be boosted through some training and equipping of both women and men. In this regard, some strategic objectives were set with the aim to promote Ruheru women to serve God efficiently.

Strategic Objectives

The following is a list of objectives that need to be achieved at the end of the program:

1. To train women, church Elders and volunteers for their awareness of Seventh-day Adventists church doctrines through some selected Biblical principles
2. To train women and all participants on personal evangelism and friendship evangelism
3. To help participants prepare and lead short Bible studies in small groups
4. To train participants on Group Discussion
5. To train women and others on the importance of prayer

The training will be useful for women and other participants to know and practice what is needed of them in ministry. It will create in them confidence and a sense of creativity to serve God better than ever before.

Program Design

It was so encouraging that the seminar had attendees that were committed to time keeping and came in big number according to the size of the church. As said earlier before, the church has a total number of 130 church members and 55% are women. According to the number of women it was amazing that 72% of the women attended the seminar. Men also participated as requested and attended by 58%.

The training was scheduled for 4 days from January 09th to 12th, 2015 and would begin every day at 4:30 am and end at 5:00 pm. There is need to note that the church is composed of villagers who usually wake up very early in the morning, go to the field and work hard for survival. But for all the period spent in the training they sacrificed their time and means to attend the meetings as scheduled.

Hosea 10:12 supports what Ruheru women and men did saying: “Sow for yourselves righteousness; reap steadfast love; break up your fallow ground, for it is time to seek the Lord, that he may come and rain righteousness upon you.” It is love to God and fellow that can motivate to set up strategies to serve the Lord.

Considering the need of increasing the number of women participating in personal evangelism and in order to promote other participants to work hand in hand with women for interdependence, the lessons for Biblical study and training on personal evangelism were prepared to reach the following objectives:

1. Training women, church Elders and volunteers for their awareness of Seventh-day Adventists church doctrines through some selected Biblical principles
2. To train women and all participants on personal evangelism and friendship evangelism.
3. To train participants on how to prepare and lead short Bible studies in small groups
4. To train participants on Group Discussion
5. Training women and others on the importance of Prayer

Program Implementation

The training was planned for four days and was effective from January 9th to 12th, 2016 and started at 5:00 - 5:30 am with the devotion where the use of the Sabbath school lessons guide was necessary for 30 minutes. From 5:40 - 7:10 am was the lesson on church doctrines, 7:20 - 8:50 am lessons on personal evangelism were presented. It was agreed that after the lesson on personal evangelism daily trainees would go home to do some household work, such as preparing food and grazing domestic animals and come back at 2:00. The afternoon program for the first day was that at 2:00 - 3:00 there would be group discussion and from 3:00-5:00 was visitation. The participants respected the schedule and arrived on time since their homes are just around the church no one would make more than 30 minutes from home to the venue.

The starting day was a favorable time on Sabbath which offered an occasion to invite all the church members to participate in the seminar with the emphasis on women who were targeted to be empowered and prepared to help and serve with their brothers in the church. The following details are basically for the seminar on personal evangelism lessons during the seminar and visitation which was a focus to practical work.

Training of Participants on Biblical Principles

The main tool for Gospel spreading is the Bible. It was crucial that participants in the training learn some principles to promote Biblical personal study. This would be basic to prepare short biblical lessons and have basic knowledge of the Biblical truth that is to be announced to all nations. The following is a list of the doctrines that were taught in the training. The details are stipulated in Appendix E.

1. The Bible

2. Creation
3. Why Do Innocent People Suffer
4. The State of the Dead
5. The Law of God
6. The Sabbath
7. Baptism

The lessons prepared for the training on personal evangelism detailed in Appendix E as well are:

1. Save to Save Others: This marched with training participants on how to prepare and lead short Bible studies in small groups.
2. Discipleship: This helped Training women, church Elders and volunteers how to learn at the feet of Jesus for their awareness of Seventh-day Adventists church biblical doctrines through some selected Biblical principles and discuss them.
3. Prayer: Intended to train participants on the importance of Prayer
4. The Way of Christ to Reach People: This was proper for personal evangelism training. Emulating the way of Jesus knowing that He did not wait for people to come to Him, but went to find them in their homes and their ways was very important.

The trainees were very much attentive to the lessons. Most of them were cognitive learners who when necessary asked questions and took note of what was spoken. Though there were some handouts a good number had notebooks to record every single important point that could benefit them and the church as a whole. They knew the reason for the meetings that took place which was learning to be equipped for God's service. 'We gather together to learn from God's word and to understand God's teachings and purpose for our lives, to fellowship with one another in faith and love.¹ That attitude showed that they needed to keep the lessons even for the future instruction of church members.

¹ F. B. Thomas and Dogmar Heller, *Worship Today: Understanding Practice Ecumenical Implications* (Geneva, Switzerland: World Council of Churches, 2004), 166.

Training on Personal Evangelism and Friendship Evangelism

The first lesson on personal evangelism was based on John 1:43-51 and was taught by the researcher. The passage was about Philip who accepted Jesus' invitation to follow Him and became His disciple. When Philip found Nathanael on the way he also invited him to go and see Jesus. The lesson was an invitation that should not fail and a simple one to go to a neighbor, and invite him or her to come and follow the way of Jesus.

The lesson aimed at calling people to be active and tell the good news of the gospel to friends. Ruheru Church women and other participants needed to know about their Christian identity which is "Disciples" of Jesus Christ." Their task as stressed is to make disciples like Jesus. "One reason contemporary disciple-making doesn't produce new disciples is because churches limit disciple-making to training people who are already Christians. Instead, all disciples should actively be involved in finding others who need Christ and introduce the individuals to the life of following Jesus."²

During visitation everyone was briefed to go a neighboring home. The practice to visit neighbors was a great discovery to trainees. Church members had to wait until public evangelism is announced and with much pretense invite neighbors and friends not contacted earlier before. They realized that before public evangelism there should be friendship evangelism with the significance that wherever you are, whatever you are doing, you consciously work at building relationships that will open doors for gospel spreading. In the four days some had already created relationships with people

² Bill Hull, *The Complete Book of Discipleship: On Being And Making Followers of Christ* (Wheaton, IL: Tyndale House, 2006), 33.

who promised to attend the following Sabbath's program before they were invited to do so by the trainees.

Some of the trainees from visitation reported that they were problems among married couples that needed counsel. When they said that in Ruheru Church a seminar will be organized to help and council married couples, the hosts requested to be informed when that time comes. Trainees knew that they were much needed outside than they thought. Friendship Evangelism is a skill to be learnt by every church member. It teaches how to listen and identify people's stories and the core issues of their lives to know what you can help them.

Women participants knew the importance of mingling with people, showing them sympathy and ministering to their needs. In fact, they reported having won some people's confidence when they gave to them food stuffs, and clothes. It was an occasion for the recipients to be open to the donors and tell them the problems they faced that needed urgent assistance. This was reported to the church afterwards and some difficulties were resolved.

The women with their charitable actions made the difference. Those who were assisted exclaimed and said. "You have made the difference, you have demonstrated to us love you are good people, and may God bless you." Helping make people become fit for the society. So the church can be fit to the environment when it can assist vulnerable people; it is part of its mission.

The meetings in the seminar made unity among the trainees. The fact that they learnt together, discussed together, practiced visitations together, assisted the poor together, played "cacaouette" together made cohesion so that the experience became a reason of their unification. The report about "cacaouette", when the names kept secret were disclosed shows the need for every individual to have a friend. One person

would stand read the name of the friend in cacouette while others are seating, then they hugged and the one whose name was called received the gift. The exercise continued to the last person.

Miraculously, they were two ladies in Ruheru Church who hated each other for a long time yet they close relatives, and one had picked the name of the other as a friend in cacouette. Remember the name is kept secret till the time for disclosure. No one is allowed to tell the name he or she picket, even not to the husband or wife or best friend. The neighbors knew the case of their hatred, and when one stood to call a friend, people heard the name of her well-known enemy. The lady that was called and others did not believe what they heard and murmured in confusion as if they did not get it well.

The name was repeated with emotions, the other came not understanding really what is happening. They hugged, and people who knew them did not hold their peace, they joined them without permission just because they were amazed, hugged the two by their necks weeping and one of them said: God has prepared this occasion purposely for your reconciliation, Halleluiah.

It was something unusual the two sat on the floor wept together, and after some minutes they wiped their tears and talked about their differences and each one said: Sister forgive me we have become friends and friends forever. They requested the church elders to come forward and pray for them, praising the Lord for preparing the meetings, thanking for the reconciliation, requesting God to help those who are still enemies to be reconciled. When their parents heard the news, they praised the Lord for the great occasion.

With this experience everybody realized that God has many ways to help His children and many decided also to reconcile with their neighbors, relatives because

hearts were touched by the power of the Holy Spirit through the experience of the two ladies. They exclaimed: God has shown us what He needs from His people, the true love that makes people reconcile.

Christians are recommended to love each other because when there is hatred it like the people concerned are sick. “When we have healed ourselves, our relationships with others become easier, and there is more peace and more love in us.”³ People need to inspect themselves instead of blaming others and try their best to solve pending differences and live peacefully together.

Training on Bible Study and Small Group Initiative

Trainees were taught and exercised serving the church in small groups. The experience was known to them and as the researcher initiated, it was done successfully because two months after the seminar the groups had consolidated and formed more. This was done referring to the Sabbath school classes because people in the same class are those that live closer to each other in the village.

Small groups have made of believers’ small gatherings of people that are interested in spiritual growth. They have nurtured close relationship and integral community. These relationships that are formed outside the church service can endure and help the church over time. Ruheru church members have understood that small groups are a powerful tool for mission that allows a quick spread of the gospel among the nonbelievers in the community.

It has been evident that small groups have a role to play when it comes to church members’ interdependence. From the time the groups were formed, when one struggles financially, emotionally spiritually or socially, it is easily noticed by fellow

³ Thich N. Hanh, *Reconciliation: Healing the Inner Child* (Berkeley, CA: Parallax, 2010), 5.

members who look for ways to provide help. This has been a way to live Christian faith, because even when people meet in a focused prayer together for a request or otherwise they live out their faith in a real life.

Working in small groups has given Ruheru Church members chance to meet in homes. In the New Testament there are evidences of believers meeting in homes for worship or visitation. This was also initiated during the training when the visitation was made in groups of twos to start small group work. “Greet the church that meets at their house” Romans 16:5; Philemon 1:2. Meeting at someone’s home is a blessing for the visitor and the host and, it enhances brotherly love. A home is a place believers can open up, listen, learn and grow.

Small groups have allowed shared enlightenment among believers. Instead of depending on professionals to learn the word of God, people learnt putting together their gifts and edify each other while ministering with his or her gifts. Small groups encourage better learning. When a small number of people are together every one is expected to be involved and participate, and His or her mind is awakened leading to encouragement, accountability and effective learning.

Small groups in Ruheru Church have given opportunities to develop leadership within the church. Those who have lead small group meetings and facilitated discussions proved being able to conduct bigger meetings in various occasions. Not having small groups in a church is a great loss; small group ministry is one of utmost positive things the ministry has ever done

Group Discussion Initiative

In the afternoon each day of the training, trainees were asked to split in groups of four for discussion on the given questions about lessons. Each group had a leader

and a secretary who wrote down the arguments from the group and exposed them when all groups came back together.

Group discussion helped trainees know their weaknesses and looked for ways to improve. Not until one knows his weaknesses he or she cannot improve but being aware of one's weak areas helps rectify one's concept by a correct one.

The participants were being trained also to train others in the long run. For this reason, the teacher benefited from the occasion to give some remarks for preparation when participating in a group discussion that benefited very much the trainees.

1. Keeping an eye contact with every member of the group discussion
2. The person initiating the group discussion must have good knowledge of the topic under study so that when questions and interventions are raised he or she may know how to handle them.
3. Nobody should be interrupted while giving his idea; he or she should not be deprived of the chance to speak.
4. There is no need of complicated language while engaged in group discussion; only simple, understandable language is needed. Being aggressive when one's argument is not accepted is losing the point, politeness is recommended.
5. The speaker needs to be confident and not dominant to the extent of forcing people to accept his or her idea.
6. Talking too much is nuisance to group discussion. The thought should be sensible and relevant, pointing to helpful elements of the topic.
7. In group discussion one gives time to listen to others instead of being listened to, speak less listen more.
8. In group discussion one has limited time so that there is no need to go into much details; being precise and convey one's thought in short and simple language is important.
9. Formal dressing is recommended, positive gesture and body language will make the work easy.

Training on the Importance of Prayer

The third day of the training started as usual with 15 minutes session of prayer, and the topic of the day was "Prayer". The teacher of the day emphasized the

need to give time for prayer. “There are Christians that pray because they are used to” said the teacher. But it should be known that the blessing that stem from prayerful life go with spending ample time praying to God. “That is what we all need; spending time with God in prayer. Are we spending enough time for His life to be burnt into ours and our will be aligned with His? We owe it to him, to ourselves, and to the church.”⁴

The pertinent issue in the lesson was about the hindrances to prayer, twelve points.

1. We pray in unbelief. Jas 1:6, 7; Mark 11:24
2. We pray according to our own will. 1John 5:14
3. We seek the gift rather than the giver. James 2:23
4. We pray prayers to feed our own lusts. James 4:3
5. We live in disobedience. Isaiah 59:1,2
6. We give up in prayer too easily. Luke 18:1-8
7. We are judgmental towards others. Luke 6:37
8. We are able to forgive. Mark 11:26
9. We have unresolved quarrels. Matthew 5:23,24
10. We turn a deaf ear to those in need. Proverbs 21:13
11. We lack honor in our family. 1 Peter 3:7
12. We have not learned to abide in Christ. John 15:7

Nothing concerning spiritual life should be disregarded to have prayers answered. Ruheru Church women came to know that their conduct, the lifestyle, and their relationship to others have a role in having prayers answered. The trainees also

⁴ R. Kent Hughes and Barbara Hughes, *Liberating Ministry from the Success Syndrome* (Wheaton, IL: Crossway, 2008), 73.

knew the benefit of the intercessory prayer. When believers pray for others they also benefit blessings that come from their sacrifice giving time to pray for them.

During the seminar the trainees also were taught that even the content of a prayer matters. Some people when praying take much time uttering their needs. They keep requesting and do not think about praising, thanking, and repenting their sins. The trainees confessed talking about their requests and needs with less consideration of praising and repentance. What followed was an exercise of how one should pray which was a privileged and enjoyable occasion. At first volunteers formulated their prayers in praises, secondly in thanks giving, thirdly in repentance, and lastly expressing their requests and thanking God for hearing and answering their prayers. Time was set for participants to confess their shortcomings and seek out forgiveness from the offended persons to be reconciled.

Program Evaluation

Two months after the seminar, questionnaires were distributed to evaluate and see whether Ruheru church members were still practicing what they learnt during the seminar. The questionnaires were given to 20 people; two men to represent males and 18 women all selected for being able to fill them because they can easily read and understand what is required of them and give relevant information.

It was asked whether women were involved in church activities before in different levels such as being a church Elder, deacon, deaconess and others, and the result was that 90% of the participants served the local church in different capacities. 85% of the respondents showed that Ruheru local church leaders do not overlook women but allow them to participate in church activities, and 75% of them thought there was need to give chance to women to participate in church undertakings.

After the training 95% of the women were involved in friendship evangelism and 100% proved that if women would create good relationship with neighbors that would be an opportunity for the church members to grow spiritually and in ministries. Concerning personal evangelism which was the focal point of the training, the results showed that 85% of the women continued going from house to house prayed for neighbors, and had Biblical study with them. 15% showed that some are still reluctant and need more instruction and help to join others to be fruitful in the church.

There was a concern of 40% of women refusing to officiate in church worship programs when it is they requested of them. 35% of respondents agreed that women were supportive to each other to boost up church growth. It is to be noted that some of the results refer to the trainees that give bigger percentage of positive achievements and a general view of women in church activities.

The report denotes the great need to keep on training women and members in general for their awareness of what is required of them in order not to be idle and be satisfied of being simply part of the church and remain inactive. 70% of the respondents proved that women training took place and 90% of them emphasized women involvement in personal evangelism that would bring massive spiritual growth in the church. 45% of women in Ruheru church are part of small group's Biblical study and the rest are to be invited to do the same.

It is very important to have every church member join the small group Biblical study. 100% showed the importance of men and women being organized in effective small group biblical study joining hands together to promote and extend a call to all members to share the idea and incorporate in the study. 95% stressed the significance of philanthropic activities as a tool to gain souls for Christ, and 100% accentuated the need for Christians to be exemplary by their lifestyle emulating Christ in His ministry.

The last question was about the reasons that hinder women participation in personal evangelism and the 10% of respondents brought the idea of lack of education. It is difficult for the uneducated who are mostly old to understand the importance of personal evangelism. 35% evoked the problem of women feeling inferior which hinders them from developing their mind to join others in the noble work of saving souls. 50% presented the issue of women being overloaded with household activities and not having ample time to spare for personal evangelism while 5% are prevented by their husbands who find moving around for women an occasion to waste time and lethargy when there is much to do at home. 45% accused women to give less importance to Bible study in order to be equipped and have a message to deliver to non-believers, and 20% reminded the need for more training on personal evangelism to all church members. As for other reasons; there are ladies married to husbands belonging to different other denominations that do not permit their wives to participate easily in church activities.

There are also women that do not live peacefully with neighbors to settle their differences; they are stumbling agents for the advancement of the gospel and worse enough when they offend neighbors they do not apologize. Neglecting spiritual things to some ladies is also a problem; there is need to approach, help and train them to eradicate idleness among church members.

The evaluation carried out demonstrated a positive impact of training women and men to increase the participation of women as well men in personal evangelism and grow the church in number and ministries. The next chapter synthesizes a conclusion and recommendations on the whole work done on the project.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

This project hinges on declaring the Great commission of Jesus Christ which is a command to every believer to make disciples of all nations as prescribed in Matthew 20:19-20. Noting the significance of the task, Jesus promised to be with His people till the end the age. Women are invited to be useful in God's ministry as they have always been. God created man and woman to represent Him in this world and spread the good news of salvation to mankind through Jesus Christ.

The project trained attention on the role of women in different time periods. Some like Esther and Hannah were women of prayer; others like Deborah were warriors and had prophetic and ruling functions. From the Old Testament days Women proved to be good managers of their household and bravely saved their families from danger as did Abigail and Rahab.

God made the incarnation of the Lord Jesus possible through a woman, and a good number of women served Him in His ministry. Jesus healed both women and men, interacted with all without discrimination and His love and mercy were extended to them all. Women were the first witnesses of Christ's resurrection. Being assured of the event of His resurrection by heavenly angels they spread the good news to the disciples.

After Christ's ascension to heaven women like Junia, Priscilla suffered persecution spreading the good news of Jesus Christ. They received and assisted

God's people, catered for their needs to facilitate the noble work assigned to them.

Women were known for their humanitarian activities and their sacrifice for the good of others. The world needs equipped ladies today with the increasing critical times of calamity and disaster.

Women are endowed with talents and spiritual gifts that when exposed to the duty can contribute to church growth. They should not be overlooked but considered as partakers of Christ's command and able to serve together with their brothers. When they surrender their life to Jesus they are empowered and execute personal service for the Lord. Faithful women are trustworthy and accountable.

Ellen G. White promotes women's service to God by her life that was totally committed to God's will. She has been helpful in different domains where she offered counsels on the ideal lifestyle, evangelism, direction, wellbeing, family life, instruction, and others. She emphasized women can serve where they are by practicing benevolence, individual visitation to neighbors or in small groups where they reside and beyond.

This kind of ministry is needed in Ruheru Seventh-day Adventist Church. The individual and shared service to advance God's work is crucial. It is important for believers to go from house to house, visit homes, ready to meet peoples' physical, emotional, and spiritual needs. They will be empowered by having regular Biblical study, training and seminars to develop their skills and spiritual growth. Their brotherly love and commitment to serve will enhance their influence and confidence to spread the Gospel.

Ruheru Seventh - day Adventist church members shared the noble task to spread the Gospel. The Church is located in the Western Province of the Republic of Rwanda, Nyamasheke District, Kanjongo Sector, and Kigarama Cell in Murambi

village. The population in the setting depends mainly on agricultural activities for subsistence. According to their worldview, People in Ruheru believe in the existence of God as a supreme being called “Imana”, the Creator that sets the destiny of people and is to be obeyed and worshiped.

As for the household, the husband is head and the wife second in command. Children are the wealth of a family and the family celebrates when there is a newborn baby. Ruheru people before conversion to Christianity believed a person continue to live after death in a spiritual state known as “umuzimu” and “Abazimu” in plural. These were thought to be dangerous as they would convey misfortune and calamity to the living because they do not enjoy life where they are. To appease the anger of the spirits they offered meat, beer and tobacco to the spirits; the offerings were placed in a shrine behind the house. With the emerging of Christianity the practice is not as prevalent today.

The tradition of Ruheru people includes belief in taboos, omens, and totems. People in Ruheru setting believe they are bound together by the blood of their ancestors and depended on each other and when they have conflicts between them family Elders are designated as the ones to reconcile them. The practice remains important even today because this process does not engage the unnecessary expense as designated by the courts.

Women in Ruheru Seventh-day Adventist church are less educated as it is the case in many poor countries. “Several indicators including measures of literacy, enrollment, and years in school reveal important patterns and trends in women’s education in developing countries. Each of these indicators leads to the same conclusion: the number of educated female is low in the poorest countries, with just a

handful of exceptions, and by any measure, the gender gap is largest in these countries.”¹

The factors that restricted Ruheru women from being educated are due to culture, customs and poverty. As per analysis, 21% of Ruheru Church women are illiterate, 54.38% attained primary education, while 9.2 % attended secondary school, and 1.7% attained the first year at the university. Ruheru church women need appropriate education to stand spiritual duties and work in God’s vineyard. Training and seminars are necessary for Ruheru women to be spiritually energetic and active for personal exertion in evangelism.

In order to empower Ruheru women for ministry a program of Biblical studies and Personal Evangelism seminar and training were designed and implemented. The program was successful because it equipped Ruheru women with the ability to prepare lessons for Bible study; they also gained skills for visitation and witnessing for Christ. Women participants to the seminar and training were asked to be models to inactive brethren and advocate for personal commitment to advance God’s work.

There would be the possibility for much growth in Ruheru church in number and ministries through the work of women if the different spiritual gifts of women in the church were used through each individual’s determination to help and save perishing souls. The work in small groups is crucial for interdependence and unity in the church. When members are united they constitute a force to resist the assaults of the enemy by presenting the Biblical truth and expanding the Kingdom of God by spreading the gospel. God promised to be with His people to the end of the age.

¹ Elizabeth M. King and Anne M. Hill, eds., *Women’s Education in Developing Countries: Barriers, Benefits, and Policies* (Washington, DC: World Bank, 1997), 2.

Conclusion

This study was intended to develop strategies to empower women's participation in evangelism and personal evangelism in particular in Ruheru Seventh-day Adventist Church. The study involved a program design where Biblical lessons and personal evangelism seminar and training were prepared to help Ruheru women realize what is expected from them to grow the church. The practical aspect of the work that involved visitation, praying for neighbors, Bible study with hosts, together with charitable activities enhanced Ruheru church women's Spiritual life.

The ministry of men and women in the church consist of personal contacts through visitation was very important for Ruheru churchwomen. They understood that there should be no dependence on series of lessons to win people for the gospel but go to them in fellowship to strengthen, feed and care for the souls that are perishing. "Programs may result into increased activity and a new sense of optimism, but these results are short lived unless the church has entered into a new understanding as to how visitation and outreach are important part of its everyday life"² Many need to be called and directed in a friendly manner and feel surrounded with good human relationship. By sharing the life experience with the ones they visited, Ruheru women won their confidence and love. While praying with them the hosts felt that they have been closer to God and friend.

Women of Ruheru church comprehended the fruitfulness of home to home ministry, communicating with members of families, and demonstrating personal interest in them. They learnt how to say and act according to the faced situation, sympathize with individuals in contentment, joy and sorrow, control the humor

² Ray Schroeder, *To Love Is To Listen: Growing Your Church and Your Faith Through Personal Visitation* (Bloomington, IN: iUniverse, 2001), 93.

showing a positive attitude even when challenged, and use kind words before an unkind observation.

Women of Ruheru Church discovered the power of intercessory prayer as they saw their requests for others answered. They experienced the authority of Jesus that pushes back the darkness of evil and oppression, the power to destroy strongholds, 2 Corinthians 10:4. They took the burdens far beyond their needs and intentions and thought of other people's problems and interceded for them.

Ruheru women benefited from learning to trust in God, and recognized in prayer how loving and compassionate God is. Ruheru church women shared in God's plan to elevate humankind and share in divine life, involving in the spiritual endeavor to hypnotize the forces of evil that seek to void God's plan for humanity. "In true unselfish prayer there is little thought of personal need or happiness. Rather there is a desire to witness for Christ and bring Him and His salvation to others. It was the thought of God's kingdom and glory that possessed the disciples. If we would be delivered from the sin of limiting prayer, we must enlarge our hearts for the work of intercession."³

The Seventh-day Adventist church should encourage the practice of personal evangelism where women are practically involved in visitation, simple well planned Bible study, charitable activities and community work. The respect to Christ's command to go and spread the gospel should be their preoccupation where the more experienced assist beginners to comply and remain active and committed to serve the Lord.

³ Andrew Murray, *The Ministry of Intercessory Prayer* (Bloomington, MN: Bethany House, 2003), 33.

Recommendations

Having considered the significance of personal evangelism for individual church member spiritual growth and effective spread of the gospel; the researcher recommends church ministers to regularly organize personal evangelism seminars and training to equip women and men for God's service to have stay-ins and not off-shoots in the church. It crucial for women to be prayerful for those who are apart from Christ; they can have a prayer list of their friends and organize to pray for every name in particular.

Women need to have regular assessment of current friendship. They need to make sure that they have a friend with whom they share faith, check how they spend their time and with who. They have to intentionally cultivate authentic relationships with people who do not know Christ.

In order to fulfill what is required of them in ministry; women should have regular Biblical Study. They need to foster regular connection with God spending time in adoration, prayer, fasting, Bible reading, thus allowing God to speak to them. As they spend time in Scripture they will grow spiritually and be content to share.

Relation building is crucial for effective personal evangelism to produce disciples. There is need then to build strong and authentic relationships. Women have to seek social ways to be a blessing to others. Women need to know that people do not need to be aware of how much they know but how much they care. Philanthropic actions are very important for the needy and can speak louder than mere words.

Ruheru churchwomen should seek the help of the Holy Spirit to lead them to the people whose hearts are prepared and ready for the harvest as He did for Paul. Acts 16:6. They should be confident that God will give them the right words to say and to the right individuals. (Verses 9-10)

Women need to be under God's guidance to witness for Christ. Women and men in the church should not count on instant results. Their faithfulness and perseverance while serving the Lord are vital for the advancement of God's work.

The benefits of working in small groups should not be neglected. Jesus sent his disciple in small groups of twos to mark the importance of interdependence. By practice personal evangelism in small groups gifts and experiences are exchanged and people spiritually help each other.

APPENDICES

APPENDIX A

LETTER FROM THE RUHERU CHURCH



Eglise Adventiste du 7^{ème} Jour au Rwanda (a.s.b.l)
West Rwanda Field (WRF)

January 05, 2016

Subject: Permission to conduct a seminar in the church

To: Ndagijimana Daniel

Dear Pastor,

This is to confirm that you are granted a permission to conduct a seminar in Ruheru Seventh-day Adventist Church on "Strategies to increase Women Participation in Personal Evangelism" from January 09 to 12, 2016 as by your request.

We wish you the best during your Seminar and May God bless you abundantly.

KAREGEYA R. Eleazar

WRF Executive Secretary



CC: Ruheru Church Elders

West Rwanda Field (WRF) B.P 63 Kibuye- Rwanda.
NGOMA Cellule, GISHYITA Sector, KARONGI District, WESTERN Province.
Tel: +250785073627 (President), +250788472315 (Executive Secretary), +250784523597 (Treasurer)

APPENDIX B
QUESTIONNAIRES

RESEARCH SURVEY ON WOMEN INVOLVEMNT IN PERSONAL
EVANGELISM

Mark [x] against the option that best describes your answer, and supply the relevant information or comment in response to the question and statement below.

1. Age 18-22 23-27 28-32 33-37 38-42 43-47 48-100
2. Gender Male Female
3. Educational background primary secondary undergraduate
4. Marital Status Married single Divorced Widow
5. Status Church Elder Deacon Deaconess Departmental Director Choir member Sabbath School teacher none
6. Have women been involved in the activities of the church before? Yes No
7. How often does the church allow women to participate in church activities?
 Always Sometimes Not at all
8. Some people think there is no need to give women chance to participate in any church activity. Agree Disagree
9. Have women been involved in friendship evangelism before? Yes No
10. Do you think women involvement in creating good relationships with neighbors has a role to play in their spiritual and church growth now and in the future?
 yes no
11. Have women been involved in personal evangelism going from house to house beginning with their neighborhood and beyond before? Yes No
12. When women are given some activity to perform in the church they refuse and disappoint church local leadership. Always Sometimes Not all
13. Women are supportive to each other and can work together to sustain the ministry.
 Agree Disagree
14. Have women been trained to participate in personal evangelism? Yes No
15. The involvement of women in Personal Evangelism will bring massive spiritual growth in the Church. Strongly agree Agree Disagree
16. Have Ruheru church members been part of small group Bible study before?
 Yes No
17. Do you think that women together with men organized in effective small Bible study groups can grow spiritually? Yes no
18. Do you think philanthropic actions by church members in their locality can help them gain souls for Christ? Strongly agree Agree Disagree
19. Do you think a Christian's lifestyle has a role in winning souls?
 Strongly agree Agree Disagree
20. What are the reasons that hinder women participation in Personal Evangelism?
A) Lack of education
B) They feel inferior and think they are no able
C) They have much work in the household

- D) Their husband prevent them from going they refuse them to go
- E) They do not study the Bible to have a message to deliver
- F) They are no trained for personal evangelism
- G) Others

APPENDIX C

QUESTIONNAIRE RESULTS

Interview Guide	Particulars	Frequency	%
1. Gender: Male Female	Male	2	10%
	Female	18	90%
2. Marital Status: Married Single	Married	15	75%
	Single	5	25%
Status	Elder	2	10%
	Deacon/ Deaconess	10	50%
	Other	8	40%
6. Have women been involved in the activities of the church before?	Yes	18	90%
	No	2	10%
7. How often does the church allow women to participate in church activities?	Always	17	85%
	Sometimes	3	15%
	Not at all		
8. Some people think there is no need to give women chance to participate in any church activity.	Agree	5	25%
	Disagree	15	75%
9. Have women been involved in friendship evangelism before?	Yes	19	95%
	No	1	5%
10. Do you think women involvement in creating good relationships with neighbors has a role to play in their spiritual and church growth now and in the future?	Yes	20	100%
	No		
11. Have women been involved in personal evangelism going from house to house beginning with their neighborhood and beyond before?	Yes	17	85%
	No	3	15%
12. When women are given some activity to perform in the church they refuse and disappoint local church leadership.	Always	1	5%
	Some times	7	35%
	Not at all	12	60%
13. Women are supportive to each other and can work together to sustain the ministry.	Agree	7	35%
	Disagree	13	65%
14. Have women been trained to participate in personal evangelism?	Yes	14	70%
	No	6	30%
15. The involvement of women in Personal Evangelism will bring massive spiritual growth in the church.	Strongly	18	90%
	Agree	2	10%
	Disagree		

16. Have Ruheru church members been part of small group Bible study before?	Yes No	9 11	45% 55%
17. Do you think that women together with men organized in effective small Bible study groups can grow spiritually?	Yes No	20	100%
18. Do you think philanthropic actions by church members in their locality can help them gain souls for Christ?	Strongly Agree Disagree	19 1	95% 5%
19. Do you think a Christian's lifestyle has a role in winning souls?	Strongly Agree Disagree	20	100%
20. What are the reasons that hinder women participation in Personal evangelism			
A) Lack of education		2	10%
B) They feel inferior and think they are no able		7	35%
C) They have much work in the household		10	50%
D) Their husband prevent them from going they refuse them to go		1	5%
E) They do not study the Bible to have a message to deliver		9	45%
F) They are not trained for personal evangelism		4	20%
G) Others: - There are ladies with husbands belonging to different denominations - Some ladies have problems with neighbors they need to learn how to live peacefully with the neighborhood. - When women offend their fellows they do not apologize. - Women need to be trained and be part of small groups of prayer. - They neglect spiritual things. - Women need more training for preaching and preparation of lessons for Biblical study. - For some of the women their lifestyle is not exemplary. - There is need for revival and transformation. - Some women lack brotherly love.			

APPENDIX D

TRAINING SCHEDULE

DATE	TIME	ACTIVITY/LESSON	FACILTATOR
09/01/2016	5:00-5:30	Devotion	FATISUKA Paul
	5:40-7:10	The Bible	FATUSUKA Paul
	7:20-8:50	Lesson 1: Saved to Save Others	NDAGIJIMANA Daniel
	2:00-3:00	Discussion	NYIRAMUTUZO Miriam
	3:00-5:00	Visitation	NDAGIJIMANA Daniel
10/01/2016	5:00 - 5:30	Devotion	MUSHIMIYIMANA Pascal
	5:40 - 7:10	Creation	MUSHIMIYIMANA Pascal
	7:20 - 8:50	Discipleship	DUSABE PEACE Emmanuel
	2:00 - 3:00	Why do Innocent People Suffer	DUSABE PEACE Emmanuel
	3:10 - 3:40	Discussion	MUSHIMIYIMANA Pascal
3:50 - 5:00	Visitation	FATISUKA Paul	
11/01/2016	5:00 - 5:30	Devotion	DUSABIMANA Denise
	5:40 - 7:10	The State of the Dead	DUSABIMANA Denise
	7:20 - 8:50	Prayer	NYIRAMUTUZO Miriam
	2:00 - 3:00	The Law of God	NYIRAMUTUZO Miriam
	3:10 - 3:40	Discussion	NYIRAMUTUZO Miriam
3:50 – 5.00	Visitation	DUSABIMANA Denise	

12/01/2016	5:00 - 5:30	Devotion	MUTUYIMANA Pascal
	5:40 - 7:10	The Sabbath	MUTUYIMANA Pascal
	7:20 - 8:50	Lesson 4: The Way of Christ to Reach people	NDAGIJIMANA Daniel
	2:00-3:00	Baptism	NDAGIJIMANA Daniel
	3:00-5:00	Closing Remarks, Cacaouette	FATISUKA Paul
		Visitation	FATISUKA Paul

APPENDIX E
PRESENTATIONS

Lesson 1. The Bible

The lesson shows the origin of the Bible as Word of God. The Bible or the Holy Scriptures which is composed of the Old Testament that contains 39 books and New Testament 29 books are the written word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. The scriptures were originally revealed to Hebrews. “The Hebrew Bible is the central scripture of Judaism, the first part of Christianity’s canon, and a rich source of allusions and ethical teachings in Islam conveyed through the text of Quran.”¹ In the light of the scriptures God has revealed himself in two ways:

1. General revelation: God reveals himself by nature. By contemplating nature one realizes that there is a designer or the author of nature. The heavens, the firmament shows the handiwork of God. Psalms 19:1. The evidence of a caring God can be seen in human relationships and extraordinary love of friends, family members, husband and wife. The example of a mother caring for her child, Isaiah 66:13; a father pitying his children, Psalms 103:13. Nature presents questions to some people but indeed it gives more answers than questions. According to psalms 24:1, 2 God is the author of whatever exists.

2. Special Revelation: Sin has obscured the ability of man to interpret God’s self revelation through nature. He provided to human kind a Special Revelation through prophets and ultimately through His son Jesus Christ. Hebrews 1:1, 2. The Bible is unique by its origin and source. 2 Peter 1:20-21, Peter affirms that “No Prophecy of scripture comes from someone’s own interpretation but men spoke from God as they were carried along by the Holy Spirit. Its writers referred to it as Holy Scriptures Romans 1:2, Sacred writings 2 Timothy 3:15, the oracles of God Romans 3:2, Hebrews 5:12.

God made use of forty people, over a period of 1500 years to write the Bible and the Holy Spirit inspired the writers. The Scriptures have divine authority because in them God speaks through the Holy Spirit. “The Bible is indeed God’s live word which addresses us as the only rule for life and faith. We will use various languages about inspiration and Revelation and word of God but all this language intends to confirm the normative character of scripture.”² Scriptures reading is to be preceded by prayer for better understanding. When read superficially it yields a superficial understanding of it. It is monotonously uniform but the different books in it reveal the same Spirit-inspired communication.

¹ Finkelstein Israel and Asher S. Neil, *The Bible Unearthed* (New York, NY: Simon and Schuster, 2001), 6.

² Walter Brueggemann, *The Book That Breathes New Life: Scriptural Authority and Biblical Theology* (Minneapolis, MN: Fortress Press, 2011), 28.

Believers can commune with God in searching His word. There they can find rich blessings and the assurance of their salvation. Scriptures are profitable to know the line of conduct to be followed, searchable for self criticism, it gives instructions, and leads to righteousness. The Bible is the source of true wisdom; other sources that do not refer to it are counterfeit and lead to heresies. It is through the scriptures that one can be thoroughly equipped for every good work. 2 Timothy 3:16, 17. The lesson goes along with Scriptures such as: 2 Timothy 3:16, 17; Psalms 119:105; Proverbs 30:5, 6 and Hebrews 4:12 for support and further knowledge on the Bible.

Lesson 2: Creation:

Creation is subject to much discussion and many deny its reality. “Charles Darwin presented the world with his theory that all living forms came originally from increasingly simpler ancestors; he initiated a conflict within theological circles that continues to this day.”³ The Scriptures reveal the authentic account of God’s creative activity in Genesis chapter 1. “God made the substance of world and not indebted to any preexisting material for all things were made by Him and without His power nothing was made.”⁴ In six days the Lord made the heaven and the earth and all living things upon the earth and rested on the Sabbath which is the perpetual memorial of His completed work.

It is love that motivated God to create. “Love motivates all that God does for He is love. He created us not only so we could love Him, but so that He could love us, too. His love led Him to share in creation; one of the greatest gifts that He can confer is existence.”⁵ Many people tend to ignore the true facts of creation yet they are a base of Christian Biblical theology and their mistake leads them to worship idols that they themselves make. The true worship consists of praising the Creator for the reason that we are His creatures.

God’s power to create is not limited to creation but goes further to redemption and restoration. Nobody saw Jesus when He created the world but many witnessed the power that restored sight to the blind John 9:6, 7; He made the dumb to speak, Matthew 9:32, 33; He gave life to the dead John 11:14-45.

The saving and restoring power of Jesus will make of believers a new and magnificent creation, a new heavens and a new earth. Isaiah 65:17-19, Revelation 21, 22. The sinless hands of Jesus first gave to man life and His pierced and blood-stained hands give man eternal life. Believers are called to glorify God, he invites each person to be in good relationship with Him and thus reflect His image more fully. The reading of the verses: Genesis 1:2; Exodus 20:8-11; Ps 19:1-6; Hebrews 11:3 is recommendable and helpful to understand more the lesson.

Lesson 3: Why Do Innocent People Suffer?

The Biblical interpretation of humanity before sin presents man and woman made in the image of God with the freedom to think and to do. In God’s plan they had to acknowledge Him as sovereign; they had worship Him alone. The command which was given to them was to glorify and worship Him who made heaven and earth. Revelation 14:7. They had to depend on God, obey His principles and be faithful to

³ Harold G. Coffin, Robert H. Brown, and James R. Gibson, *Origin by Design* (Hagerstown, MD: Review and Herald, 2005), 7.

⁴ Harry Baerg, *Creation and Catastrophe* (Washington, DC: Review and Herald, 1972), 7.

⁵ General Conference of Seventh-day Adventists, *A Biblical Exposition of Fundamental Doctrines* (Hagerstown, MD: Review and Herald, 1988), 72.

the Creator, but decided to disobey by eating from the tree God said they should not eat from or even touch, lest they die. Genesis 3:6.

Satan was the author of sin and ultimately the sufferings. When teaching about the malice of the evil Jesus taught in a parable about a man who sowed good seeds in his field but while his men were sleeping, his enemy sowed weeds among the wheat and went away. Matthew 13:24-25. Verse 39 states the one that sowed the weeds “And the enemy who sowed them is the devil.”

It is after their fall of Adam and Eve that they knew the sufferings that are experienced by human even today. “The fall of man in God’s creation is both inconceivable and unalterably inexcusable, and therefore the word disobedience does not exhaust the facts of the case. It is defection; it is the fall from being held in creatureliness”⁶.

People suffer and even die as a result of sin but it does not mean that God does not care or completely rejected sinners and cannot help. “God works through the sickness resulting from the accident, sin and stupidity to accomplish His will. He also works with His obedient people to remove these causes of suffering.”⁷ When life is in danger, in case of sickness and almost dying God is always with His people and will relieve their sufferings. The Psalmist said: “O Lord my God, I cried to you for help and you have healed me. O Lord you have brought up my soul from Sheol; you restored me to life from among those who go down to the pit.” Should one be tired and weary God invites Him or her to come to Him for rest, Matthew 11:28. There are several promises in the Bible that can comfort everybody with challenges in life. The following verses are helpful to know that God cares when there are challenges. Romans 5:3-5; 1 Peter 5:10; James 1:2-4; Romans 8:28; and 1 Peter 4:12-19.

Lesson 4: The State of the dead

Among Ruheru Church members there are who misunderstand yet the state of the dead. They think when a Christian dies he goes straight to heaven, and the sinners turn into evil Spirits that can harm and cause several problems to the living. Some fear to pass along Side Rivers, bushy corners on their way when it is dark in the evening fearing they can meet “ibidongo” (the name given to harmful evil spirits) and get problems.

Romans 6:23 says: “For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.” Death was a result of transgressing the Law of God by Adam and Eve. Death has been inherited by all human beings and is the unconscious state for all the people when they die; it is only God that has immortality; 1 Timothy 6:16.

Being unconscious, the dead knows nothing, have no plan of what they can do, neither can they love or hate anybody; they have no share of what is done under the sun. Ecclesiastes 9:5-6. It is only the immortal God that is to be trusted. When people die their plans perish Psalms 146:3, 4

The ancient church inherited from the Greek thought the notion of a soul substance which was by nature immortal, and this conception was entwined with biblical teaching about resurrection. In the biblical view, a man dies and literally ceases to exist: his resurrection is the result of God’s power to restore life to the dead.

⁶ Bonheoffer Dietrich, *Creation and Fall: A Theological Interpretation of Genesis 1-3* (London, UK: The Camelot Press, 1959), 77.

⁷ Ken Blue, *Authority to Heal* (Downers Grove, IL: InterVarsity Press, 1987), 39.

Paul refers to the dead as being asleep and unconscious, and inspires hope of resurrection of those who believed in Jesus Christ. 1 Thessalonians 4:13-18. These words of encouragement are good news to believers. The teachings on human immortality are rampant today. There is need to abide with the biblical truth as source of true wisdom. For more insight on the state of the dead read: John 11:11-14; Colossians 3:4; 1 Corinthians 15:51-54, 1 Thessalonians 4:13-17; Revelation 20:1-10.

Lesson 5: The Law of God

God's principles are embodied in the Ten Commandments as found in Exodus 20:3-17. The ten precepts convey God's pattern of conduct for humanity. The Law of God describes our relationship with the creator and redeemer and our duty to our fellow beings. Disobedience to the law of God is called sin.

"God, the Master Creator, has issued guidelines for the optimum performance and longevity of His creation. He has put both physical and spiritual laws to enable man enjoy "abundant life" Disobedience to these guidelines by the first man, Adam and his wife, Eve, reduced greatly man's lifespan on the earth. Man shifted from an opportunity to live forever to only few years on the earth."⁸

God's law is Spiritual "For we know that the law is spiritual, but I am of the flesh, sold under sin" Romans 7:14. It is not possible for a person to obey God's law; it is the Spirit of God that empowers a believer to do the will God. Acts 1:8. The Ten Commandments indicate the right principles to follow and no one is exempted to obey and do them. They apply to all humanity at all times.

The law points out sin: without the law, guilt would not be known and there would be no need to repent. The law acts like a mirror where one can see his/her own character defects in contrast to God's righteousness. It is through the law that one is conscious of sin. Romans 3:20. Obedience to the law provides freedom because whoever commits sin is a slave of sin. John 8:34.

Those who understand to what extent Jesus gives value to the Ten Commandments and the blessing of obedience are motivated to live like Jesus. When one abides in Jesus he or she can render heartfelt obedience. By obedience to the law we show love to God and our fellow men. "By this we know that we love the children of God, when we love God and obey His commandments." 1 John 5:2. It is for the benefit of man to obey to God. God invites us to obey and live while disobedience leads to eternal death. The supporting verses about the lesson are: Exodus 20:1-17; Psalms 40:7,8; Matthew 22:36-40; Deuteronomy 28:1-18; 1 John 5:3; Ps 19:7-14

Lesson 6: The Sabbath

"The believer's "rest" is called a "Sabbath-rest" and is compared with the Seventh day of creation when God rested from His work."⁹ The account of creation narrates that after six days of creation God rested from the great work he did. The Sabbath was instituted as a memorial of creation. It is a day when people commune with their God and is a perpetual sign of His eternal covenant between Him and his People. "And the Lord said to Moses: you are to speak to the people of Israel and say: Above all you shall keep my Sabbaths, for this is a sign between me and you through your generations, that you may know that I, the Lord, sanctify you." Exodus 31:12 The Sabbath reveals the reason God is to be worshiped. Being the creator the believers are His creatures. There are three realities that need to be considered:

⁸ John Magezi, *Spiritual Laws: The Operating System of the Kingdom of God* (Mustang, OK: Tape, 2011), 7.

⁹ Herbert Wolf, *Pentateuch: An Introduction to the Old Testament* (Chicago, IL: Moody, 1984), 235.

1. God rested on Sabbath day: He did not rest because He was tired. The word derives from the Hebrew “Shabbat” which just means “to cease”. He ceased to create. God never gets tired. Isaiah 40:28. It is by resting on Sabbath that God made it, it was the finishing touch that ended His work of creation.

2. God blessed the Sabbath: The Sabbath is a divine favor that brings blessing to God’s creatures. “The blessing and the justification of the Seventh-day were because God rested upon it. His being refreshed with this rest, implies that He delighted in the act which laid the foundation for the memorial of His great work”¹⁰

3. God sanctified the Sabbath: To be sanctified means God made the Sabbath holy. It was set apart to enrich His relationship with human beings. It is God’s presence that brings to the Sabbath its blessing and sanctification.

Believers need to think of the Sabbath throughout the week and prepare to observe it in a manner that pleases God. They should not exhaust their energy to the extent of being unable to engage in His service on the Sabbath. The Sabbath begins Friday at sunset and ends Saturday at sunset.

When the holy hours of the Sabbath approach, family members or groups of believers should gather together, sing together, read the scriptures and pray to welcome the holy and resting day. Christ regularly worshiped on Sabbath day and preached to people. Not only had He worshiped but also fellowshiped with others. Mark 1:21; 3:1-4; Luke 4:16-27. The healing activities of Jesus on Sabbath day imply that saving life on Sabbath is not prohibited but rather encouraged. Matthew 12:12.

It is God’s invitation to all people to keep the Sabbath and celebrate the creation. The Sabbath day prevents spiritual discouragement, comforts the believers’ conscience and makes God’s people complete in Christ. The verses in support of the lesson are: Genesis 2:1-3; Exodus 20:8-11; Luke 4:16; Isaiah 56:5; Hebrew 4:1-11

Lesson 7: Baptism

Baptism is very important to be part of the church membership. “Christ has made baptism the sign of entrance to His spiritual kingdom. He has made this a positive condition with which all must comply who wishes to be acknowledged as under the authority of the Father, the Son and Holy Spirit.”¹¹ Baptism is a sign to renounce the world. Before one is baptized, he or she makes a vow not to serve Satan anymore because the call is to be a member of the Kingdom of God. No one can serve two masters; there must be choice to serve God or Satan.

The baptism by immersion was the one instituted by The Lord. Jesus himself was baptized by immersion. Matthew 3:13-17. His followers are to be baptized the same way. By baptism the believer confess the death and resurrection of Jesus Christ. Baptism signifies dying to sin and resurrecting to abide with the will of God. It is for this reason that Christians do not remain the same after baptism because the action is an evidence of repentance from. “When man turns back to God in repentance and faith, by rebirth, his spirit is renewed and made capable of restored fellowship with God. So it is through the reborn spirit that man can relate directly to God.”¹²

¹⁰ John Nevins Andrew, *History of Sabbath and First Day of the Week* (New York, NY: Digitized, 2006), 15.

¹¹ General Conference of Seventh-day Adventists, *Seventh-day Adventist Church Manual* (Hagerstown, MD: Review and Herald, 2010), 44.

¹² Prince Derek, *Entering the Presence of God* (New Kensington, PA: Derek Prince Ministries International, 2007), 49.

Jesus said: “He who believes and is baptized will be saved.” Mark 16:16. Believing in God has the connotation of obedience to His principles and total submission to His will. God reveals His will through the Holy Scriptures or His word. “How it is important to respond to God’s word and offer to Him a tender heart and receptive spirit; we must with a spirit of contriteness and humility, act on the basis of what it says.”¹³

Those desiring being baptized have to manifest faith in their lives, repentance and understand the meaning of baptism. They need to have instruction from the word of God and get acquainted to it all the time because after baptism they also have the task to make disciples as stated in the great commission in Matthew 28:19, 20. They need to show their commitment to the truth and express love to God through obedience to His commandments.

Baptism is vital and is linked to salvation but is not a guarantee for salvation. One should stand firm in God’s precepts, and “let him who thinks he stands take heed not to fall.” God wants His people to have abundant life in true baptism. “And now why do you wait? Rise and be baptized and wash away your sins, calling on His name” Acts 22:16. Read more about Baptism in Romans 6:1-6; Colossians 2:12, 13; Acts 16:30-33; 22:16; 2:38; Matthew 28:19-20.

The theme of the training seminar for Ruheru Seventh-day Adventist Church women for personal evangelism is “Women Stand up for Jesus” The Purpose of the theme is to have the church act as recommended by Jesus Christ in Matthew 28:18-20. Men and women who accepted Jesus Christ as their own Savior need to act like Philip as stipulated in John 1:46 (the last part). Philip said to Nathanael: “Come and see.” Likewise, Women in Ruheru Church are to stand and look for their Nathanael: their relatives, friends, neighbors, and tell them about the love of Jesus.

The theme song will be: “Onward Christian Soldiers.” The seminar’s daily program will have five sections: Devotion, one lesson from the doctrines, one lesson on personal evangelism, discussion and visitation. It will last for four consecutive days, and one week after the seminar from 3.00 pm to 5.00 pm will be devoted to practical work under the supervision of the researcher and church Elders. The program outline is shown on Appendix D

Lesson 1: Saved to save others

There are church members that do not bother much when it comes to the salvation of others. Once they are baptized and attend church, they think it is enough for them to be saved. When they are registered in church books they think it is enough to be candidates to heaven. One of the Ruheru Church women, when asked about the importance of personal evangelism where a church member has to move from home to home spreading the gospel she replied: “I know, whether I participate in the outreach program or not, God knows His own who are predestined to go to heaven whether they are evangelized or not.”¹⁴ What came into her mind is what she learnt earlier from the Methodist church about predestination.

Many do not know that Christians need to influence others and draw them to Christ. Non-believers may form an ill opinion of the Seventh-day Adventist Church; they need experienced people to awake them from their sleep. The example of Nathanael

¹³ Walter C. Kaiser, *Revive Us Again: Your Wakeup Call for Spiritual Renewal* (Nashville, TN: Christian Focus, 2001), 143.

¹⁴ Marthe Nyiraneza, “Member of Ruheru Seventh-Day Church, Kagarama Cell, Kanjongo Sector, Nyamasheke District,” interview by Researcher, January 15, 2016.

in John 1:43-51, who prior to being invited by Philip to go and see the savior was seen by Jesus under the fig-tree and whom He declared in him was no deceit, shows the importance to go to friends, neighbors, out of one's home and place of work and urge them to come to Jesus and accept Him as their own Savior.

Women are asked to be compassionate about those who are perishing. Their love to Jesus Christ should be manifest in their zeal to find those in need and proclaim the Gospel to them. They need to be informed, and having known their savior, their ignorance will be dissipated. Philip did not force greater doctrines in the mind of Nathanael. Proficient Christians should learn from this how to regulate their conduct towards the immature. We must remember that grace works gradually.¹⁵

The case of Philip and Nathanael is an example of true home missionary work. Philip had seen Jesus and was convinced that He was the Messiah. In his joy he wished his friends also to know the good news. He desired that the truth which had brought such comfort to him should be shared by Nathanael. True grace in the heart will always reveal its presence by diffusing itself. Philip went in search of Nathanael, and as he called, Nathanael answered from his place of prayer under the fig tree. Nathanael had not had the privilege of listening to the words of Jesus, but he was being drawn toward Him in spirit.¹⁶

Ruheru church Women have to consider the importance of sacrificing their means and time for the salvation of people. There are some who profess to be Christ's followers but remain passive and indifferent when there is need to proclaim the good news to unbelievers. "Those who have experienced the love of Christ cannot be idlers in the Master's vineyard. They will see opportunities for helping others in their steps to Christ. Partaking of Christ's love, they will labor for the souls of others. Let every soul copy the pattern, and become missionaries in the highest sense, winning souls to Jesus."¹⁷

Questions of discussion:

1. How can the example of Nathanael be applied in one's Christian life?
2. It is said that those who come to church following their friends or relatives make stay-ins in the church. How do you find it from your experience?
3. How much time do you devote to invite others to come to Christ?

Lesson 2: Discipleship

The lesson intends to draw Ruheru Church women from being contented with being church members but rather become true disciples of Jesus. There is need for Ruheru women to know and maintain their identity in order to practice true discipleship.

"Disciple" is an identity; everything else is a role. Our roles are temporary but our identity will last forever¹⁸ The connotation of the word disciple is the relation between a student and teacher. In this perspective the idea will lead to the life of Jesus as a teacher and his disciple as student.

In the great commission as stated in Matthew 28:18-20. There is a command to the disciples of Jesus where he ordered them in verse 19: "Go therefore and make disciples of all nations, baptizing them in the name of the Father, the Son and the Holy Spirit." The command extends to those who will believe later on after the

¹⁵ BibleSoft, *The Biblical Illustrator* (Seattle, WA: BibleSoft, 2006).

¹⁶ Ellen G. White, *Testimonies for the Church*, vol. 6, Complete Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2012).

¹⁷ Ellen G. White, *Sons and Daughters of God*, Complete Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2012).

¹⁸ Dodson, *Gospel Centered Discipleship*, 29.

disciples and profess to have Jesus as their own Savior. For the success of Ruheru Church women, there is need to consider the three aspects comprising a disciple's identity namely: rational, relational, and missional aspects.

The rational aspect: this goes with learning from Jesus. "Take my yoke upon you and learn from me. For I am gentle and lowly in heart, and you will find rest for your soul." Matthew 11:29. Men and women need to learn from Jesus because "He understands better the nature of mankind; He knows all those things which man needs to know; He comprehends perfectly the art of imparting knowledge."¹⁹

Ruheru women need instruction from the master through humble biblical study, patience, fortitude and love with docility, obedience and willingness to learn from Jesus. "Jesus appealed to the reason of His disciples by instructing them through sermons, stories, and object lessons. He labored to teach them the Gospel and the kingdom of God."²⁰ "We will move steadfastly on, looking to Jesus, learning of Jesus, obtaining the love of Jesus,"²¹

Concerning the relational aspect, the life of a disciple like that of Jesus is all about relationships. In order to save mankind, "He became fully human. This was not metamorphosis, so frequent in Greek myths, but genuine incarnation. Nor was it merely the appearance of humanity, but genuine humanity. Christ's humanity was real and complete. A preexistent divine Being humbled himself and took human nature. A genuine incarnation occurred."²²

The verses in Philippians 2:5-6, stipulate the same idea. The life of a disciple of Jesus should not be different from that of the Master. Relations are vital in the spread of the Gospel because they involve having personal contacts with people, communicating to them, and even mingling with them. It is after relating to the people that one can be fit for mission and serve the Lord effectively.

The missional aspect: A disciple is called to do a missionary work. Having learnt from Jesus and relating to people, there is a mission to be accomplished with power. Jesus sends his followers to replicate his own mission and making disciples. This is a great task that needs physical mental and spiritual power. In Matthew 28:18 Jesus assures His disciples that all authority in heaven and earth was given to Him. "This was no more the humble peasant of Galilee, but the mighty Son of God! In His death and resurrection, He had conquered Satan, sin, and death. God had given all authority into His hands."²³ He delegated the authority to His disciples

This is a source of empowerment to Christ's disciples now days as they serve a master that has all authority over the forces of evil. He, in this regard, promised to be with His followers to the end of the age. "Jesus is not only "in the midst when His people gather together (Matthew 28:20), but He is also present with them as they scatter into the world to witness. Had He remained on earth, Jesus could not have fulfilled this

¹⁹ BibleSoft, *The Biblical Illustrator*.

²⁰ Dodson, *Gospel Centered Discipleship*, 30.

²¹ Ellen G. White, *Manuscripts Releases*, vol. 16, Complete Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2012).

²² General Conference of Seventh-day Adventists, *Handbook of Seventh-day Adventist Theology* (Hagerstown, MD: Review and Herald, 2000), 162.

²³ Warren W. Wiersbe, "The Great Commission (Matthew 28:18)," *Wiersbe's Expository Outlines (N.T)*, PC Study Bible (Biblesoft, 2007).

promise. It was when the Spirit came that Jesus could be with His people no matter where they were.”²⁴

The Lord has a plan for His people and as the church obeys and executes His command to fulfill his purpose in the world, the noble work will come to a climax one day.

Questions of discussion:

1. How does a disciple relate to the master?
2. What assurance did Jesus give to His disciples and how do you find it necessary in your spiritual life?

Lesson 3: Prayer

Prayer is a way to communicate one’s feelings and emotions to God who is believed to Care and answer prayers. Prayer is very important in the life of a Christian and a secret to have spiritual strength; it is a communion with God that gives a living faith. While planning daily activities there is need to lift up the soul to God through prayer because requests and supplications of His children are received with grace when they pray in faith. Through prayer one has a direct contact with the source of life which fortifies one’s experience with God.

It is crucial for Ruheru Seventh-day Adventist church elders to organize prayer meeting series to make discussions where different guest speakers can be invited and train women and men on how to pray. There are four steps to be followed when praying:

1. Adoration and Praise: While praying it is not wise to rush to the requests. There need first to worship and praise God for His greatness and noble character. When praising the Lord more and more one is given more blessings to praise him for.
2. Confession: Confession of sins should be an integral part of prayer; it keeps the channel open between a believer and God. It is sin that separates man from God. There is a promise in 1 John 1:9 “If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all righteousness.”

Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you," Why is it that we do not take God at his word? Asking and receiving are closely linked together. If you ask in faith for the things that God has promised, you will receive. Look to Jesus for the things that you need. Ask him for forgiveness of sins, and as you ask in faith your heart will be softened, and you will forgive those who have injured you, and your petitions will go up to God fragrant with love ²⁵

It is crucial to know some hindrances to prayer in order not to fool oneself thinking that our petitions are accepted when we did no fulfill the will of God

- a) We pray in unbelief. Jas 1:6, 7; Mark 11:24
- b) We pray according to our own will. 1John 5:14
- c) We seek the gift rather than the giver. James 2:23
- d) We pray prayers to feed our own lusts. James 4:3
- e) We live in disobedience. Isaiah 59:1,2
- f) We give up in prayer too easily. Luke 18:1-8
- g) We are judgmental towards others. Luke 6:37
- h) We are able to forgive. Mark 11:26
- i) We have unresolved quarrels. Matthew 5:23,24
- j) We turn a deaf ear to those in need. Proverbs 21:13

²⁴ Warren W. Wiersbe, “They Shared the Good News with Others (Matthew 28:20),” *Wiersbe’s Expository Outlines (N.T)*, PC Study Bible (Biblesoft, 2007).

²⁵ Ellen G. White, “Entering the Strait Gate,” *Review and Herald*, Complete Ellen G. White Writings [CD ROM] (March 28, 1912).

k) We lack honor in our family. 1 Peter 3:7

l) We have not learned to abide in Christ. John 15:7

The above stated hindrances show the necessity of abiding in God's will for prayer to be answered. Somebody seeking God in prayer should be revived and reformed to communicate his requests with confidence that he or she will be understood because the relation with God is perfect. With that in mind there will be patience and acceptance of whatever response from the will of God because one does not accuse her or himself for wrong actions that are repented.

3. Supplications: God should be taken to His promises. It is the right of every believer to express her or his requests because the Lord promises to answer and satisfy the needs of believers. James 4:2, the last part says: "You do not have, because you do not ask." When asking God to answer to prayers one should not be so selfish to the extent of forgetting the needs of others. The intercessory prayer is very important where the needs of others are uttered in order to share the blessing with others.

4. Thanksgiving: It is essential to thank God for listening to prayers and the blessings expected ahead. Some in their prayers focus on their requests not thinking of what God accomplished for them. In this regard thanking God for what He did for others should be part of a Christian's prayer. Looking forward for the good of others is sharing the love of God and keeps His people in unity as well as promoting assistance to the needy. "Our Thanksgivings may be made seasons of great profit to our own souls as well as to others if we improve this opportunity to remember the poor among us."²⁶

As a good physician does the best to understand the physical difficulties of the patient, like wise a true disciple of Jesus seeks to understand the physical and spiritual problems of the one he shares with the word of God and know in which area assistance is needed. Pray to God in humility, wisdom, courage and strong faith. Every sincere prayer will be answered. The answer to one's prayer may not conform to the expressed desire; it could be different but will come in a manner and time that matches better one's need.

Questions of discussion

1. How often should a Christian seek the Lord in Prayer?
2. How important is the intercessory prayer?
3. What are some of the hindrances to the prayer?

Lesson 4: The way of Christ to reach people:

According to the great commission every church member, men and women have the task to go and preach the Gospel to believers for their spiritual growth and nonbelievers to know the truth and have their life changed according to God's will. "We are to give the last warning of God to men, and what should be our earnestness in studying the Bible, and our zeal in spreading the light! Let every soul who has received the divine illumination seek to impart it. Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls."²⁷

Jesus is the only model to preach the Gospel. Church members should humbly listen as He speaks to the hearts through the scriptures. Nobody can serve the Lord

²⁶ Ellen G. White, *The Adventist Home*, Complete Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2012).

²⁷ Ellen G. White, *The Gospel Workers*, Complete Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2012).

efficiently without a personal experience with Jesus. Accepting Him as His own savior impacts the life of a believer and leads to effective spread of the Gospel. John 15:27 says: “And you also will bear witness, because you have been with me from the beginning.” Following the example of Jesus, the high priest, the church will be able to nourish and cherish members, having a holy character and bearing a dynamic message that makes visible the glory of the Father.

Jesus used to travel far and near preaching to people, operating miracles, healing and even raising the dead He did not wait until people came to Him but initiated relationships. He knew that in most cases people do not care how much one knows but how much she or he cares. Jesus incarnated himself to the level of mankind, taking human flesh and mingling with people. Individual church members, and corporate congregation, are called to continue the work of Jesus as living letters. 2 Corinthians 3:2-3. This is the most natural way to witness to people where members understand the needs of those they witness to in order to help and assist the needy. “If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be hundred conversions to the truth where there is only one. But though professing to be converted, we carry around with us a bundle of self that we regard as altogether too precious to be given up. It is our privilege to lay this burden at the feet of Christ. The Savior is waiting for us to do this.”²⁸

Christ’s method encourages creating relationships, which is very important for the spread of the Gospel. Any activity that intends to lead people to the Lord necessitates personal contact and care to others. Those that are contacted and made friends, when preached to and accept Jesus as their own savior, last longer in the church while public methods to evangelize will lastly give many dropouts. Jesus in His ministry created relationships with people before preaching to them.

House to house or household visitation is part of Christ’s methods, and the most effective soul winning method. It allows using one’s time skillfully. This can provide natural networks for sharing the gospel, where winning the whole family for Christ is possible. This also offers a natural support when a person comes to church with someone and not alone into an unknown and not familiar place.

The method is to be adopted by women in Ruheru Seventh-day Adventist Church to spread the gospel. The location of the church is much favorable for the practice as people in the locality live in settlements where homes are closer to each other. Engaging in personal contact makes it possible to adapt guidance to individual need of the soul. The personal work should not in any case be neglected, and can be practiced among all classes at any place.

The commitment of one person going from house to house spreading the gospel is referred to as personal evangelism. “Personal evangelism is the foundation of all methods of church growth. Without personal evangelism there are no churches, no pastor, and no worship services. Everything begins with personal evangelism. Nothing much happens in church until some concerned Christians share the life-changing message of Jesus Christ.”²⁹

Jesus in his ministry emphasized also the use of small groups to reach people for the gospel by sending two by two of his disciples, Mark 6:7-13. God created people to be

²⁸ Ellen G. White, *Testimonies for the Church*, vol. 9 (Mountain View, CA: Pacific Press, 1948), 189.

²⁹ McRaney J. Will, *The Art of Personal Evangelism: Sharing Jesus in a Changing Culture* (Nashville, TN: B&H, 2003), 3.

interdependent. People who learn in small groups are able to know more than was taught because they exchange ideas and experience. The spread of the gospel goes with learning and practicing. The small group provides a sense of a shared purpose with new insights and ways of thinking.

The use of small groups in Ruheru church is important because two people can provide valid witness than just one person. The two people in the group need to have a common purpose and intention to spread the gospel, respect their appointment either for Bible study or outreach, have a group leader, and abide with the church manual under the guidance of church Elders and District pastor.

Normally working in group is part of human life. With an effective small group one gains fundamental knowledge and skills to communicate and interact more productively because members help and support each other.

There is also need to report what experiences positive or negative group members have undergone. This gives way for leaders to give counsel and necessary support to the group. The group remains accountable to the church and understands the importance of its work. What is expected from leaders is to know how the groups advance the work and equip them. The evaluation of the work is as well important to know what assistance is needed.

Questions of discussion:

1. What are the advantages of doing God's work in small groups?
2. How do you find indispensable the practice of house to house evangelism?

Lessons Review and discussion

When preparing a seminar or training it is very important to review and discuss the lessons to be dispensed to have a keen observation whether the needs of the targeted group will be met. In the case of training Ruheru women for personal evangelism, there is need to select among women those that are knowledgeable in fundamental doctrines with teaching aptitudes, able to search and discover the most need of women in terms of Biblical study. They can help approve or disapprove the proposed lesson when after discussion they can rather suggest another topic according to what they think can help more.

During the training what is needed most is to provide response to the questions that bother the population in the locality that can be answered through biblical study. Consultation with Church Elders is crucial because as church leaders they are aware of the overall situation of the church and can suggest elements of the lessons that can be helpful. Their Participation during the seminar is very important because while church Elders are anxious to see their church grow, they also need to learn about the strategies that can contribute to better achievements. It is supposed that the researcher will work hand in hand with church Elders, urge them to be among the trainees, review the lessons together and humbly hear their suggestions and gather all the elements that can make it possible to successfully contextualize the message in the lessons.

Women need proper skills and techniques to advance the work of God. They should be trained with the brethren and support each other for the glory of God. "Those who shall labor in visiting the churches should give the brethren instruction in practical methods of doing missionary work. Men and women should be educated to become workers at home, in their own neighborhoods, and in the church."³⁰

³⁰ Ellen G. White, *Counsels for the Church* (Nampa, ID: Pacific Press, 1991), 69.

After the lessons review there will be discussion as to what could be the procedure and technical methods to be used to make the seminar impact the audience. Here after are suggestions for discussion.

Discussion: Discussion is always among a group of people, so it is referred to as a group discussion. "A group discussion is a normal conversation among a group of individuals; since the conversation is related to a particular topic, hence the word discussion"³¹ The first group discussion was composed of people who are familiar with the prepared topics when they are agreed upon.

Each topic is prepared with some questions of discussion with the intention to attract the participants' attention to assimilate the insights in the lessons. In the group discussion Ruheru Church women and other participants will learn how to listen to others. Those initiating the discussion will be selected based on how they are familiar with the topic. Speaking at the point without repeating what has been said is to be considered during the discussion.

Participants were instructed on how to be gentle in their presentation, be natural, calm and maintain composure, to be participative and ready to answer eventual questions, say what one feels without going in favor or against it. Participation in group discussion helps people to have thorough preparation physically, mentally and spiritually. It casts out fear to talk to others and when one is familiar to the method he or she can easily speak to people in contact and expose what is prepared as message to them with confidence.

It is expected from Ruheru women after the training to have skills to talk to people, prepare before any outreach activity to have a message to deliver in a manner that satisfies the need of the receiver. With much commitment for practical work, Bible study and visitation women will be empowered and when on fire for Christ the situation will not remain the same in the church and around.

³¹ Anand Ganguly, *Group Discussion and Interview* (New Delhi, India: Pustak Mahal, 2002), 7.

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VITA

Personal Details

Name: Ndagijimana Daniel

Gender: Male

Date of Birth: February 9, 1960

Nationality: Rwandese

Marital Status: Married

Address: PO.BOX 63 Kibuye, Rwanda

Telephone number: +250784933591

E-mail: danielndagijimana@aua.ac.ke

Educational Background

1970-1976: Primary school Certificate, Kalungu Primary School, Democratic Republic of Congo

1977-1982: Secondary School Certificate, Bugema Adventist College, Uganda

2000-2003: BA. Theology, Adventist University of Central Africa, Kigali Rwanda

2013-2016: MA, Pastoral Theology candidate, Adventist University of Africa, Nairobi, Kenya

Work Experience

1995-2000: Accountant, West Rwanda Field, Rwanda Union Mission

2003-2007: Kamembe District Leader, West Rwanda Field

2007-2008: Executive Secretary, West Rwanda Association, Rwanda Union Mission

2008-2010: Treasurer, West Rwanda Association, Rwanda Union Mission

2011-2016: Ruheru District Leader, West Rwanda Field, Rwanda Union Mission

Family History

Married to: Nyiramutuzo Miriam since December 25th, 1993

Children: Two girls namely: Uwamahoro Confiance and Uwimbabazi Providence;
Two boys namely Ndahayo Fidele and Mutangana Aime