

## PROJECT ABSTRACT

Master of Arts in Leadership

Adventist University of Africa

Theological Seminary

Title: PLANNING STRATEGIES TO EVANGELIZE THE UNREACHED  
DISTRICTS OF THE NORTH ASSOCIATION OF ANGOLA UNION

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The North Association mission of Angolan Union of the Seventh-day Adventist Church like all other levels of church organization and institutions, was established to fulfil the great commission given by Christ (Mat 28:18-20) and to preach the gospel to all who dwell on this part of the earth. Therefore the fact that 33 out of 67 municipalities of the North Association are still un-reached is inconsistent with the mission of the church and the purpose of its founding. The purpose of the study is to find out the causes of this anomaly in order to develop and implement a church growth strategy model with a view of reaching the un-reached municipalities within the North Association territories.

The following are steps that were taken in this study. The first step was the review of the literature that has direct relevance to the present study. An in-depth study was carried out from the Bible, Spirit of Prophecy, literature written by

Adventists and by other Christians and non-Christians on the strategic planning, mission and evangelization as well as on management for mission.

In the second step, a survey was conducted in the selected unreached areas and Luanda. After that, literature was consulted in designing a training program for pastors and selected laity. The trained people carried out the program to churches in Luanda, training and motivating the members to participate in the program.

Third step was assigning, Luanda's nine districts, to the 33 unreached districts and giving them a three-month period, to have reached their assigned areas and set up at least branch Sabbath Schools.

The fourth step was to periodically evaluate the effectiveness of the program. On the 24<sup>th</sup> of April 2013 the report and final evaluation took place in the meeting room of North Association and 30 out of 33 districts had been reached with 30 Sabbath School Branches started, with 1060 Sabbath school members and 549 baptized Members. The total laity army membership involved in this evangelistic endeavour was 1156 and the total amount of money used to in the program was Kz 22 951 000.00. The goal had almost been achieved.

The study involved a lot of prayer and fasting. There was a need to sell the idea to members by making them aware of the problem and need, training them, and then assigning them districts to evangelize. It would have not succeeded the way it did had the Holy Spirit not been present all the way through. The following are conclusions drawn from the study:

- A biblical model of leadership brings about positive results. For example, the cascading nature of the training is taken from the Jesus model.

- Team work and unity brought about strength because participants supported the work physically and financially. They also encouraged one another. A mammoth task became manageable because it was done by a team.
- It is possible for the Nehemiah- Acts –Pert Circular model to be employed in the churches.

This study is a living proof that strategic planning is vital for any institution to advance itself. I, therefore, strongly recommend this model for churches of the North Association of Angola Union since there is still a lot of work to be done.

Adventist University of Africa

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A project  
presented in partial fulfilment  
of the requirements of the degree  
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by  
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This project is dedicated to the work of Lord in Angola, especially to the North Association where the study was done. The Association allowed this study to be done, and gave it their moral support that it needed, and further, encouraged their pastors and members to actively participate in the program. Without this kind of support, the study would have not achieved the intended results. Gratitude goes to all who participated in one way or another.

It is also dedicated to my wife Melinda Jorge, and my children: Tito, Lidia, Martinho, Maine, Tony and Jorge. They gave me the moral support in prayer, encouragement during the hard moments of the research. Their patience, during my absence from home then, is appreciated.

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## LIST OF ABBREVIATIONS

ANASD	Associação Norte dos Adventista do Sétimo Dia (North Association of the Seventh-day Adventist Church of Angola Union)
AUA	Adventist University of Africa
FATA	Faculdade de Teologia de Angola (Faculty of Theology of Adventist Angola)
NEAU	Northern - East Angolan Union
SDA	Seventh-day Adventist
SDAC	Seventh-day Adventist Church
SID	Southern Africa Indian Ocean Division of Seventh-day Adventists
SOP	Spirit of Prophecy
SWAU	South Western Angola Union

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Above all, I thank the Godhead: God the Father, Jesus Christ and the Holy Spirit for keeping me fit and guiding me through the study program and assistance in making this project possible.

## CHAPTER 1

### INTRODUCTION

Angola, a country situated on the South Western part of Africa<sup>1</sup>, is one of the developing countries in the continent of Africa. It was a colony of Portugal for over 500 years before it received its independence in November 11, 1975. Unfortunately the country was plunged into a civil war that lasted for almost thirty years. It displaced many people from their homes and most of them took refuge in cities<sup>2</sup>. That civil war also disrupted the smooth running of church programs in Angola.

The vast country of Angola is divided into eighteen provinces. Each province is divided into districts, which are further divided into communes and villages.

According to Justino in *Pregoeiros da Verdade Presente* 2007, writing about the history of the Seventh-day Adventist Church in Angola, the first missionary, Pastor W. H. Anderson arrived in the country in 1922. He planted missions within four main ethnic groups in the country. The purpose of the missions was to evangelize the ethnic groups around them. Although they were evangelized, some districts remained unreached<sup>3</sup>. When the war started, many people escaped to the cities especially to

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<sup>1</sup> See Appendix A1.

<sup>2</sup> Infoplease Atlas, "Country Maps - Africa," accessed 28 January 2012, <http://www.infoplease.com/ipa>.

<sup>3</sup> Alexandre Justino, *Pregoeiros da Verdade Presente: A História da Igreja Adventista do Sétimo Dia em Angola (1924-2004)* (Portugal: Author edition, 2007), 118.

Luanda. As a result, Luanda city has become the hub of Adventism in Angola, with 126 organized churches<sup>4</sup>. Because of such displacement of people, the unreached areas remained unreached. This is according to information from North Association of Angola Union<sup>5</sup>. 34 districts out of the 67 districts of the North Association have been reached.

### **Statement of the Problem**

While the Adventist message is spreading in the North Association of Angolan Union of Seventh-day Adventist Church, there remain 33 unreached districts. This great portion of the area that is unreached poses a challenge to the words of Math 24:14 that the gospel of the kingdom shall be preached in the entire world for a witness unto all nations, and then shall the end come. It has, therefore become necessary for the church to come up with strategies for evangelizing those unreached areas.

### **Purpose of the Research**

The main purpose of this study is to devise and implement a church growth strategy with a view to reaching the unreached municipalities within the Northern Association territories.

### **Significance of the Research**

The statement made by Jesus in Matt 24:14 should compel the church to reach all un-reached areas. The situation where 33 out of 67 councils of the North Association are still un-reached is inconsistent with the mission of the church. Solving this problem will go a long way in helping the church to accomplish its mission. The study will encourage lay membership and the pastorate to generate interest for evangelism. The

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<sup>4</sup> According José Gouveia, the Association's report of 12 April 2010, see appendix C1.1.

<sup>5</sup> See Appendix E.

study will also promote growth in the church by planting churches in every district of the North Association. The church will also create a model, or strategic plan for evangelism for the church in Angola and anywhere else where conditions are similar.

### **Definition of Terms**

**North association:** One of the four major sub-divisions of the Union in Angola, which is often referred to as conferences in other parts of the Southern Africa-Indian Ocean Division of Seventh-day Adventists (SID). The country has since been divided into two Unions, with two associations under each Union.

Unreached / unentered: Municipal territories of each province which have not been reached by the Seventh-day Adventist church.

Short-term: A period of six months.

Medium-term: A period of one to two year.

Long-term: A period of five years.

Maruvo: Traditional alcoholic drink drawn from palm tree stems. The drink is popular in the inland region.

Municipality/District – Town, city or territory with its own local administration in which is divided each province of Angola.

Capuca: Homemade alcoholic beverage consumed in the surroundings of the main cities

Strategic planning: A combination of methods put together to achieve a desired purpose.

### **Limitations of Study**

The difficulties encountered in this project include the following:

- a) inadequate library facilities in Angola;
- b) insufficient financial resources to pursue all the required work on time



## **Delimitations of the Study**

The study covers the period 2010 to 2013 and its focus is on the evangelism work in the North Association of the Angolan Union. The survey covered the Inland districts and 9 in the city of Luanda. Although the concentration of the study was the North Association, the findings may be relevant to the other three associations.

## **Research Methodology and Design**

This is a descriptive research which takes a qualitative and quantitative approach. According to Vyhmeister, the qualitative approach includes: “the why” along with the “how many” while the quantitative approach includes numbers and percentages. The Descriptive Research Methodology is preferred because of the need not only to present numbers and percentages but to explain what actually took place. The other attraction of descriptive research is that it can be used “to study the population of an area where a church is to be planted, or the way pastors perceive the usefulness of their seminary training.”<sup>6</sup>

The following are steps that were taken in this study:

The first step was the review of the literature that has direct relevance to the present study. An in-depth study was carried out from the Bible, spirit of prophecy, literature written by Adventist Authors, other Christians and non-Christians on the strategic planning , mission and evangelization, particularly in unreached areas, on mission and management, church planting and so fourth.<sup>1</sup>

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<sup>6</sup> Nancy Jean Vyhmeister, *Quality Research Papers* (Grand Rapids, MI: Zondervan, 2008), 151.

The second step was to seek permission to conduct the project. To do so a letter was written on the 20<sup>th</sup> of March of 2010, to the Administrative board of the North Association<sup>7</sup>.

This was a large project. Knowing that, delimiting a study is indispensable because “in doing a good research, the researcher is responsible for turning up and examining every simple piece of information on the chosen topic”<sup>8</sup> and that in case of large projects, “project managers use a tool called a work breakdown structure or WBS, to break larger activities into smaller, more manageable components.”<sup>9</sup> The total project was broken into sub-projects. To do so, ANASD was divided into seven fields namely: (1) Cabinda, (2) Zaire, (3) Uíge, (4) Bengo, (5) Kwanza Norte, (6) Malange, (7) Luanda.<sup>10</sup>

Following that 18 field teams were organized: Luanda, 10 (one in each municipality), 3 in Uíge (one in each district due to highest number of unreached municipality) and one in each of the remaining provinces. After that, leaders were selected, one from each team, to build the managing team of the total project, that I was leading, and this was the third step.

After the field teams were organized, following steps were taken in this study:

- A survey was conducted in the selected un-entered areas and Luanda, literature was consulted in designing a program for pastors and selected laity.

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<sup>7</sup> See Appendix B.

<sup>8</sup> Ibid., 33.

<sup>9</sup> Campbell, G. Michael, *The Complete Idiot's Guide to Project Management*, 5th ed. (Indianapolis, IN: Alpha Books, 2011), 105-107.

<sup>10</sup> See Appendix A3.

- The trained people took the program to churches in Luanda, training and motivating the members to participate in the program. Nine districts of Luanda were assigned to the 33 un-entered districts in this study. Luanda churches were given a three-month deadline, i.e., to have reached their assigned areas and set up at least branch Sabbath Schools.
- There were periodic evaluations to assess the effectiveness of the program.

Below is an outline of the Chapters in this Research:

Chapter 1 gives the background to the study and methodology. Chapter 2 deals with the theoretical foundation of the research. Literature that was consulted included: the Bible; the writings of Ellen G White, internet, and other relevant sources.

Chapter 3 describes the local setting for the project; the first section presents the geographical, political, social, economic and religious status of the country of Angola. The second section gives a general description of the North Association Mission of Angola Union. The third section describes the historical background and the current situation of the North Association using tools such as qualitative and quantitative research (surveys, interviews, documents, personal observations and swot analyses).

Chapter 4 is a report of the entire process of this study that is, designing the program, implementing and evaluating it. Chapter 5 summarizes the study, draws conclusions, and makes recommendations.

## CHAPTER 2

### THEORETICAL FOUNDATIONS OF THE RESEARCH

This chapter provides a theoretical foundation for the research. In other words, it is a literature review, which explores and unveils what the Bible, Spirit of Prophecy and other sources have to say about evangelistic strategies. What should come out of this chapter, therefore, is whether such strategies have a biblical foundation. It will reveal the contemporary writers' thinking on such evangelistic strategies, and the importance of church planting whenever one is conducting evangelism programs.

The chapter is divided into three sections. The first section deals with planning and strategies. The second section focuses on mission and evangelization (cross cultural evangelization into un-reached areas). The essential link between strategic planning and mission and evangelization into un-reached areas is explored in section III under the topic: Management for mission into un-reached areas. This Section describes in detail, a sequence of steps for pursuing a strategic planning process on mission and evangelization into un-reached areas.

#### **Strategic Planning**

According to Bryson, Strategic Planning is a disciplined effort to create important decisions and actions that outline and show what a public organization or other entity is, what it does, and why it does it. He also adds, "strategic planning

involves precise data gathering, revelation of the assignment to be pursued and problems to be addressed along the way, development and exploration of strategic another possibility, and an emphasis on the future consequences of present decision.<sup>11</sup>

In his book, *Training in Interpersonal Skills*, Robbins, puts it this way,

Planning includes describing a strategy for reaching objectives. It is concerned with what, in what manner and what time things need to be done. There is an eight-step planning process, which consists of the following activities: “identifying your mission and vision, analyzing the environment for opportunities and the threats. Assessing your strengths and weaknesses, formulating specific operational objectives, deciding on strategies to implement the plan, and determining how to evaluate results.”<sup>12</sup>

In other words, what should be taken note of is that strategies are systematic choices on how to deploy human or financial resources so as to achieve desired goals. The second point to note is that, effective strategies are not always entirely new, but if properly implemented, success is usually the result. The third point, as will be seen in this chapter, is that, scriptures are filled with examples of creative strategies and novel approaches for problem solving.

Therefore, planning starts by identifying the overall purpose, or mission statement. It is the foundation of all operational goals, planning activities, and criteria against which actual accomplishments are measured. When the overall purpose in life is known, one can perform a SWOT analysis: scrutinize between the personal strengths and weaknesses and environmental opportunities and threats. This analysis will reveal the operational objectives that one needs in order to reach a desirable vision. In addition, from the same sources it is clear that no matter how effective strategies are,

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<sup>11</sup> John M. Bryson, *Strategic Planning For Public And Non-Profit Organizations: A Guide To Strengthening And Sustaining Organizational Achievement*, 3<sup>rd</sup> ed. (San Francisco, CA: Jossey-Bass, 2004), 6.

<sup>12</sup> Stephen P. Robbins, *Training In Interpersonal Skills*, 5th ed. (San Diego, CA: Person Prentice - Hall, 1989), 47.

they cannot bring intended results if they are not inserted correctly. As a result one needs to establish timelines and checkpoints.

In conclusion, there is a need of constant evaluation of the progress toward the goals, and a changing of strategies when required.<sup>13</sup>

### **Use of Strategies**

According Bryson, practice has demonstrated that strategic planning can be used by the following entities:

- Public agencies, departments, and major organizational divisions
- General purpose governments, such as city, country, state and tribal governments
- Non-profit organizations providing what are basically public services
- Specific functions – such as transportation, health, or education
- Inter organizational networks and coalitions – in the public and non-profit sectors
- Entire communities, urban or metropolitan areas, regions, and states<sup>14</sup>

However, this Project concentrates on strategic planning for non-profit organizations, as in this case, a religious organization.

### **The Bible and Planning Strategies**

In the Bible, the term strategic planning does not exist,<sup>15</sup> but there are many examples where strategic planning is clearly noticeable, or can even be cited. For

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<sup>13</sup> Bryson., 47.

<sup>14</sup> Ibid., 8.

<sup>15</sup> Guy S. Saffold, *Strategic Planning: Leadership Through Vision* (Nairobi, Kenya: Evangelical Publishing House, 2008), 4.

example, the Nehemiah model (Neh 1-7), which included prayer for divine guidance and wisdom in getting the walls of Jerusalem built, immediately followed by mobilizing and motivating people to action. His strategic plan resulted in him and the people completing the task in record time; the Jethro/Moses model (Exod 18:13-26) where Moses took counsel from Jethro to delegate responsibility. This resulted in effectiveness in the leadership of Moses; another is the Jesus model of evangelism where only twelve disciples were chosen (Matt 4:19), trained (Luke 6:40), and sent out (Luke 9:1-6). This resulted in an evangelism explosion, e.g., Peter baptizing 3,000 people in one day (Acts 2:1-41). What is good is that such principles as just mentioned can still be used today.<sup>16</sup>

### **Spirit of Prophecy**

In the Spirit of Prophecy, Ellen G. White has spoken about evangelism strategies. However because of the size of this project, only five evangelism strategies have been selected for inclusion. These are: prayer, training, delegation, motivation and small group ministry.

**Prayer as a source of power.** More than any of the evangelism strategies just mentioned, prayer is the most important one because it is a source of power. As in Acts 1:8 where Jesus said to His disciples, “for you shall receive power”. Also commenting on verse 14 of the same chapter of Acts, the above sources observe that, prior to Pentecost, the disciples united in prayer, persevered, and were in one accord, and this resulted in the coming of the Holy Spirit to empower the disciples for evangelism.

On prayer and evangelism, Ellen White had the following to say,

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<sup>16</sup>Ibid., 2, 4-16.

The hearts of our church members should be drawn out in prayer for those who are preaching the gospel, and ministers must take time to pray for themselves, and for the people of God whom they are appointed to serve.<sup>17</sup>

She further states that, The Lord is acquainted with your situation. Nothing escapes His notice. He will hear your prayers; for He is a prayer-hearing and prayer-answering God. Put your trust in Him, and He will certainly bring relief, in His own way.

According to the Seventh-day Adventist Bible Commentary, the power in prayer can be power to witness, power to proclaim, power to lead others to God. According to this same source, the disciples waited in Jerusalem, in prayer and supplication.<sup>18</sup> In Testimonies to the church, Ellen White agrees with the above when she says, another important point on prayer is that if done correctly, it guarantees a divine answer irrespective of how simple it is. So, on matters of evangelism and witness, prayer should not be taken lightly.<sup>19</sup>

**Training.** The term “training” can be defined as a giving of or acquiring of skills in a given discipline, or imparting of knowledge by an experienced training facilitator. It is the act of strategically preparing and equipping an individual or group of people to deal with a particular task as efficiently and effectively as possible, so as to yield the desired results.

This means, for any given task to be accomplished, those assigned for the job have to be given relevant and effective training, as in this case, those who are to

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<sup>17</sup>Ellen G. White, “Organizing for Evangelist Meeting,” Chapter 5 in *Evangelism*, The Ellen G. White Writings, Comprehensives Research Edition InfoBase, Ellen G. White Estate, 2008.

<sup>18</sup>“Power” [Acts 1:8], *Seventh-day Adventist Bible Commentary (SDABC)*, rev. Ed., Francis D. Nicol (Hagerstown, MD: Review and Herald, 1980), 6:124.

<sup>19</sup>Ellen G. White, *Testimonies to the Church* (Nampa, ID: Pacific Press Association, 1948), 647.



evangelize have to be trained, so as to be effective in their work. Ellen G. White agrees with this when she says, “In every church the members should be so trained that they will devote time to the winning of souls to Christ. How can it be said of the church, “Ye are the light of the world,” unless the members of the church are actually imparting light? Let those who have charge of the flock of Christ awake to their duty, and set many souls to work.”<sup>20</sup>

This emphasises the important point that training should be practical, and should be the goal for every church, i.e., giving people hands-on skills for the work of the Lord. In fact, if this is done, it would be one of the ways of equipping the members for action in soul winning. In her book *Medical ministry* Ellen White concurs with this model and further suggests a training and mentoring of the inexperienced by workers who are experienced. According to her, this is the best kind of training, which if properly done, or wisely conducted, would produce excellent results.<sup>21</sup>

**Delegation.** Delegation is an effective method in evangelism because it is not only a way of sharing responsibility, but involving people so that they put into practice what they have been taught, or what they already know. Another way to look at it is as follows: Delegation gives one, strategic interdependence which equips him/her to deal with rivals in a manner that will generate positive outcomes for the delegating side. If one has been trained, and delegated a task, he/she becomes responsible for the outcomes and the challenges that arise, i.e., compelling them to perform to the best of their ability.

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<sup>20</sup>Ellen G. White, “Calls to Service,” Section Seven in 6T – *Testimonies for the Church* Vol. 6, The Ellen G. White Writings, Comprehensive Research Edition InfoBase, Ellen G. White Estate, 2008.

<sup>21</sup>Ellen G. White, *Medical Ministry* (Nampa, ID: Pacific Press Association, 1963), 300-301.

Therefore in evangelism, like in all other working spheres, the delegation of tasks is very crucial. For instance, Ellen G. White said,

The Lord desires his people to arise and do their appointed work. The responsibility of warning the world rests not upon the ministry alone. The lay members of the church are to share in the work of soul-saving. By means of missionary visits and by a wise distribution of our literature, many who have never been warned, may be reached. Let companies be organized to search for souls. Let the church-members visit their neighbours and open to them the Scriptures. Some may be set to work in the hedges, and thus, by wise planning, the truth may be preached in all districts. With perseverance in this work, increasing aptitude for it will come, and many will see fruit of their labours in the salvation of souls. These converted ones will, in turn, teach others. Thus the seed will be sown in many places, and the truth be proclaimed to all.<sup>22</sup>

In short, both laity and pastors are on delegated responsibility from the Lord; the Great Commission of Matt 28:19-20 (to preach, baptize and make disciples). This is true when we look at the Jesus' model in Luke 9:1-6 where Jesus sent His disciples out on their own to preach, also in Luke 10:1-17 where the seventy two were sent out to witness. So, delegation is giving an individual, or trainee practical experience.

**Motivation.** When anybody, or group has been effectively trained, the tendency is that whatever they set out to do becomes a success. When one experiences success in what they do, motivation is the result. This causes them to love what they do, perfect what they do, and enjoy it.

**Small Groups.** The small group ministry has a lot of advantages over other strategies mentioned in this project. Some of the major advantages of using small groups in evangelism are that, they are easy to manage, they tend to be more effective and more efficient, there is better interaction between group members, stronger bonds are established, and the groups are easier to lead and to work with. This in fact is one of the models used by Jesus. He recruited only twelve, whom he trained, and through them the message reached wider areas of Palestine.

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<sup>22</sup>Ibid.

The small-group strategy in evangelism was introduced to Christians by Christ himself in the calling and training of the twelve disciples, and the early church was built on this model (Acts 2:42-47; 5:42). Modern research has proved beyond reasonable doubt that the multiplication of holistic small groups is the most important characteristic of growing churches nowadays.<sup>23</sup> The creation of small groups should be perceived as a foundation that originated from God, for both nurturing and evangelistic ministry within the Seventh-day Adventist Church, in accordance to His enlightenment through His servant Ellen G. White: "The formation of small companies as a basis of Christian effort is a plan that has been shown to me by One Who cannot err."<sup>24</sup>

### **Other Authors**

Some writers on planning Strategies for evangelism emphasize that there are many types of strategies. Jonathan Lewis points out four:

1. The Standard Solution Strategy which works out a specific manner of carrying out evangelistic endeavour and proposed to be used in every circumstance. He indicates, three difficulties in this model: (a) there is a propensity not to take into account what others are acting out. (b) It accepts that everyone will take part and comprehend what the strategy is. (c) It grows out of one culture and has added difficulties as it swaps into new ones or settings.<sup>25</sup>

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<sup>23</sup>Christian Schwarz, *Natural Church Development* (Carol Stream, IL: Churchsmart Resources September 1, 1996), 33.

<sup>24</sup>Ellen G. White, "Organizing Christian Forces," Chapter 8 in *Christian Service*, The Ellen G. White Writings, Comprehensives Research Edition InfoBase, Ellen G. White Estate, 2008.

<sup>25</sup>Jonathan Lewis, *World Mission; An Analysis of the World Church Movement, Part two* (Pasadena, CA: William Corry Library, 1987), 6 – 8.

2. The Being-in-the-Way Strategy, assumes that it is not indispensable to plan because success or failure is God's problem.<sup>26</sup>
3. The plan-so-far strategy, assumes that once we plan to begin the labour, God will look after us for the remaining task. This approach does not centre on final result, but on initial stages.<sup>27</sup>
4. The Unique Solution Approach assumes that the approach to people in one area will differ somewhat from methods used in another area. It assumes also that there are some methods that can be used to discern God's strategy for each unique situation. In addition, it recognizes that we should make statements of faith about the upcoming.

Dayton and Fraser, in their book, *Planning Strategies for World Evangelization* agree with what Lewis says about the types of strategy.<sup>28</sup> In addition they make a proposal to adapt the "Unique Solution" approach to strategy adding that

The differences between the situations and cultures of various people groups are also important. People and culture are not like standardized machines that have interchangeable parts. We cannot simply use an evangelism approach that has worked in one context in another and expect the same results. Strategies must be as unique as the peoples to whom they apply...that the Unique Solution method recognizes with the Being-in-the-Way Strategy that God has new surprises for us. Strategies must be open to new insight and new developments and can not be rigidly standardized once and for all.<sup>29</sup>

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<sup>26</sup>Ibid.

<sup>27</sup>Ibid.

<sup>28</sup>Edward R. Dayton and David A. Fraser, *Planning Strategies for World Evangelization*, rev. ed. (Grand Rapids, MI: Eerdmans Publishing Company, 2009), 14-17.

<sup>29</sup>Ibid., 15.

Christians have a clear advantage in considering this approach and it should be taken into consideration in trying to solve the problem of North Association of Angola Union, where there are 33 un-reached municipalities and various cultures.

### **Mission and Evangelization: Into Unreached Areas**

Definition of mission and evangelization: illustration in context Mission and evangelization are two very closely related terms. While `mission` is a task or goal to be accomplished, `evangelization` is an action word which is used in reference to activities of spreading the gospel<sup>30</sup>. As in this research project, the mission was to reach out to the un-reached districts of North Association, and plant churches, evangelization refers to the actual activities that took place to reach out, and to win people for the Lord Jesus. This is in line first with Matt 24:14 that this Gospel of the kingdom must be preached to all, before the end come, while the Great Commission (Matt 28:19-20), gives marching orders to go, preach, teach and baptize. The two texts define the terms `mission` and `evangelization` respectively.

### **Biblical Basis of Mission and Cross Cultural Evangelization**

From the two texts lies the Biblical foundation of mission and cross cultural evangelization. To explain further:

- Matt. 28:20 is a mandate to all believers to go out to the lost world to preach Jesus, “to open their eyes in order to turn them from darkness to light and from the power of Satan to God, that they can receive forgiveness for sins and an

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<sup>30</sup>Ibid., 46.

inheritance among those who are sanctified by faith in me (Jesus)” Acts 26:18.<sup>31</sup>  
(Today’s Language Bible)

- Matt 24:14 encapsulates Jesus’ vision and mandate given to his followers, to cross deserts, forests, oceans, rivers and continents to reach every nation, tribe and language to Himself.<sup>32</sup> This idea is repeated in Acts 1:8. This implies that this mandate is to go everywhere to work with everyone to preach and win people for Jesus Christ.

These Bible passages compelled the apostle Paul to write and live accordingly.

He says,

and so I have made it my aim to preach the gospel, not where Christ was named, lest I should build on another man’s foundation, but as it is written: To whom He was not announced, they shall see; and those who have not heard shall understand. (Rom15:20, 21)

Paul talks about the mission from Jerusalem to Illyricum in Rom 15:14 –21. In Rom 15:19, he points out that under the power of the Holy Spirit, wonders and mighty signs occurred, as he was preaching the good news into unentered areas.

Hesselgrave in his book, *Planting churches Cross Culturally*,<sup>33</sup> confirms Paul’s willingness to work in unentered areas especially cities and strategic towns.. He gives three main reasons: (1) centres of human and financial resources; (2) the potential to spread the Gospel to the lower administrative level of respective regions; (3) diversity of cultures and readiness to change.

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<sup>31</sup> NIV - New International Version.

<sup>32</sup> Børge Schantz, *A Path Straight to the Hedges / Evangelism in Developing Areas* (Nampa, ID: Pacific Press Publishing Association, 2000), 18.

<sup>33</sup> David Hesselgrave, *Planting Churches Cross Culturally* (Grand Rapids, MI: Baker 2000), 66-67.

Dayton and Fraser<sup>34</sup> concur with this finding particularly on church planting strategies applied to un-entered areas. In addition, they recommend Paul's model to all modern Christian organizations.

## **The Aim of Evangelization**

### **Church Planting**

Evangelism and strategizing without church planting would be a futile exercise since those evangelized would have no sense of belonging, and no one to call upon in time of need. In evangelisation, it is a known fact that a local church will provide fellowship, spiritual reinforcement and mentorship, creating an environment where believers can relate to one another at a spiritual level. In other words, church planting brings together a community of believers who will live for each other, and encourage one another in matters of faith, even in times of crisis.

According to Ralph Moore in his book, *How to Multiply a Church*, Jesus is the source and model on church planting. The starting point for Jesus was His twelve followers, who were later called apostles at the time when they started evangelizing and planting churches. Their effort in being involved in the process of evangelization and church planting in the book of Acts is noticeable<sup>35</sup>, as we can testify from the Apostolic ten steps of church planting from Hesselgrave.<sup>36</sup>

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<sup>34</sup>Dayton and Fraser, 65.

<sup>35</sup>Ralph Moore, *How to Multiply your Church: The Most Effective Way to Grow* (Ventura, CA: Regal, 2009), 107 – 108.

<sup>36</sup>Hesselgrave, 48 – 49.

The Acts model of church planting are listed below as examples of David Hesselgrave's ten strategic points for planting churches by Apostles:<sup>37</sup>

1. Assembles missionaries with a defined purpose. Acts 13:1-4; 15:39, 40.
2. Establish contact with the audience they wish to reach out to. Acts 13:14-16; 14:1.
3. Start preaching the gospel to the respective crowd. Acts 13:16-41
4. After presenting the gospel, lead them to Christ, and to conversion. Acts 13:48, 16:14. 15
5. The new believers start a congregation. Acts 13:43.
6. The new believers are rooted in the faith. Acts 14:21, 22; 15:41.
7. The leaders of the new church are appointed and consecrated. Acts 14:23.
8. The task is transferred to the new leaders and the church planter leaves. Acts 14:23; 16:40.
9. Maintain a steady and continuous relationship with the new founded church. Acts 15:36; 18:23.
10. The new church is welcomed into the church system and sends representatives to the church board. Acts 14:26, 27; 15:1-4.

The ten steps articulated above follow Jesus' model as explained by Ralph Moore, "Jesus planted the church at Jerusalem. His model and the task he gave those disciples eventually become the model of Apostle Paul, and it remains our model today as conscientious Christians. Jesus came to teach us to multiply the church."<sup>38</sup>

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<sup>37</sup>Ibid., 49.

<sup>38</sup>Moore, 107.



## Ellen G. White

Ellen White urges the church in many ways in the spirit of prophecy to be involved in evangelization of the un-entered areas. In one of her letters, EG White says, “Our aggressive missionary work is to be more abundant than it has been in the past. More territory is to be annexed; the standard of truth is to be planted in new places; churches are to be established; all is to be done that can be done to fulfil the commission, “Go ye therefore, and teach all nations. (Matt 28:19).”<sup>39</sup>

Ellen G White points out that the message of salvation is “to be given to the rich and the poor, the high and the low, and we must devise means for carrying the truth into new places, and to all classes of people.”<sup>40</sup> An article in the *Adventist Review* confirms the issue of carrying out the truth into new places, stating that she urged the church to re-address it’s time to the un-reached.<sup>41</sup> What this statement suggests is that the church leadership at all levels of church organization should prioritize the un-evangelized areas as Paul did, according to Rom 15: 20.

Samuel Makori in the abstract of his thesis on evangelising the Maasai in Kenya says, that Ellen White recommends Christ’s church planting Model. He emphasizes this by stating, “She wrote much about church planting as the greatest duty of the church

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<sup>39</sup> Ellen G. White, “Controlled by the Great Designer,” Chapter 234 in *This Day With God, The Ellen G. White Writings, Comprehensives Research Edition InfoBase*, Ellen G. White Estate, 2008.

<sup>40</sup> Ellen G. White, “Laboring for Special Classes,” Chapter 17 in *Evangelism, The Ellen G. White Writings, Comprehensives Research Edition InfoBase*, Ellen G. White Estate, 2008.

<sup>41</sup> Scott Griswold, “Reach the wold N Door. It’s adventurous – and it’s God’s plans,” *Adventist Reviewed online*, accessed 17 November 2013, <http://www.adventistreview.org/9131531-16>.

through ages. A careful study of her work can safely lead one to conclude that she upholds and seeks to point out Christ's method of soul-winning."<sup>42</sup>

In a journal, Christian Zaldua cites the Bible saying that the New Testament presents the occurrence of the Parousia as a missiological reason that gives urgency to reach the unreached (1 Cor 16:22; Heb 10:35-38; Rev 22:7, 12, 20).<sup>43</sup>

### **SDAC in Mission and Evangelization: Church Planting within SDAC**

From the beginning of SDAC in 1863, and throughout the time, various evangelistic outreach church planting activities have taken place. The following were conclusions drawn from this study:

#### **Evangelistic Outreach Activities in Early Adventism**

Many Adventist writers on mission and evangelization agree that Adventism was born and fostered as a church planting movement. Anna Galeniece supports this statement and adds that in early Adventism, in America, new converts were disciplined and taught to care for themselves they were organized into churches. Ellen G. White conducted many camp meetings because that is where they could hear the preacher.<sup>44</sup>

In her article, Cross-cultural evangelism: the challenge facing Adventism today Patricia Gustin adds her voice to this important issue saying,

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<sup>42</sup>Samuel Makori, "Using the Maasai to Establish A Seventh Day Adventist Church As a Model Approach to Missionary Work Among The Maasai of Kenya" (MA thesis, Adventist University of Africa, Nairobi, Kenya, 2009), Abstract.

<sup>43</sup>Cristhian A. Zaldua, "Church Planting in Un-entered Areas in the South American Division" *Journal of Adventist Mission Studies*, vol 5 no. 1, (Spring 2009): 51-52.

<sup>44</sup>Anna Galeniece, Syllabus for CMMN 639 Applied Theology, Adventist University of Africa, 2013.

Early Adventists followed a basic pattern in entering new territories around the world. Initially they relied heavily on evangelistic literature which they, according to Mrs. White, ‘scattered like the leaves of autumn’... This introduced people to the new biblical truths Adventists had discovered. Later, evangelists gathered interested people to hear the message presented with vigour and assurance. According to Mrs. White, this occurred first in America then in other parts of the world, resulting in the planting of strong churches. This process was followed up with ordinary evangelistic literature and presentations, with baptism often deferred for almost two years.<sup>45</sup>

Anna Galeniece concurs with this finding as reflected in her class notes where she said, “In early Adventism, new converts were disciplined and taught to care for themselves; They were organized into churches; The church planter moved on to new areas; At least once a year the preacher would visit the churches to deal with the problems and to bring revival by a few meetings.”

### **Contemporary Sources: Short Term Missionary Trips**

The idea of church planting is supported by contemporary sources. For instance, the Church Manual has the following to say about work in the local church:

Small groups can be sponsored by the local church as a first step to begin the evangelization work in an unreached area. For a small group that meets at home for regular Bible studies, worship and companionship, requires very little expenses and removes the barrier that impairs the church mission. In instances where the association is incapable of catering for additional pastors, the missionary groups of a metropolitan rural area may remain affiliated to an established church. The leaders of the group ought to work under the supervision of an appointed district pastor.<sup>46</sup>

According to the Pastors’ and Elders’ handbook,

Where a church has been planted, the youth are empowered and inspired by service opportunities, e.g., short mission trips, being sent out as student missionaries and participating in fundraising campaigns for short-term mission trips. Such involvement makes them feel needed, and able to make a contribution to church activities and programs. The importance of church

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<sup>45</sup>Patricia Jo Gustin, *Cross Cultural Evangelism: The Challenge Facing Adventism Today* (January 2008), 63-64.

<sup>46</sup>General Conference of Seventh-day Adventists, *Manual da Igreja Adventista do Sétimo Dia* (Casa Publicadora Brasileira: Tatui – São Paulo, 2005), 69.

planting therefore, gives guarantees for the future because the planted congregations eventually grow to become organized churches. As churches grow, the finances of those churches also grow.<sup>47</sup>

### **Contemporary Sources: Global Mission**

History of missions as depicted by Richard W. Schwarz in his book, *A History of Seventh Day Adventist Church* shows that in 1990 the Seventh-day Adventist church designated a special mission plan called Global Mission whose purpose was to establish a Seventh-day Adventist presence in un-entered areas<sup>48</sup>. Mike Ryan confirms this in his article, in the book, *Adventist Mission in the 21<sup>st</sup> Century*, by Jon L. Dybdahl, where he says, “The document called for church members, institutions, and church departments to develop programs for going into these unentered areas. Global Mission is to send volunteer workers ‘‘from everywhere to everywhere.’’ Each organizational level of the church is to set aside resources to support Global Mission plans.”<sup>49</sup>

**The experience of unreached areas of Burkina Faso.** Ryan also says that as a result, many church planting programs have been developed by institutions, departments, churches and supporting ministries. A good illustration of this is Burkina Faso. According to him, “in 1990 there were 151 Adventist members in Burkina Faso in three churches. Global Mission encouraged the mission to lay plans for establishing churches in many of the un-entered towns scattered across the country. Global Mission

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<sup>47</sup>General Conference of Seventh-day Adventists, Ministerial association, *Seventh-day Adventist Pastor’s & Elder’s Handbook – for youth Ministry* (Silver Spring, Maryland: General Conference of Seven-day Adventists, 2002), 62 – 63.

<sup>48</sup>Richard W. Schwarz, *A History of the Seventh-day Adventist Church*, rev. ed/ (Nampa, ID: Pacific Press Publishing Association. 2000), 577.

<sup>49</sup>Jon L. Dybdahl, *Adventist Mission in the 21<sup>st</sup> century* (Hagerstown, MD: Review and Herald Publishing Association, 1999), 288.

pioneers were trained and sent to 8 cities.”<sup>50</sup>, consequently several new congregations came into existence and many souls were won to Jesus.

**The experience of unreached areas in South America.** Another illustration on un-reached areas comes from South America. According to Christian Zaldua, data from a statistical report presented to the executive committee of the South American Division (SAD) in May 2008, by the Global Mission Department, shows that, there is a total of 9,395 municipalities in the SAD territory, the church has a presence in 59.22 percent of all the municipalities and is absent in 40.77 percent of them.<sup>51</sup>

Zaldua goes on to say that these statistics present a problem that must still be dealt with before the church will have completed its work, to fulfil the great commission from Christ (Matt 28:18-20), preaching the gospel to all who reside on this part of earth; and consequently, planting several new churches in those unentered areas.<sup>52</sup> He points out two reasons why there is reluctance to extend growth into territories that have not yet been reached by the gospel.<sup>53</sup>

- i. The evangelistic activities are focused in already reached municipalities resulting in church membership growing exponentially in those regions instead of spreading the church into new areas.
- ii. The motivation was not enough in church planting movements into unreached municipalities in South America.

Zaldua insists that it is possible to evangelize the unreached regions and points out four cases:

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<sup>50</sup>Ibid., 289.

<sup>51</sup>Zaldua, 49-50.

<sup>52</sup>Ibid., 50.

<sup>53</sup>Ibid., 52.

- i. Caleb Missionary project in the Northeast Brazilian Union, which involves young people from 15 to 30 years of age, involved full time for Jesus: carrying out personal and public evangelism.
- ii. The Antioch Project which involves theology students from Northeast Brazilian College, who must plant a church as a prerequisite for their pastoral preparation.
- iii. The project of Global mission in Ecuador which involves theology students who used to spend six weeks each year, helping to plant churches in un-reached Municipalities.
- iv. The Macedonia Project in the Northern Peruvian Union which is a cooperation of evangelistic forces (pastors and lay people). They use the methodology of evangelistic seminaries and as a result, many new churches come into being

## **Management for Mission**

### **Cross-Cultural Evangelization**

Management is the work process which comprehends, planning, organizing, leading and controlling of human and other resources in order to accomplish organizational objectives proficiently and effectively, Says Jones.<sup>54</sup>

Dayton and Fraser concur with the definition and in further defining ‘management’ make use of Allen’s writings stating that the work of management is seen as having four functions.<sup>55</sup>

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<sup>54</sup>George Jones, *Contemporary Management* (New York: McGraw-Hill / Irwin 1998), 45.

<sup>55</sup>Dayton and Fraser., 19.

Taking into consideration the above sources, what should be taken note of is that management function of planning is, to a large degree, what the first section of this chapter is all about and is a key word in the entire project. The second point to note is that, according to the sources just cited, the remaining three functions are defined as follows:

1. Organizing- it is the task of establishing duty and authority as well as relationships to allow people to work as a team to reach organization aims.<sup>56</sup>
2. Leading- it is the job of inspiring, synchronizing, and strengthening people and groups to work as a team to accomplish organizational objectives.<sup>57</sup>
3. Controlling- it is the task of instituting precise measuring and monitoring structures to evaluate how well the organization has accomplished its objectives.<sup>58</sup>

These, if correctly used, achievement is frequently the outcome. Therefore let us now look at usage of management.

### **The Usage of Management**

Practice has demonstrated that management can be used to the cause of Governmental Organization or Non-Governmental; as well as for Profit or Non-Profit Organizations. In conclusion the work of management is needed in non-Christian organization as well as in Christian organizations. This resonates well with what Rush

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<sup>56</sup>George Jones., 51.

<sup>57</sup>Ibid., 53.

<sup>58</sup>Ibid., 57.

points to regarding the philosophies of management.<sup>59</sup> However this section concentrates on management for non-profit organization, as in this case a religious organization as already stated.

### **Bible and Management on Mission**

The word management for mission does not occur in the Bible, but excellent examples are provided that can be cited. We have already seen some in the first chapter. For instance, Nehemiah's rebuilding of wall of Jerusalem (Neh. 3:1-7:73) which included supportive leadership (4:16), the breakdown of the wall work into parts and then mobilizing, motivating and delegating people into action (3:1-32). To see that after fifty-two days of work the entire wall was finished (6:15), it is an excellent example of good management. This finding is in line with what Dayton and Fraser said regarding the management.<sup>60</sup>

1. The Acts model of church planting into unreached areas (Acts 13:1; 15:1-4) is a good illustration of management on Christian mission: These principles and functions are outlined below:
2. Mobilizing and motivating the missionaries with a defined purpose (Acts 13:1-4; 15:35-40).
3. Leading: after presenting the gospel, lead them to Christ, and to conversion (Acts 13:48; 16:14, 15).
4. Organization: the new believers start a congregation (Acts 13:43).
5. Training/equipping: The new believers are rooted in faith (Acts 14:21,22).

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<sup>59</sup>Myron Rush, *Management: A Biblical Approach 1<sup>st</sup> ed.* (RSA: Christian Art Publishers 2008), 1-2.

<sup>60</sup>Dayton and Fraser, 20-21.



6. Delegation: The task is transferred to the new leaders and the church planters leave (Acts 14:23).
7. Control: Maintain a steady and continuous relationship with the new founded church (Acts 15:36; 18:23).

The use of the following principles and functions of management in the Acts model, resulted in effectiveness in the church planting program into the un-reached areas (As the apostles did, especially Paul): (1) mobilizing, and motivating, (2) leading, organizing, (3) training, (4) equipping, (5) delegating and (6) controlling.

### **The Spirit of Prophecy**

In the Spirit of Prophecy Ellen G. White has used selected evangelistic strategies such as delegation, motivating, training, and small group organization that are related to the function of management on Christian mission.

### **Other Authors on the Need of Management for Mission**

Edward R. Dayton and David Fraser shed more light on this subject. They say,

Management for Christian mission aims at bringing about conditions on earth where God's kingdom comes, where people obey God's commands as they are obeyed in heaven. It aims at a success that happens only within the limits and by the power of God's Spirit, in conformity with the truth and claims of the Gospel. And through the agency of people gifted by the Spirit whose lives exhibit the beauty of holiness<sup>61</sup>.

Another important contribution, to the topic comes from Borge Schantz. He affirms,

Frontier evangelism is a demanding task. It includes so many unknown and unpredictable factors. The missionary therefore must be well prepared. Before advancing into the highways and hedges, the wise evangelist will do extensive study, planning and preparation. Money, time and frustrations are saved when the daily programs – with their deadlines and evangelic strategies, financial

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<sup>61</sup>Dayton and Fraser, 22.

requirements and logistical arrangements – are thought through, put down on paper and communicated to everyone in each part of the campaign.<sup>62</sup>

Dayton and Fraser agreed with this and said, “Entering a new people group involves many things. People have to be recruited and trained for the missions, government permission obtained, logistics of support laid out, means of raising funds settled, and means for communication and evaluation designed. When some of these begin will depend on when others finish.”<sup>63</sup>

### **Theoretical Approaches on Management for Mission**

**The Basic Model.** Dayton and Fraser state that practice has demonstrated that management for mission is a process where we should seek the following:

1. To identify the targeted people group to be reached
2. To characterize the group to be evangelized
3. To identify the forces for evangelization: people to be sent and the senders
4. To identify means and methods
5. To have vision of final result.<sup>64</sup>

Jonathan Lewis agrees with the five points and says, “Once the gospel penetrates a culture and the initial group of believers is gathered into a church, the missionaries should plan for ongoing spontaneous reproduction of churches among that people.”<sup>65</sup>

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<sup>62</sup>Børge Schantz, 50.

<sup>63</sup>Dayton and Fraser, 296.

<sup>64</sup>Ibid., 31.

<sup>65</sup>Jonathan Lewis., 144-148.

Aubrey Malphurs in his book *Planting Growing Churches* also supports this model by posing the same core questions that are posed in the basic model.<sup>66</sup>

**The Circular Model.** Dayton and Fraser see the work of management for mission as having three interconnected phases: Thinking, action and evaluation<sup>67</sup>. According to them the first phase-the thinking process includes the following 8 sections<sup>68</sup>:

1. State the mission: The evangelist needs to show the people group or in which field the gospel shall be preached or sworn.
2. Describe the people: The Gospel worker needs to comprehend and characterise the targeted people to be reached. This comprehends their economy, worldview, politics; working situation and religion, because these factors affect their answer to the kingdom of God.
3. Define and characterize the force of evangelism: The sower of good news in charge needs to study and select the gospel workers taking into consideration all the variety of skills such as communication, translation, teaching, and church development, follow-up and numerous other responsibilities.
4. Scrutinize means and method: Evangelistic apparatus, ways and means vary profoundly. Dayton and Frazer state,

Some are as simple as distributing bibles and praying for the reader to come to the truth. Others are based on modern mail systems and carefully developed correspondence courses. A whole community may be the target of a year-long campaign mobilizing Christians of many

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<sup>66</sup> Aubrey Malphurs, *Planting Growing Churches, for the 21st Century* (Grand Rapids, MI: Baker Books, 2004), 137.

<sup>67</sup> Dayton and Fraser., 37.

<sup>68</sup> Ibid., 32-37.

denominations. A single person may be drawn to Christ by the friendship of a Christian neighbour.<sup>69</sup>

5. Delineate a methodology or strategy: the coordinating evangelist must consider that there are a variety of approaches to follow, such as use of radio, offering a correspondence course; decision to send a family group of missionaries to live in the community, learn the language and culture, and start a church planting movement. And then return home likewise in the apostolic movement of church planting cited above.
6. Foresee results: Each prudent evangelist needs to plan in order to bring new churches into being and be ready to nurture and train the newborn Christians. In so doing, there will be a native community that will come to life, understanding the meaning of the kingdom of God in ways significant to their own culture and consequently the gospel will reside at the very centre of the life of that people and stand even when the missionaries leave. This finding agrees with what Jonathan said concerning church planting.<sup>70</sup>
7. Definition of our role: the task of spreading the gospel requires a variety of workers: the researchers and pre-visit evangelists, the frontline gospel workers, sponsors who are needed to finance church planting, experts in media production, etc. It is essential to define what our particular role might be to reach a particular people group or an un-evangelized area.
8. Make plans: Plans that are to be used by numerous people must be shared with the entire group. They communicate the vision and other steps to all

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<sup>69</sup>Dayton and Fraser, 34.

<sup>70</sup>Lewis, 6-8.

involved and permit the calculation of total cost so that it is possible to complete the assigned evangelistic task.

Dayton and Fraser say that this includes (1) the description of the goal, (2) description of the present situation, (3) choosing methods to reach the chosen goal, (4) laying out the sequence of events needed which mean “people have to be recruited and trained for the mission, government permission obtained, logistics of support laid out, means of raising funds settled, and means of communication and evaluation designed.” A simple PERT diagram for planning an evangelistic program is a must in this step. (5) Estimating the resources needed which includes time, finances, facilities, trained and experienced people as a most treasured resource, as well as cooperation among them. (6) Analysing resources; this means examine and check if all the resources needed are sufficient.<sup>71</sup>

Second Phase - Acting: The gospel workers move out to materialise the plans.<sup>72</sup>

Third Phase – Evaluate.<sup>73</sup> The sower of the gospel needs to assess what is happening in the process of evangelization, and determine how closely they reached the goals. The gained feedback helps to amend the performance toward more effective and efficient methodologies in order to reach the end goal: to reach a particular people and as result, bring a new church into being, able to evangelise their own people.<sup>74</sup>

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<sup>71</sup> Ibid., 295-299.

<sup>72</sup> Ibid., 36.

<sup>73</sup> Ibid., 232.

<sup>74</sup> Ibid., 241.

Again, this agrees with what Lewis, says: “Once the gospel penetrates a culture and the initial group of believers is gathered into a church, the missionaries should plan for ongoing spontaneous reproduction of churches among that people.”<sup>75</sup>

If management is correctly used, achievement is frequently the outcome. To illustrate this, Dayton and Fraser, point out an example that occurred in Indonesia, where church leaders and the laity, correctly applied the four functions of management to evangelise many un-reached areas of that country and consequently many new churches were planted. They add that many others missionary agencies around the world have shared the same experience, when good management takes place.<sup>76</sup>

This chapter has accomplished various tasks: First, it leaves the reader with knowledge of what the Bible, Spirit of Prophecy and other sources say about strategic planning for evangelization. Second, it reveals one of the reasons for strategic planning which is to manage opportunities and threats while working on a task. Third, according Bryson, “Every effective strategy will take advantage of strengths and opportunities while at the same time it minimizes or overcomes weakness and challenges.”<sup>77</sup>

For example, the Nehemiah, Jethro, and Jesus models have not only been cited, but strategies have been drawn from them. Another example that could have been cited is one, when Joseph, after he was made leader of Egypt took two actions to respond to the changes that were coming: he grasped the opportunities and protected against the threats. Handling opportunities is a critical part of strategic planning (Gen 41:46-49; 53-57).

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<sup>75</sup>Lewis, 144.

<sup>76</sup>Dayton and Fraser, 23-24.

<sup>77</sup> Bryson, 6.

Fourth, this chapter also shows that in many instances, the Lord places before us, opportunities so that we can make gains out of them and succeed. We therefore should be wise enough to take advantage of them. Joseph, knowing that advance planning was necessary for catching the benefit of the abundant years, in his wisdom, set up a system of storage sites where surplus grain could be preserved.

Fifth, it shows the importance of church planting when one is conducting evangelism programs.

Sixth, according to Zaldúa “where a church develops numerically (*likewise Luanda City*) is of vital importance, but extension growth – where the church is planted in un-entered areas is of even greater importance” (emphasis mine).

## CHAPTER 3

### DESCRIPTION OF LOCAL SETTING

This chapter describes the local setting for the project; it is divided into three sections. The first section presents the geographical, political, social, economic and religious status of the country of Angola. The second section gives a general description of the North Association mission of Angola Union. A brief profile of unreached municipalities of the North Association is in Appendix A3. It is a result of, using tools such as documents, surveys, interviews, personal observations and the use of the internet.

The third section describes the historical background and the current situation of the North Association using tools such as qualitative and quantitative research (surveys, interviews, documents, personal observations and swot analysis). It introduces the problem and contributing factors to the current situation of the North Association.

#### **Profile of Angola: Geography, Politics, Socio - Economics and Religion**

The country of Angola is situated on the South Western part of Africa. It is the sixth largest country in Africa with an area of about 1,246,700 km<sup>2</sup>, a coast of 1,650 and terrestrial border of 4,837 Km.<sup>1</sup> It is bordered by Congo Brazzaville and the Democratic

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<sup>1</sup> Angolan embassy “Angola Profile. Welcome to Angola” accessed 20 May 2013, [http: www.angolanembassy.org/english/geography](http://www.angolanembassy.org/english/geography).



Republic of Congo on the North, Namibia on the South, Zambia on the east and the Atlantic Ocean on the west.<sup>2</sup>

Angola has two seasons; the dry season, running from May to August and the hot rainy season running from August to May. This factor contributes to a large extent to the fertilization and richness of its soil, increasing the agricultural potency of the country.<sup>3</sup> The country has colossal expansion of productive soils, (3.5 million hectares of fertile soils being the estimation). Angola's climate is good for a great variety of tropical and semi-tropical crops<sup>4</sup> such as coffee, cotton, corn, beans, peanuts, cassava, sweet potatoes, a long list of fruits and so on. Besides its fertile soils, Angola also has rich sub-soil. Most of the provinces, present a large mineral wealth, which includes, diamonds, iron, gold, copper, chromium, zinc, uranium, oil, etc.<sup>5</sup>. Consequently Angola is one of the wealthiest countries in the southern African region.

One website with information on Angola confirms the data and adds that this country has the fastest growing economy of the continent due to its increasing oil production. The same source points out that "The key challenge for Angola is to use its great potential wealth so that all citizens benefit"<sup>6</sup>

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<sup>2</sup>About Angola, "Geography. Economy," accessed 20 February 2013, <http://www.angola.or.jp/English/index.php/about-angola/geography>.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid.

<sup>5</sup>Country Profile: Angola-Actsa, "Politics, Socio-economic," accessed 20 February 2013, <http://www.actsa.org/pictures/upimages/pdf>.

<sup>6</sup> Country Profile: Angola-Actsa, " Politics,Socio-economic," accessed 20 February 2013, <http://www.actsa.org/pictures/upimages/pdf>.

Angola got its independence from Portugal and has been a sovereign state from November 11, 1975. The political power is centralized on a president who appoints ministers and state secretaries and governors to help rule the country. Currently MPLA is the ruling party.<sup>7</sup> Angola has an estimated population of 17 million people; more than half are young people who make a percentage of 55%. The population is made up of the following ethnic groups: The Ovimbundu (37%), Kimbundo (25%), Bacongo (13%) and others (25%).<sup>8</sup>

Angola is considered “a river of many currents”<sup>9</sup> because it hosts various religious affiliations. The en.wikipedia.org/wiki/religion in Angola, reports that “there are about 1,000 religious communities in the country. Roman Catholics constitute about half of the percentage in the country’s religious demographic chart. Other Christian denominations include Baptists, Methodists, Congregationalists, Lutherans, reformed churches, Seventh-day Adventists, as well as non-Protestant groups such as Jehovah’s Witness and more. All these denominations make up for a quarter of the population<sup>10</sup> while the indigenous religious system, Islam and atheists share the remaining portion of the population. According to the Instituto Nacional de Estatísticas<sup>11</sup> integrado sobre o bem estar da população, in 2011 Angola had the following estimation on religious profile:

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<sup>7</sup>Ibid., 3.

<sup>8</sup>Ibid., 4.

<sup>9</sup>Lawrence W. Henderson, *The Church-in-Angola: A River of Many Currents*, (Cleveland, OH: The Pilgrim Press, 1992), cover page.

<sup>10</sup>Religion in Angola, “Religion and Government. Faiths,” accessed 20 February 2013, [www.en.wikipedia.org/wiki/religion-in-Angola](http://www.en.wikipedia.org/wiki/religion-in-Angola).

<sup>11</sup>Instituto nacional de estatísticas, *Inquerito integrado sobre o bem-estar da populacao/IBEP: Relatory analysis* volume 1 (Luanda-Angola: E.A.L. Edições de Angola, 2011), 18.

Roman Catholic 50%, Protestants 33%, Atheists 9%, others 8%.<sup>12</sup> This study shows that the North Association of the Angolan Union is Located in a country where most people are observers of the Christian faith, implying that there is a high possibility that their attitudes towards the Adventist message would be moderate.<sup>13</sup>

### **Description of the ANASD of Angola Union**

This section describes the local setting, that is, North Association Mission of SDA Church in Angola is made up of the following provinces: Bengo, Cabinda, Cuanza Norte, Malange, Uíge, Zaire and Luanda. For each of the provinces, the discussion will focus on its geographical set up, its socio-economic setting, and histo-religious background. Included in this section are the following: feedback from the survey conducted at the beginning of the study, information gathered through questionnaires, interviews and own observation.

The North Association Mission is one of the four entities that make up the Angolan Union of the Seventh-day Adventist Church<sup>14</sup>. The seven provinces as mentioned above are seven missionary fields in this project and are divided into districts,<sup>15</sup> and these are described in (Appendix C).

#### **Bengo**

**Geographical Setup.** Bengo is one of the seven provinces of the territory of ANASD, covering an area of 333,016 km<sup>2</sup>. It is located in the North coast of Angola

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<sup>12</sup> Religion in Angola, “Religion and Government. Faiths,” accessed 20 February 2013. [www.en.wikipedia.org/wiki/religion-in-Angola](http://www.en.wikipedia.org/wiki/religion-in-Angola)

<sup>13</sup> Rei Towet Kesis, *Factors Contributing to Lack of Interest in Religious Activities at University of Eastern Africa* (Baraton, Kenya: AUA library, 2009), 53.

<sup>14</sup> See Appendix A2.

<sup>15</sup> See Appendix A3.

and is bordered by *Zaire* in the North, *Uíge* in the northeast, *Kwanza Norte* in the east, *Kwanza Sul* in the south and *Luanda* province in the west. There is also a portion of it on the western side, which touches the Atlantic Ocean.<sup>16</sup>

It comprises of 8 districts namely: Ambriz, Bula Tumba, Dande, Dembos, Icolo – Bengo, Kissama, Nambuanguongo and Pango Aluquem. Caxito in Dande district is the capital city of the province.<sup>17</sup>

**Socio – Economic Setup.** The province’s main activities are agriculture and fishing. Luanda, the capital city of Angola, gets most of its vegetables from this province. The main fishing products are cacusso and tilapia, tasteful fish from fresh water. These are a source of income for the province, because many people from the high and middle classes as well as tourists buy these tasteful products at high prices. People of lower classes seek these fish in order to sell in the informal markets of Luanda so as to survive.<sup>18</sup>

Another source of income for the province is tourism. This is because of the country’s parks, forest reserves, rivers such as the Kwanza, (the longest river in Angola). Other rivers are Dande, Longa and Onzo. The province also boasts beautiful beaches along the Atlantic Ocean coast which attracts many tourists from Luanda and surrounding provinces.<sup>19</sup> The population of Bengo is 166 000 and is mainly made up of the Amundo people who speak Kimbundo.<sup>20</sup>

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<sup>16</sup> Guia Turistico de Angola, “Bengo. Introduction”, <http://www.guiaturisticoangola.co.ao/index.aspx?menuid=10&lang=P>, accessed 20 February 2013

<sup>17</sup>Ibid.

<sup>18</sup>Ibid.

<sup>19</sup> Ibid.

<sup>20</sup> Ibid.

**Religion.** Bengo province has numerous religious faith communities. However, the two major religions dominating Bengo district are Roman Catholic approximately 50% and Methodist church approximately 30% and others estimated at 20%. Both religions are very influential and it is difficult to convert their members into other faiths. The survey findings of this study showed that the Adventist Church made an insignificant progress in evangelizing this area. Reasons for such a situation could include lack of finances to sponsor evangelists into the area, absence of missionary plans to evangelize the area and lack of awareness of the need by members in other areas.

A statistical report of 10<sup>th</sup> April 2010, by Pastor José Gouveia, secretary of ANASD, shows that there were 15 organized churches and 9 non-organized churches with a total of 2,888 church members in Bengo.<sup>21</sup>

In addition, the Sabbath School and Personal Ministries Departmental report of 04/2010 states that there were 2,863 baptized members and 11,452 un-baptized members bringing the total to 14,315 Sabbath School members.<sup>22</sup>

However, surveys taken by my respondents and I showed that these members are concentrated in three districts namely Caxito - Dande, Icolo e Bengo, and Quissama, while Tabi village, Ambriz and Dembo were semi-reached and have established church companies. The districts of Nambuagongo, Pango Aluquem, Bula Atumba and Ambriz were still un-reached.

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<sup>21</sup> See Appendix C1.1.

<sup>22</sup> See Appendix C2.1.

## **Cabinda**

**Geographical Setup.** Cabinda, covering 7,270 km<sup>2</sup> is located in the far north and is bordered by the Republic of Congo in the North, Democratic Republic of Congo in the East and the Atlantic Ocean in the West. This province is divided into four districts: Belize, Bucu Zau, Cacongo well known as Landana, and Cabinda, where the capital city, also named Cabinda, is located. The population of Cabinda is 163 000.<sup>23</sup>

**Socio – economic Setup.** Cabinda thrives in oil mining: making it the richest province in Angola. It represents more than 75% of the total resources of Angola. A large portion of the population relies on oil extraction, which is the major source of their employment. However, some of the inhabitants have to survive on agriculture, commerce and various small businesses which do not give them much revenue. There is Mayombe forest which covers a huge part of the province. Its timber is a source of revenue for the province and the country. It has a lot of vegetation and a great variety of wild animals which boosts the economy of the province.

The majority of the population is of the Bacongo Origin, are further sub-divided into a number of clans such as Bawayo, Bayombe, Bakoki and Basundi groups. The major languages in this province are Fioty and Ibinda.

**Religion Setup.** The Roman Catholic Church is the dominant religion in Cabinda, followed by Protestant churches. Witches and sorcerers are found in almost every district of Cabinda province. The belief in the area is that witches and sorcerers walk around naked at night, that they are able to walk upside down and that they harm

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<sup>23</sup> Guia Turistico de Angola, “Cabinda. Introduction,” accessed 20 February 2013, <http://www.guiaturisticoangola.co.ao/index.aspx?menuid=61&lang=P>.

people.<sup>24</sup> It is believed that the power used by sorcerers is often used for evil purposes, and that they can also use them for good. Such beliefs are a hindrance when it comes to accepting Christianity. Because of such hindrances, the Seventh-day Adventist church made very little progress in winning people to Adventism in this area.<sup>25</sup>

According to the Pastor of Cabinda SDA Church, pastor Hamuyela, when Adventism first reached Cabinda, the religious groups that were there urged their believers to avoid Adventist missionaries.<sup>26</sup> A statistical report from Pastor José Gouveia, confirmed by pastor Hamuyela,<sup>27</sup> shows that in the whole province of Cabinda, there were only two organized churches and three companies, with a total membership of 464. The survey findings are that this membership is concentrated in Cabinda district, while Buco Zau, Cacongo and Belize recorded zero membership, which meant that they were un-reached districts.

### **Kwanza Norte**

Kwanza Norte, one of the seven provinces of the territory of Angola, covers 24,110 km<sup>2</sup>. It has 11 districts: Cazengo, Lucala, Ambaca, Gulungo Alto, Quiculungo, Banga, Bolongongo, Cambambe, Samba Caju, Gonguembo, and Ndalatando. The capital city of the province is Ndalatando. It is bordered by Bengo in the North, Uíge, and Malange in the East, Kwanza Sul in the south and Luanda in the west.<sup>28</sup>

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<sup>24</sup> Evaristo Hamuyela, district pastor of Cabinda Mabel Church, interview by the author, Cabinda city, 8 May 2010.

<sup>25</sup> Ibid.

<sup>26</sup> Ibid.

<sup>27</sup> See Appendix C1.1.

<sup>28</sup> Guia Turístico de Angola, “Kwanza Norte. Introduction” Accessed 20 February 2013, <http://www.guiaturisticoangola.co.ao/index.aspx?menuid=134&lang=E>

**Socio - Economic Setup.** Cambambe hydroelectric dam, the second biggest in the country, is located in the district of Cambambe. As a consequence, this is an industrial area which is a source of employment for the community.

The population of this province is basically of Ambundu origin, and they speak Kimbundo. The majority of the people rely on agriculture and informal businesses such as buying and selling agricultural and industrial goods.

**Religious Setup.** There are many Christian denominations scattered all over the province, but the dominating ones are Roman Catholic, Methodist and protestant churches. Adventism in this province has had very little influence. A look at ANASD July 2010 statistical report from the Executive Secretary shows that there were fifteen organized churches whose total membership was 2,081. Survey findings showed that there were five unreached districts namely Gulungo Alto, Bolongongo, Banga, Ngonguembo and Kiculungo.<sup>29</sup>

## **Malange**

**Geographical Setup.** Covering 97,602 km<sup>2</sup>, Malange is the largest province of ANASD. It is comprised of 14 districts; Malange the capital city, Marimbe, Massango, Cunda Dya Baza, Calandula, Caembo, Cacuso, Macuri, Kiwaba Nzoji, Cangandala, Kambundi Katembo, Lukembo , Quirima and Quela.<sup>30</sup>

**Socio - Economic Setup.** The population is made up of different ethnic groups such as Kimbundu, Kicongo and Ambundo. The majority of the population belongs to the Kimbundu ethnolinguistic group. They speak kimbundu-Ambaka. A great number

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<sup>29</sup> João Mora, district pastor of Ndalatando, interview by the author, Ndalatando, Kwanza North, 5 May 2010.

<sup>30</sup> Guia Turístico de Angola, “Malanje, Introduction,” <http://www.guiaturisticoangola.co.ao/index.aspx?menuid=201&lang=E>, accessed 20 February 2013.



of inhabitants make their living from agriculture, formal and informal commerce. There are many tourist attractions such as the waterfalls of Calandula, the table of Queen Ginga, the black stones of Pungo a Ndongo. These tourist points are a source of revenue for the province. Malange is the house of the biggest hydroelectric dam of Angola and the Giant black antelope known as Palanca Negra. From the dam, provinces such as Luanda, Kwanza Norte and Uíge draw electricity. Its giant black antelope makes the province special by being a national symbol. That is why it is used as a logo on the national airlines and the national soccer team.<sup>31</sup>

**Religious Setup.** The three major denominations dominating the province are the Roman Catholic, Methodist and Adventist churches. Adventism is vibrant in this province and has been for more than 80 years. In fact, Malange - Cuale Mission is the birth place of the Adventist message in the North Association Mission. In spite of this, there are three un-reached districts in Malange province: Quela, Kunda ya Base, and Quirima. The main reasons could be lack of finances and motivation. Statistics compiled by Pastor José Gouveia (see Appendix C1.1) show that there are 38 organized churches, 34 companies. This shows that there is a need for the church to strategize in order to reach the un-entered areas.<sup>32</sup>

## Uíge

**Geographical Setup.** Uíge, covering 58,688 km<sup>2</sup>, is the province with the greatest number of districts (16): Ambuila, Alto Cauale, Buengas, Bungo, Bembe, Damba, Kitexe, Kimbele, Milunga, Maquela do Zombo, Mucaba, Negage, Puri, Songo,

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<sup>31</sup>Guia Turístico de Angola, “Uíge, Introduction”, <http://www.guiaturisticoangola.co.ao/index.aspx?menuid=201&lang=E>, accessed 20 February 2013

<sup>32</sup> Bondoso Afonso, district pastor of Calandula - Malange, interview by the author, Malange city, 3 May 2010.

Sanza Pombo and Uíge, capital of the province. The province is bordered by DRC, Zaire, Bengo, Kwanza Norte and Malange.<sup>33</sup>

The majority of the population comes from the Bacongo ethnic group, but there are a few people from Kimbundo and Ovimbundos. Kicongo is the predominant tribe.

**Socio Economic Setup.** A great number of inhabitants survive on agriculture and small businesses. The majority of these receive a meagre income, leading to a situation where they cannot afford to have access to good medical facilities, and sending their children to proper schools. Interestingly, while in this kind of a situation, people in these villages and towns are consumers of maruvo, a typical drink of the area which turns them into addicts and makes their financial condition worse.

**Religious Data.** The major religious groups dominating the province are: Protestant churches, Roman Catholic, Toquistas, and Kimbanguistas. All of the above religious groups are very influential to their members such that it is not easy to win them to a faith that differs from theirs. That is one of the reasons why the Adventist church has had very little impact in evangelizing the area. As a result, nine districts namely Buengas, Milunga, Sanza Pombo, Ambuíla, Mucaba, Bembe, Damba, and Maquela remained un-reached, while Songo, Bungo and Kitexe were partially reached.<sup>34</sup>

## **Zaire**

**Geographical Data.** Zaire is a province covering 40,130km.<sup>2</sup> It is located in the north of the country, and is bordered by DRC in the north, by Uíge and Bengo in the

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<sup>33</sup>Guia Turístico de Angola, “Zaire. Introduction,” <http://www.guiaturisticoangola.co.ao/index.aspx?menuid=239&lang=E>, accessed 20 February 2013.

<sup>34</sup> Ibid.

southern part, and the Atlantic Ocean in the west. It is made up of six districts: M'Banza Congo, Cuimba, Noqui, Nzeto, Soyo and Tomboco.<sup>35</sup>

**Socio-Economic Setup.** Zaire is rich due to oil mining in Soyo, which employs a great part of the working class. The rest of its inhabitants make a living from agriculture and small businesses. As those of Uíge, the main local beverage is maruvo.

**Religious Data.** On the religious side, the Zaire province is dominated by Roman Catholic, Kimbanguistas, Toquistas, and the Protestant churches. The Seventh-day Adventist church has made very little impact here due to resistance encountered from people, especially those of other faiths, and lack of adequate financial resources. As a result, Zaire is the only province in Angola and in the Northern Association mission without an organized church.<sup>36</sup>

## **Luanda**

**Geographical setup.** Luanda is a province which covers 225 km<sup>2</sup>, and has nine districts namely Cacuaco, Cazenga, Ingombota, Kilamba Kiaxi, Maianga, Viana, Rangel, Sambizanga and Samba. It is bordered by Bengo province in the north and south, and by the Atlantic Ocean in the west. It is the smallest province in Angola yet it houses the Capital city of Angola which is also called Luanda.<sup>37</sup>

The population of this city is estimated at six million. It is a metropolis because it is composed of multiple Angolan ethnic groups, people from many other countries

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<sup>35</sup>Guia Turistico de Angola, "Luanda, Introduction," accessed 20 February 2013, <http://www.guiaturisticoangola.co.ao/index.aspx?menuid=252&lang=E>.

<sup>36</sup> Simão Mateus, Global Mission Pioneer of Mbanza Congo (Zaire Province), interview by the author, Mbanza – Congo, 12 May 2010.

<sup>37</sup>Guia Turistico de Angola, "Luanda, Introduction," accessed 20 February 2013, <http://www.guiaturisticoangola.co.ao/index.aspx?menuid=164&lang=E>.

around the world, and numerous religious groups. In addition to Portuguese, the main indigenous language spoken in Luanda is Kimbundo.

Even today, it is referred to as having been the safest destination for people during the time of the war. It is also viewed as the home of every class and level of Angolan society. A great number of the inhabitants of Luanda make a living from small businesses and the rendering of services to the public.<sup>38</sup>

**Luanda the Religious Centre Of Angola.** Luanda has within it many religious groups which include Roman Catholic, Seventh-day Adventists, Methodists, Universal and Pentecostal Assembly churches, and Jehovah's Witnesses. In other words, Christianity is the dominating religion in this part of Angola.

In its operation for more than 80 years in Angola, the Adventist Church has made Luanda its main base. Statistics from Pst. Gouveia's report and a survey in each district of Luanda confirm the following:

There are 126 organized churches and 81 branches in all the nine districts of Luanda. This implies that Luanda is a city whose districts have a stronger Adventist presence and more influence than any other province in Angola.

### **Historical Background of ANASD**

The North Association of Angolan union was established in 1982; with 28 churches, and 8,997 church memberships, with the main office in Luanda. The first president was Pastor Domingos Suquina, (1982-86), followed by B. Felix (1986-1987),

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<sup>38</sup> Guia Turistico de Angola, "Luanda. Introduction" Accessed 20 February 2013, <http://www.guiaturisticoangola.co.ao/index>.

Malaquias Ernesto (1987 -1998), Simão Queta (1998 – 2008).<sup>39</sup> Then we had Dinis Cuexila (2008 – 2010) and finally Daniel Cem from 2011 to date.<sup>40</sup>

### **The Tools for Investigation**

Taking into consideration the statement of Vyhmeister, that “obtaining precise data is not always easy”<sup>41</sup> and the recommendation to use various and different methods to get precise data, four different approaches were used.

First, to describe and analyse the North Association, information was sourced from the statistical reports of the 20<sup>th</sup> April, 2010 and 16<sup>th</sup> April 2013 by Pr. José Gouveia, Secretary of ANASD, as well as from the Sabbath School and Personal Ministry Department reports of ANASD/2010 and 17/03/2013.<sup>42</sup>

Secondly, the study used the interview method of data collection. To do so, a list of interview questions was made and pastors and two lay members with important information were interviewed.<sup>43</sup>

Referring to the interview as a method of data collection Vyhmeister affirms “Interviewing takes time, but however it provides information not available through a survey.”<sup>44</sup> Moreover it permits a deeper and fuller understanding of the attitudes of respondent.<sup>45</sup>

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<sup>39</sup> Justino, 157.

<sup>40</sup> Vasco Cubenda, retired ordained pastor, interview by the author, Luanda, 24 April 2013.

<sup>41</sup> Vyhmeister, 152.

<sup>42</sup> See Appendices C1 and C2

<sup>43</sup> See Appendix D4

<sup>44</sup> Vyhmeister 161.

<sup>45</sup> Ibid., 161-162.

A survey was conducted that had 3 different questionnaires for the three target groups.

1. To be filled by church officials and church members, in the province of Luanda and summarized by each district project manager of Luanda.<sup>46</sup>  
Survey questionnaires conducted in each unentered districts, completed by people and summarized by correspondent of each area.<sup>47</sup>
2. Survey questionnaire to be filled by local district manager of Luanda, inland missionary areas correspondents.<sup>48</sup>

Referring to the survey/questionnaire as a method of data collection, Vyhmeister says “A researcher must plan well and work hard in order to get maximum cooperation. She adds that using the best techniques should assure a good return... not 100 per cent, but certainly well above 60 per cent. A student’s tutor or thesis Committee often determines the minimum percentage to achieve.”<sup>49</sup>

In this case 300 questionnaire survey sheets of each were delivered into 7 different areas of the field and the returning average was 80%. Representative sampling and random sampling were used. Referring to this selection, Vyhmeister says that sampling is a method of getting more information from a few people.<sup>50</sup>

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<sup>46</sup> Appendix D1

<sup>47</sup> Appendix D2

<sup>48</sup> Appendix D3

<sup>49</sup> Ibid., 161.

<sup>50</sup> Ibid., 156.

## **General Description of the Current Situation**

A statistical report of 10th April 2010, by Pastor Jose Gouveia, Secretary of ANASD, shows that there were organized churches (companies) with a total of 96,173 church members in North Association.<sup>51</sup>

In addition, the Sabbath school and Personal Ministries department report of 4/2010, confirms that there were 96,173 church members. The same source adds that there were a total number of 332,709 Sabbath school members, which implies the existence of 236,536 unbaptized Sabbath School members.<sup>52</sup>

However, analysis and surveys done showed that the above data was concentrated in the districts of Luanda province, namely Cazenga, Sambizanga, Ingombota, Rangel, Semba, Malange, Kilambakiaxi, Viana Norte and Sul, Kicolo and Cacuaco and left out the Inner land provinces and its municipalities.<sup>53</sup> In its operation for more than 80 years in Angola, the Adventist church has made Luanda its main. Statistics from pastor Gouveia's report, a survey in each district at Luanda confirm the following:

There are 126 organized churches and 81 branches in all nine districts of Luanda. This implies that Luanda is a city whose districts have a stronger Adventist presence and influence than any other in the North Association. A full survey of the Adventist presence in the North association of the Angolan Union is presented in Table 1 and Figure 1.

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<sup>51</sup> Appendix C1.1.

<sup>52</sup> Appendix C2.1.

<sup>53</sup> Ibid.

Table 1. The Adventist Presence In The North Association of Angola Union<sup>1</sup>

Provinces	Municipalities		Adventist presence		No presence	
	No. of municipalities	Names	No. of municipalities	Names	No. Of municipalities	Names
Luanda	9	Ingombota e Rangel, Maianga, Sambizanga, Cazenga, Kikolo, Samba, KilambaKiaxi, Viana Norte, Viana Sul	9	Ingombota e Rangel, Maianga, Sambizanga, Cazengva, Kikolo, Samba, Kelamba Kiaxi, Viana Norte, Viana Sul	0	
Cabinda	4	Cabinda, Belize, Cacongo, Bucuzau	1	Cabinda	3	Belize, Bucuzau, Cacongo
Zaire	6	Mbanza Congo, Nzeto, Kuimba, Soyo, Noqui, Tomboco	0		6	Mbanza Congo, Nzeto, Noqui, Soyo, Tomboco, Kuimba
Uíge	16	Buengas, Uige, Negage, Bungo, Kitexe, Songo, Bembe, Kimbele, Milunga, Sanza, Pombo, Boengas, Puri, Ambuila, AltoCauale, Damba, Mucaba Zombo	5	Uige, Negage, Kitexe, Puri, Alto Cauale	11	Sanza Pombo, Buengas, Milungas, Kimbele, Bungo, Damba, Maquela De Zombo, Ambuila, Bembe, Songo, Mucaba
Bengo	9	Ambriz, Nambuagongo, Bulatumba, Pango Aluquem, Caxito, Quibaxe, Icolo E Bengo, Kissama	4	Caxito, Icolo E Bengo, Kissama	5	Ambriz, Bula Tumba, Namboangongo, Quibaxe, Pango Aluquen
Kwanza Norte	10	Golungo Alto, Banga, Bolongongo, Ngonguembo, Kiculungo, Lucala, Ambaka, Sambacaju, Ndalatandu, Cabambe	5	Lucala, Ambaka, Sambacaju, Ndalatandu, Cabambe	5	Banga, kikulungo, Gulungo Alto, Pango Aluquen, Gonguembo
Malanje	10	Malange, Mucuso, Kalandula, Caculama, Kangandala, Kambundi, Quela, Cahombo, Kiwaba-Nzoi, Massango, Marimba, Luquembo, Quirima, Kunda-DIa-Base	10	Malange, Cacuso, Kalandula, Caculama, Kangandala, Kambundi, Cahombo, Kwaba-Nzoi, Massango, Marimba, Luquembo	3	Kirima, Kela, Kunda ya Baza
<b>TOTAL</b>	<b>67</b>		<b>34</b>		<b>33</b>	

<sup>1</sup>Zadua., 50.



Table 1 above shows that North Association is divided into 7 provinces which are further divided into municipalities. It gives the number of municipalities by province and shows which have an Adventist presence and which have none. Figure 1 presents the data more clearly in a bar graph depicting the municipalities with their entered and un-entered areas clearly shown.

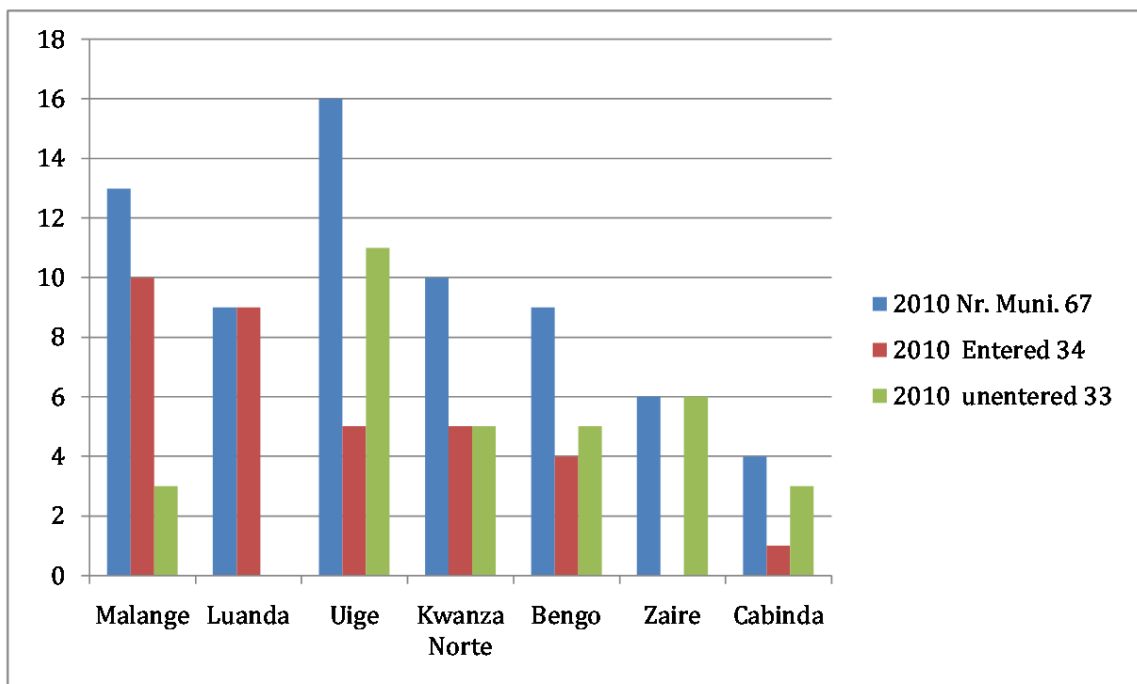


Figure 1. Adventist Presence in the North Association of Angola Union

Taking 2010 as the year base for our analyses, it can be seen from Table 1 and Figure 1 that out of total of 67 municipalities in the ANASD field the church has a presence in 50.74% of all municipalities and absent in 49.25%. This factor presents an interesting perspective concerning Adventist evangelization in ANASD because even though the church is significant and robust in Luanda the above statistics present a

reality concerning the unreached areas that must still be dealt with before the church can complete its work in this part of the country field.<sup>2</sup>

This trend is similar to the one reported by the Global Mission Department of South American Division, where out of a total of 9, 395 municipalities in the SAD territory, the church has a presence in 59. 22% of all the municipalities and is absent in 40. 77% of them<sup>3</sup> which implies the need of planting new churches in un-entered municipalities of the Division.

A situation where 33 out of 67 municipalities of ANASD are still un-reached is inconsistent with the mission of the church as stated in the book of Matthew.

Although there could be other factors contributing to this situation, surveys and interviews identified the following as major factors;

1. There is a lack of forces for evangelization in inland districts (few pastors and not enough trained and experienced lay people).
2. There is a lack of logistics to support the missionary endeavour inland.
3. When some of the few evangelistic campaigns from the local inland church districts take place in unentered areas, there is usually no follow-up because there are no ways to financially support the remuneration of possible chosen laity for follow up.
4. Global mission department of ANASD has recruited, trained and sent some pioneers into unentered municipalities (2 lay members each year) with the purpose of planting churches in a period of year or two, unfortunately without much success because of the following main reasons:

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<sup>2</sup> Zadura., 49-52.

<sup>3</sup> Ibid.

- (i) The attitude of some people towards the Adventism is somewhat indifferent, or opposed because of the SDA churches position regarding polygamy, fornication, adultery, alcoholic drink, and their requiring Sabbath keeping.
  - (ii) The converts are usually too few to be organized into a church. It's worse when the members drop out one by one.
5. There is less emphasis on church planting in un-entered areas (in like manner with what happened in South American Division- SAD).
  6. There is no church growth strategy model, with a view of reaching the un-reached districts within the North Association Territories.

Having given an in-depth description and analysis of the field with the help of tools such as quantitative (surveys) and qualitative (documents, interviews, personal experience) research, the next step is the SWOT analysis of North Association in order to take the study for further depth.

### **SWOT Analysis of North Association**

**Strengths.** According to Abel Cafussa Cabassa, the former Treasurer of the North Association, the main strength of this organization is:

1. Sound legal and recognition from government,
2. Land for expansion plans and development projects such as the farm from Cuale Mission, the farm in Puri, as well as the secondary schools of Negage and Uige,
3. Part of a global network of the Seventh-day Adventist organizations,
4. Location – Luanda the capital city of Angola is the strongest financial and economic place in Angola which implies dividends.

5. Supportive laity.

**Weaknesses.**

1. Not enough qualified workers,
2. Inadequate financial support for evangelistic work inland,
3. Lack of funds for capital development,
4. Relatively low salaries for Pastors, which implies additional work and that wives look for alternative employment, which becomes a problem when transfers takes place, or a worker is sent to unentered missionary areas.

**Opportunities.** The unexpected growth of North Association in Luanda was, and is a tremendous opportunity for the church.

It is clear that the Bible, Spirit of Prophecy, Adventist and non-Adventist writers are all in favour of the strategies laid out to evangelize unreached and unentered areas. “In order to fulfil the mission of the Seventh-day Adventist church it will be necessary to work in those unentered areas where there is no Adventist presence. Following the apostolic model our church must focus on these territories or municipalities where the present truth has not yet been preached.”<sup>4</sup>

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<sup>4</sup> Ibid., 58-59.

## CHAPTER 4

### PROGRAM DESIGN, IMPLEMENTATION AND EVALUATION

Having made the necessary theoretical foundations for the project in Chapter 2, described the settings, analysed the data and identified the problem as can be seen in Chapter 3, this chapter presents a research program designed to solve the problem of North Association of Angolan Union by showing:

- The steps taken in the preparation for the implementation,
- The steps taken in the implementation phase
- Evaluation of the implementation<sup>1</sup>.

In other words, the following phases were taken:

- Thinking phase or preparation;
- Planning phase;
- Acting phase;
- Evaluation of the program.

The plan of action to solve the problem is a combination of three models. It's based on the three sections of the theoretical foundations: strategic planning (Nehemiah model), mission and evangelization (the Acts model) and Management on Mission (the circular planning Perts model). It also takes into consideration the findings and analysis of data and the situation of the North Association of Angolan Union.

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<sup>1</sup>Andrew Mutero and Gheorghe Razmerita, *Adventist University of Africa Standard for Written Work* (Nairobi, Kenya: AUA, 2010), 6.

## **Program Preparation**

In 2009, I was called to serve as a director of the Sabbath School and Personal Ministry Department of the North Association of Angolan Union. I knew from my personal observation as a local church pastor that the Bible passage: “the whole world lies under the sway of the wicked one” (1 John 5:19), was applicable to several municipalities of the North Association. This was inconsistent with the mission of the church and purpose of its founding; I sat with the Global Mission Director of the Association. After extensive examination of global mission maps and reports to Union (from 2007 to 2009); a pilot study, (using questionnaires, face to face and cell phone interviews) to some frontline pastors as respondents, was made to find out the real evangelistic state of the field. As a result, my personal observation (that many municipalities were in spiritual darkness, under the sway of Satan) was confirmed. I discussed this with the Global Mission Director of the Association who agreed with me and as a result, we agreed to take the issue to the Executive Committee of the Association.

When the year-end meeting of executive committee of ANASD, was called, in December 2009, the item of unreached municipalities of interior was on the agenda and discussed but it was not concluded. Another agenda item was my request to study further and do my Master’s program which was approved and AUA was preferred for its Master of Arts in Leadership. From that meeting I decided to take on this task for my research project.<sup>2</sup>

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<sup>2</sup>Adolfo Jose Gouveia, “Developing a Program of Educating and Motivating the Church In Angola to Good Stewardship” (MA thesis, Adventist University of Africa, Nairobi, Kenya, 2009), 46.

Consequently the following steps in this phase include:

1. Praying and fasting for the Holy Spirit to be present, to guide all the way through.
2. In-depth study of the Bible, Spirit of Prophecy, and literature written by Adventists and non-Adventist writers.
3. Studies on the targeted people or municipalities to be reached, concentrating on their economy, worldview, politics; working situation and religion, because these factors affect their answer to the kingdom of God.<sup>3</sup>
4. Studies on selected gospel workers(forces for evangelization) taking into consideration, all the variety of skills such as communication, translation, teaching, and church development, follow-up and numerous other responsibilities as well as size and the missionary situation of the entire field.<sup>4</sup>
5. Scrutinizing a variety of strategic means and evangelistic methods.<sup>5</sup>
6. Plans to bring new churches into being; and be ready to nurture and train the newborn Christians to continue to spread the gospel into surrounding areas, even after the missionaries leave.<sup>6</sup>
7. Realising that this was a large and complicated project, and knowing that “in doing good research, the researcher is responsible for turning up and examining every single piece of information on the chosen topic.”<sup>7</sup>

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<sup>3</sup> Dayton and Fraser, 33.

<sup>4</sup> Ibid., 33.

<sup>5</sup> Ibid., 34.

<sup>6</sup> Ibid., 35.

<sup>7</sup> Vyhmeister, 33.

This enables him to become an expert in the area. Another point to consider is that doing research in given area requires permission from church leadership. Because of the size of project I saw the need of breaking it down into sub-projects;<sup>8</sup> to ask the required permission; to build teams and delegate responsibilities , and define my role as project director. After that with all the above steps in mind I proceeded to the following phase.

### **Second: The Planning Phase**

Survey results taken in 2010 at beginning of this study, showed that, 33 out of 67 municipalities of the North Association are still un-reached.<sup>9</sup> The results from surveys and data analysis showed also that there are 276 organized churches; 253 companies and a total membership of 95,678 in this association. However, most of the churches and membership are concentrated in Luanda Province whose capital is Luanda city. This has made the city a hub of Adventism in Angola, with 126 organized churches (45.65%); 81 companies (32%) and a total membership of 53,175 (55.58%). While the remaining 150 churches (54.35%) 172 companies (67.98%) and a total membership of 42,503 (44.42%) are scattered in the other 6 provinces (Cabinda, Zaire, Bengo, Uíge, Kwanza Norte and Malange). These statistics are inconsistent with the mission of the church and purpose of its establishment. It is a problem that if not viewed prudently and dealt with, can render the mission incomplete.

Several important lessons in chapter 2 and 3 can help to solve this problem, though only four will be handled here.

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<sup>8</sup> Campbell, 105-107.

<sup>9</sup> Appendix E.



1. From theoretical foundation- that in many instances, the Lord places before us, opportunities so that we can make gains out of them and succeed. The church therefore, should be wise enough to take advantage of them. As leadership aim should be to set minds open for God-given opportunities so as to grab opportunities rapidly, before they pass.
2. That “Every effective strategy will take advantage of strengths and opportunities while at the same time it minimizes or overcomes weakness and challenges.”
3. Swot analysis- as already mentioned, Luanda city is the hub of Adventism in Angola and the strongest financial and economic place in Angola. This means that there are dividends; and having, 254 well prepared laity trainers; 3,870 trained and supportive laities; 15,900 church members, can be used active evangelistic programs.<sup>10</sup> Taking into consideration the combination of these three lessons, the factors contributing to the problem, and the problem, can make one conclude that God places before the Adventist church an unexpected growth of the church in Luanda as an opportunity so that we can make gains out of them and succeed in reaching the unreached municipalities. The church should therefore, be wise enough to take advantage of them.

For this reason, to solve the problem of ANASD, a strategy was developed which utilized Luanda forces of evangelization to establish churches into un-reached municipalities of the other 6 provinces mentioned above. The plan of action to solve the problem is a combination of 3 models. It's based on the 3 sections of the theoretical

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<sup>10</sup> See Appendix C.

foundations: strategic planning (Nehemiah model), mission and evangelization (the Acts model) and Management on Mission (the circular planning Perts model). It takes also, into consideration the findings and analysis of data and the situation of the North Association of Angolan Union.

To explain further, the intention of researcher was to construct own model: Nehemiah- Acts-Pert - Circular Model by using various elements of different models:

First, I followed Nehemiah example of rebuilding the walls of Jerusalem by breaking down Luanda Province evangelism forces into groups. I would also break down the mission field into seven missionary and these into smaller ones which would then be allocated to the forces of evangelization from Luanda in cooperation with the inland districts forces of evangelization. (First section- Planning Strategies)

Secondly I would follow the Acts model of church planting. People would leave Luanda to plant at least a Sabbath School branch in each un-reached district, (Second section - Evangelization on Mission)

Thirdly, to manage my missionary project, I decided to follow the 4 phases of the circular model including the Pert diagram as a road map of the project.<sup>11</sup>

### **Third: Acting phase**

To begin with what should be taken note of, is that the planning steps on phase 1 and 2 and especially the road map of project – the Pert diagram<sup>12</sup> were properly and well-ordered on paper but in reality it was not as well arranged.<sup>13</sup> Consequently what happened in practice was:

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<sup>11</sup> Appendix F2.

<sup>12</sup> Appendix F2.

<sup>13</sup> Ibid., 37.

## **Goal Establishment**

To accomplish the intended goal of entering the unreached districts of the North Association, my team and I mobilized the selected churches (municipalities) in Luanda, and gave each of them 3 months to reach their assigned areas, and each to plant a branch Sabbath School. As indicated (below), the Nehemiah model was followed where involvement was done, to increase participation.).

Prior to involvement of the churches, I met with the then Union President, Pastor Denis Cuexila, the then Secretary, José Gouveia, and the then Treasurer, Abel Cabassa so as to get their approval and support of the program.<sup>14</sup>

## **Recruitment of Local District Manager**

With the kind of support I got from church leadership, and approval of the Executive Committee, it was easy to get the needed support from the selected churches, and their local leadership to be involved in the project at all levels and activities.<sup>15</sup>

## **Community Field Surveyed**

A survey was made to assess the needs. This revealed the 33 out of the 67 councils of the North Association which were still un-reached.<sup>16</sup>

## **The Election and Training Process**

In the second and third weeks of April 2010, people were educated on the requirements of surveys and questionnaires. District co-ordinators were selected and

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<sup>14</sup> Appendix B.

<sup>15</sup> Appendix H.

<sup>16</sup> Appendix E.

trained, so as to manage the project at local church level (training, motivating, and managing). Taking into consideration that Luanda had 254 lay members able to train others and 3,870 experienced lay members ready to be involved in evangelistic endeavour,<sup>17</sup> what we did was to give a specific training program to evangelize the unreached regions of North Association.<sup>18</sup> Table 2 depicts a roster of the events.

*Table 2. Roster of Election and Training of Gospel Workers in Luanda*

District	Local	Ps or Elder Responsible	Data	Time
Ingombota, Rangel and Maianga	Luanda Central	Ps José Gouveia, Ps Alberto Jorge, Ps Vasco Arlindo	21/04/10	14h30
Sambizanga	Luz I	Ps Malaquias Ernesto, Ps Alberto Jorge, Pr. Vasco Arlindo and Estrela Carlos	22/04/10	09h00
Cazenga and Kicolo	Boa Esperanca I	Ps Jose Gouveia, Ps Alberto Jorge, Ps Vasco Arlino	22/04/10	14h00
Samba and Kilamba Kiaxi	Vila Estoril	Ps Dinis Kuixila, Ps Abel C. Cabaca, Ps Alberto Jorge	28/04/10	09h30
Viana-North and South	Regedoria	Ps Alberto Jorge, Ps Kissa and Inocencia Massaques	22/04/10	09h30

Table 2 shows the selected local churches in Luanda, where the district officials (coordinators, treasurers, clerks) of Sabbath School and Personal Ministry of the districts were elected and trained. Their role included management of the project at district levels, motivating and training the people, leading them in evangelistic outreach programs inland.

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<sup>17</sup> Appendix C2.1.

<sup>18</sup> Appendix G2.

The first column contains the names of municipalities of Luanda, the second column contains the churches where their members should be elected and trained, the third column shows the trainers for event, in the fourth column shows the data, and the fifth column shows the time.

### **Applying the Nehemiah Model in ANASD**

After this a meeting took place, to break down and distribute the missionary work among Luanda districts and other forces for evangelization to reach the municipalities in the interior. To do so we took into consideration, the surveys result and the SWOT analysis of the North Association.

In this, Nehemiah strategies already mentioned earlier were consulted. Participants in this program included all districts of Luanda as well as the Global Mission, Youth Ministries, Women's Ministry, and Sabbath School and Personal Ministry Departments from the North Association.

Tables 3 to 8 show the distribution of missionary work among Luanda forces of evangelization according to the target area.

## Missionary Area

*Table 3. Cabinda Missionary Area*

Force for Evangelization	Contacts and Body in Charge	Districts be reached	Date
1-Dep. of Sabbath School and Personal Ministry 2-South Viana 3-Cabinda church	Departmental Municipal head office of Local leadership	Belize	Jun-31 August/2010 Phase 1-Sabbath School September on wards Phase 2- continuation of work until erection of the church
1-Woman's Ministry 2-Cabinda church	Departmental Local leadership	Buco Zau	Same dates above
1-Global Mission 2-North Viana 3-Cabinda church	Departmental Local leadership	Cacongo	Same dates above

*Table 4. Zaire Missionary Area*

Evangelization	Contacts and body in charge	Municipalities to be reached	Date
*Woman's Ministry	Departmental Local leadership	Soyo	Jun-31 August/2010 Phase 1-Sabbath School September on wards Phase 2- continuation of work until erection of the church
Youth Ministry	Departmental Local leadership	N'zeto	Same dates above
Sambizanga With special collaboration from the department of Sabbath school and Personal ministry	Departmental Local leadership	*M'banza Congo *Tomboco *Cuimba *Noqui	Same dates above

Table 5. Uíge Missionary Area

Evangelization	Contacts and body in charge	Districts to be reached	Date
1-Ingombota and Rangel 2-Global mission 3-Puri's church	Departmental Municipal head office of Local leadership	*Kimbele	Jun-31 August/2010 Phase 1-Sabbath School September on wards Phase 2- continuation of work until erection of the church
1-Maianga 2-Puri's church	Departmental Local leadership	*Sanza Pombo *Buengas *Milunga	Same dates above
1-Munic. of Samba 2-Youth	Departmental Local leadership	*Bembe *Ambuila *Songo *Mucaba	Same dates above
3-Uige's church 1-Youth 2-Sabbath School 3-Woman's ministry 4-North Viana and Negage's church	Departmental Local leadership	*Maquela do Zombo *Damba *Bungo	Same dates above

Table 6. Bengo Missionary Area

Evangelization	Contacts and body in charge	Municipalities to be reached	Date
1-Ingombota Rangel 2-Caxito's church	Municipal head office Local office	Nambuanguongo	Jun-31 August/2010 Phase 1-Sabbath School September on wards Phase 2- continuation of work until erection of the church
1-Kikolo 2-Caxito's church	Municipal head office Local office	Ambriz Bula a Tumba	Same dates above
1-Cacuaco 2-Caxito's church	Municipal head office Local office	Pango a Luquem Quibaxe	Same dates above

*Table 7. Kwanza Norte Missionary Area*

Evangelization	Contacts and body in charge	Municipalities to be reached	Date
Kilamba Kiaxe	Municipal head office of evangelism	Gulungo Alto Banga	Jun-31 August/2010 Phase 1-Sabbath School September on wards
Igreja Ndalatando	Local head office	Ngonguenmbo	Phase 2- continuation of work until erection of the church
Global mission	Departmental	Kiculungo	Jun-31 August/2010 Phase 1-Sabbath School September on wards
South Viana Samba Caju's church	Municipal head office Local leadership	Bolongongo	Phase 2- continuation of work until erection of the church

*Table 8. Malange Missionary Area*

Evangelization	Contacts and body in charge	Municipalities to be reached	Date
1-Cazenga and Woman's Ministry	Municipal head office	Kunda ya Base Marimba	Jun-31 August/2010 Phase 1-Sabbath School September on wards
2.Cazenga and Sabbath school and Personal ministry departments	Departmental Local office	Kela	Phase 2- continuation of work until erection of the church
3-Malange's church 1-Youth Department	Departmental Local office	Kirima Massango	Jun-31 August/2010 Phase 1-Sabbath School September on wards
2-Malange's church			Phase 2- continuation of work until erection of the church

Tables 3-8 each represent one of the districts that would go out to witness and then, present the groups that would be involved, the managing person or entity, the area they would cover and finally the period in which the evangelisation would be carried out.

The Sabbath of 29 May, 2010 was chosen to be a special missionary day for the church in Luanda. It was a day of excitement. All the churches in Luanda were



involved in the project.<sup>19</sup> In this day, a special missionary sermon was preached in the morning, and a stewardship seminar conducted in all the churches in the afternoon. The Nehemiah model of prayer and fasting was followed again to seek God's guidance and wisdom for the success of the program. The missionary sermon mentioned above was entitled: The universality of the mission: Evangelism home and abroad based on Luke 8:39, Matt 24:14, Act 1:8.

The aim was to motivate every member of the church, including leadership and pastorate to realise that we are all called to be participants in mission. The emphasis was that it was the duty of everyone to preach the gospel among all, i.e., family members, friends, and also, all those that can be reached, in un-entered areas.

The topic for the afternoon stewardship program was: "The Theology of Evangelism: Reason, Support and Rewards, based on Matt 28:18-20; Psalm 24:1-2"

The main purpose was to teach church members in Luanda and all over the North Association to know that it is their responsibility to support evangelism endeavours like this one. (In Luanda and Inland) They were trained on how to raise funds for missionary endeavours without violating the church working policy. Most of the preaching and teaching on stewardship was done by those already trained.<sup>20</sup>

At this point, the program was launched in all 126 churches of Luanda. I was in Viana Norte.<sup>21</sup> A survey of the state field was made, maps of the global mission of the north territory, as well as the roster of distribution of the field was given to each first elder of the church. In the following Sunday 30/05/2010, each district coordinator met to discuss suitable dates and the needed preparation to start the intended program. June

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<sup>19</sup> Appendix D6.

<sup>20</sup> Appendix D6.

<sup>21</sup> Appendix D6, Viana Norte Nº 10.

became the month of general preparation, followed by actual evangelistic activities in July, August, and September.<sup>22</sup>

**Resource Plan.**<sup>23</sup> A large evangelistic project like this one needs sufficient resources to run its activities. Therefore it is important to draw a good planning of resources.<sup>24</sup> To do so and get inspiration is an important contribution as explained by Borge Schantz. He says “Frontier evangelism is a demanding task. It includes so many unknown and unpredictable factors. The missionary therefore must be well prepared. Before advancing into the highways and hedges, the wise evangelist will do extensive study, planning and preparation. Money, time and frustrations are saved when the daily programs – with their deadlines and evangelic strategies, financial requirements and logistical arrangements – are thought through, put down on paper and communicated to everyone in each part of the campaign.” To illustrate this he quotes Ellen White on planning and organization.<sup>25</sup>

Dayton and Fraser agree with this and stated it using the following words: “Entering a new people group involves many things. People have to be recruited and trained for the missions, government permission obtained, logistics of support laid out, means of raising funds settled, and means for communication and evaluation designed. When some of these begin will depend on when others finish.”<sup>26</sup> He adds, “Resources

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<sup>22</sup> Appendix I.

<sup>23</sup> Appendix G1.

<sup>24</sup> Benjamin Kimutai, 50.

<sup>25</sup> Schantz., 2.

<sup>26</sup> Dayton and Fraser., 296.

include time, people, facilities, finance, and cooperation... The most valuable resource we have is people. There is no replacement for trained and experienced people.”<sup>27</sup>

Each church had to set aside the following main resources to support the projects<sup>28</sup> : (1) money, (2) human resources (3) Time (4) cooperation, etc. (5) To seek the presence of Holy Spirit through prayers.

### **Evangelistic Outreach Begins: Acts Model**

Reports and pictures, coming from the Luanda municipalities, showed that from July 2010 to April 2013 many missionary short trips, involving the respective churches and lay members, took place in the assigned areas to be researched. Because of the size of this project I selected only the report of Maianga Municipality for the main text.<sup>29</sup>

The Example of Maianga District. According to the report of Maianga’s municipality coordinator (see appendix C3) entitled “*Hope Messages Preached on Mountains*”, from the 22<sup>nd</sup> to the 29<sup>th</sup> of August 2010, a short missionary trip involving the 16 churches of the district took place. Taking into consideration that the assigned areas to be reached were Sanza Pombo, Milunga and Buengas Municipalities in Uige province, they mobilized 3 pastors and 212 lay members. One pastor and 89 lay members were commissioned to reach and set up at least a Sabbath School branch in the municipality of Sanza Pombo. Another pastor and 58 lay members were assigned the duty to reach Milunga while the third pastor and 65 lay members were designed to reach Buengas municipality with the same mission.

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<sup>27</sup> Ibid, 297.

<sup>28</sup> Dybdahl, Jon L., *Adventist Mission in the 21<sup>st</sup> Century* (Hagerstown, MD: Review and Herald Publishing Association, 1999), 288.

<sup>29</sup> Appendix I.

14,354 people were evangelized, of these, 4,700 people were from Sanza Pombo, 2,570 from Milunga and 7,084 from Buengas.

10,493 pieces of evangelistic literature were distributed, these included: Bibles, Adventist hymnals, magazines, Sabbath School quarterlies, various booklets, etc. (4,801 in Sanza Pombo, 2,150 in Milunga, 3,542 in Buengas).

As a result 4,048 people attended the evangelistic meetings as visitors, 533 in Sanza Pombo, 450 in Milunga and 365 in Buengas. The same report shows that the schedule of this missionary trip was fulfilled by three main activities during the entire week. These activities included Bible studies, invitations for evening programs, in the mornings. Community services and charity work, distribution of food, clothes, health care materials etc. in the afternoons, and public evangelism meetings were conducted every evening from 6:00 to 7:30 pm.

Among these, 108 people in Sanza Pombo municipality accepted Jesus as king and saviour, 12 of them decided to attend baptismal classes in readiness for baptism.

In Milunga, 100 of them accepted Jesus and in Buengas 135 accepted Jesus as saviour of there, 10 of them are recorded to have started attending baptismal classes.

As Support for the evangelistic outreach, the following items were donated: 21 bags of used clothes were also distributed (10 in Sanza Pombo, 5 in Milunga and 6 in Buengas. 3 bags of used shoes were also distributed in Sanza Pombo district). The total amount of cash shared with the needy people in those municipalities was 33,300.00kz (330.00USD). The money was distributed as follows: 17,500kz in Sanza Pombo, 6,500.00kz in Milunga and 9,300kz in Buengas. Various food items were offered to the needy people of those districts. For instance, 260 people were helped, 9 in Sanza Pombo 250 in Milunga and one in Buengas.

The schedule of this missionary trip was fulfilled using the following main activities during the entire week:

First, there were bible studies, home visitations and prayers, distribution of literature and group and personal witnessing from 8:00 to 10:00am and from 2:00 to 4:00 pm. This included invitations for evening programs. These activities took place in the main town and nearby surrounding villages as well as urban and suburban areas.

Second, community services and charity which included healthy cooked food and clothes distribution to the needy people, this occurred in open time.

Third, diverse spiritual activities which included singing, poetry, drama, marching, home visitations and prayers, hospital visitations, prison visitations and public evangelistic meetings were conducted every evening from 6:00 to 7:30pm. Free Christ centred messages based on the Bible were preached in those municipalities' capital towns.

As a result, one branch Sabbath School was established in each municipality (Sanza Pombo, Milunga, Boengas), accomplishing the intended goal of entering the assigned unreached districts of the North Association of Angola Union.

The reports showed that among the people who attended the meetings, there were those representing the traditional authorities, modern administration, national police, academic authorities/directors of schools and some teachers.

In the same report, the Maianga district coordinator proposed that the leaders of the North Association (ANASD) approve and promote year-end outreach meetings by the Youth and Women's Ministry in the assigned unreached areas of ANASD, and not in the surroundings of Luanda as has always been the case.

**The Main Petition of the People.** The main challenge in those three localities was acquiring of pieces of land to build temporary churches and a pastoral house.

Despite this challenge a lay preacher was left in each municipality in a rented house with the premises to be used as a residence and for worship. (This was similar to the primitive Church in New Testament times as seen in Acts 10:24-27; Rom 16:5; 1 Cor 16:19). An evangelist was to do follow-up activities, taking care of the baptismal classes, and organizing a place to build a church. He/she would lead the worship program every Sabbath and work to fulfil all formalities of worship at local church level.

Furthermore the report points out that (from 29<sup>th</sup> September to 3<sup>rd</sup> October) a third missionary trip took place to the municipality of Sanza Pombo, under the topic “First Baptism”. The following groups participated: 18 people from Maianga – Luanda district travelled to Sanza Pombo. At the same time 32 people from Puri church district (the nearest Seventh-day Adventist Church) did the same. On the whole 50 lay members were involved in this short missionary trip. The programme of this missionary trip was fulfilled by three main activities which included:

Material distribution in which: 12 Bibles, 7 Adventist Hymnals, 9 Sabbath School lesson guides, 10 books “Signs of times, 520 Magazines “Momentos de Alegria”, and sets of CDs and DVDs, were given away.

Public evangelistic meetings took place in the evenings (from 6:00 to 7:30pm) from 30<sup>th</sup> September to 1<sup>st</sup> October 2010. As a result 95 people attended those meetings as visitors. 21 of them dedicated their lives to Jesus, 3 decided for baptism. The highest moment of this trip, was the baptism of 8 people out of 12 from the previous baptismal class started during the first missionary trip.

Many other missionary trips were made in the municipalities of Sanza Pombo, Buengas and Milunga. As a result 41 souls out of 71 members of the Sabbath School were baptized in Sanza Pombo, 12 out of 37 members of the Sabbath School were

baptized in Buengos, and 32 of the 54 members of the Sabbath School were baptized in Milunga.<sup>30</sup>

Another example of this is the third missionary trip to Macocola, municipality of Milunga in January 2013. According to the report compiled by the coordinator, from January 13<sup>th</sup> to the 20<sup>th</sup>, 2013 a short missionary trip involving 76 lay members took place in the strategic commune of Macocola- Milunga municipality. During this missionary week, 22 villages around the urban area of the commune were evangelised. On the whole 1,600 homes were visited. At the same time 3,200 booklets entitled “The unknown truth” were distributed among the residents; similarly 490 books entitled “The great hope”, 205 books, “Time of hope”. 10 Bibles, 12 Sabbath School guides, were distributed as well.

Another important activity was the community service and charity. According to the report, 28 non-Adventists visited the health care tent. For assistance to, the needy people the following items were donated: 25 units of second hand clothes; four 25kg rice bags, 2 bags of beans, 2 bags of dry fish, and 52 litres of cooking oil.

The total amount of money spent of this cause was 6,000,00kz (60USD) for funerals and 23,000.00kz for medical assistance and remedies. In addition 342,000,00kz for transport and 12,500,00kz to cover the rent of the house of the follow up laity was spent too.

The highest point of this trip was the Sabbath 19<sup>th</sup> of January 2013. It was important for two reasons: first (during the morning program in which I was the speaker), 277 non-Adventist visitors attended the Sabbath School and worship program;

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<sup>30</sup> See Appendix I.

as a result 19 souls including one Kimbanguista pastor took a decision to accept Jesus Christ as their King and Saviour.<sup>31</sup>

Secondly, on Sabbath afternoon, the researcher was privileged to baptize four souls and made an appeal in which another 19 decided for Christ. After that a festival of marching, singing, poetry and drama took place to close the short missionary trip.<sup>32</sup>

**Other Municipalities and Forces of Evangelization Report.** To sum up, reports and pictures, coming from the other Luanda municipalities, showed that from July 2010 to April 2013 many short trips, involving the respective churches and lay members, have taken place in the assigned areas to be researched.<sup>33</sup> Teamwork and unity brought about strength because participants supported the work physically and financially. They also encouraged one another. A mammoth task became manageable because it was done by a team.

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<sup>31</sup> See photos in Appendix I to I.2

<sup>32</sup> See Appendix I.2- Field work in Macocola

<sup>33</sup> See Appendix I



## Report and Final Evaluation of the Missionary Work (2010-2013)

*Table 9. Cabinda Missionary Area*

District	Force for evangelism ( who will reach them)	Coordinating staff	Force of occupation ( laity in charge of branch)	Sabbath School members	Baptized members	participants	Total expenses
Belize	1-Viana Sul distrit, 2-Sabbath school dept. and p. ministry 3-Cabinda Mabel Curch	1-Francisco Manuel(distrit project maneger) 2-Joao Nambua (Clerk) 3-Adolfo Suca (Treasurer) 4-Local pastor	Moises R. Kutatela (912396694)	14	2	32	600.00 0.00 Kz
Bucuzau	1-Viana Sul District 2-Woman Ministry department 3-Cabinda Central Curch	-Francisco Manuel(distrit project maneger) 2-Joao Nambua (Clerk) 3-Adolfo Suca (Treasurer) 4-Women m. director 4-Local pastor	Domingos Cahombo N(924500259)	20	7	44	1800.0 00.00 Kz
Cacongo	1-North Viana distrit 2-Global Mission 3-Cabinda Central Curch	1-Joao Morais (District project maneger) 2-Global Mission Director 3-local Ps	-----	-----	-----	-----	-----

Table 10. Zaire Missionary Area

District	Church	Coordenators	Laity	Sabbath school members	Baptized members	Participa nts	Total expa nces
Cuimba	1-Sambizanga District; 2-Sab. school and Pers. Ministry 3.Local field ps	1-Severino Cambondo( distrit project manager) 2-Sab. school and Pers. Ministry dpt director 3-Local ps	Jonas Armindo	45	35	37	7400 00
Soyo	Woman's Ministry	Ps Jorge Baroso Bonito	Inocencia Silvia Henriques	35	14	52	6100 00
N'Zeto	Youth ministry	Luis Dumbo – Coordenator Andre Tunga – Secretary Pedro Chitande – Treasurer	Elder Armindo	62	54	32	7300 00
M'Banza Congo	Sambizanga; Sabbath school and personal misnistery	Ps Teles	Elder Seferino	22	8	35	4200 00
Tomboco	Sambizanga; Sabbath school and personal misnistery			14	3	28	5300 00
Noqui	Sambizanga; Sabbath school and personal ministry	Ps Teles	Not reached				

Table 11: Kwanza Norte

Distict	Evangelizing church	Coordinator	Laity	No. Of sabbath school members	Baptized members	Participants	Total expences Kz
Gulungo	Kilamba Kiaxe Igreja de Ndalatandu	Luis Dumbo – Coordenator Andre Tunga – Secretary Pedro Chitande – Treasurer	Dorito – Igreja de Betel 1	30	18	30	530.000.00
Banga	Kilamba Kiaxe Igreja de Ndalatandu	Luis Dumbo – Coordenator Andre Tunga – Secretary Pedro Chitande – Treasurer	– Igreja de Estoril 2	20	5	28	480.000.00
Ngonguembo	Kilamba Kiaxe Igreja de Ndalatandu	Luis Dumbo – Coordenator Andre Tunga – Secretary Pedro Chitande – Treasurer	Jose Miguel – Igreja de Vila Estoril	36	20	64	630.000.00
Kiculungo	Global mission, Viana Sul and Samba Cajú church			36	20	42	680000
Bolongongo	Global mission, Viana Sul and amba Cajú church						

Table 12. Uíge Missionary Area

District	Church	Coordenators	Laity	Sabbath school members	Baptized members	Participants	Total expense
Kimbele	Ingombota and Rangel	Ps Narciso Rogerio	Morais Benza	75	59	Information was not provided	600 000kz
Sanza Pombo	Maianga and Puri church	Ps Narciso Rogerio		71	41	89	712 000kz
Buengas	Maianga and Puri church	Ps Narciso Rogerio		37	12	65	780 000kz
Milunga	Maianga and Puri church	Ps Narciso Rogerio	Paulo Lucamba	54	32	58	699 000kz
Bembe	Samba district, Youth ministry and Uige church	Ps Narciso Rogerio	Tiago Joaquim	4	2	18	340000
Ambula	Samba district, Youth ministry and Uige church	Ps Narciso Rogerio	Alvaro Pedro	23	7	33	900 000kz
songo	Samba, Youth ministry and Uige church	Ps Narciso Rogerio		32	17	32	850000
Mucaba	Samba district, Youth ministry and Uige church	Ps Denis Sequessaque		17	3	27	750000
Maquela do Zombo	Youth ministry, Sabbath school, Woman's ministry and Negage and Vian Norte church			35	10	48	820 000kz
Damba	Youth ministry, Sabbath school, Woman's ministry and Negage and Vian Norte church			27	8	38	800 000kz
Bungo	Youth ministry, Sabbath school, Woman's ministry and Negage and Vian Norte church	Joao Morais		24	6	32	950 000kz

*Table 13. Bengo Missionary Area*

District	Church	Sabbath school members	Baptized members	Participants	Total expenses
Nambuanguongo	Ingombota, Rangel and Caxito church	45	12	33	820 000
Ambriz	Kikolo and Caxito church	44	21	27	980 000
Bula A Tumba	Kikolo and Caxito church	44	23	38	820 000
Pango A Luquem	Cacuaco and Caxito church	32	11	40	1 150 000
Quibaxe	Cacuaco and Caxito church	23	6	27	560 000

*Table 14. Malange Missionary Area*

District	Church	Coordinatos	Laity	Sabbath school member	Baptized members	Particip ants	Total expenses
Kunda ya Base	Cazenga, Woman's ministry, Sabbath school and personal ministry and Malange church	Sebastião Pedro Neto Ps Santos Gouveia	Helder Heluca	70	54	45	1 200 000
Kela	Cazenga, Woman's ministry, S. school and P. ministry and Malange church	Sebastiao Pedro Neto Ps Santos Gouveia	Helder Heluca	75	30	52	1 130 000
Kirima	Youth ministry and Malange church		Abrão Armand o	21	9	30	940 000

Tables 9 to 14 represent the evangelistic groups that went out to the unreached areas. In the first column are unentered municipalities of ANASD in the province, while the second shows the cooperation among the different forces for an evangelization that should reach them.

In the third column we have the coordinating team, constituted by personnel of the evangelization leadership team of Luanda, as well as the local inland district leader or pastor. The fourth column shows the names of Lay members responsible for the follow-ups, while in the fifth and sixth, we have the results of the outreach campaigns from 2010 to 2013, in each un-reached municipality. (Sabbath School member, baptized members)

The seventh column shows the number of lay workers involved in the evangelism endeavour in that unreached municipality. Finally the eighth column gives the financial figures of cash that was used for project of outreach for the municipality. Total number of Sabbath school members is 1,060, total number of baptized members, 549, total number of participants in the exercise were 1,156 and the total amount of money used for the evangelistic campaigns is 22,951,000Kz.

#### **Fourth Phase: Evaluation of the Program**

The first evaluation was made on 16<sup>th</sup> October 2010 from 3.00 to 6.00 p.m. in Luanda.<sup>34</sup> This was at Vila Estoril church in Kilamba Kiaxi district. It is exciting to note that all inland districts were reached except Cacongo in Cabinda. This is an area which is predominantly Roman Catholic. Another area which is also not reached is Bolongongo in Kwanza Norte province due to lack of logistics and bad state of road.

At this point, the intended goal has almost been fully accomplished. The assignment given to districts of Luanda was to reach the assigned areas through setting

up of Sabbath School branches in each area within a period of three months. 31 districts out of 34 were reached, 2 districts of the 67 were left. When the deadline for completion, and submission of the project was communicated as 1<sup>st</sup> May, 2013, I decided to wind up the process. Because of the urgency to complete the research exercise, assistance was requested from North Association Officers. Through their help, the co-ordinators and secretaries were called to an extraordinary meeting at the North Association office to bring reports for presentation and evaluation. This took place on the 24<sup>th</sup> April 2013 in the conference room of the Association, from 2:00 to 4:00pm.<sup>35</sup> The summaries of reports given showed that in spite of some difficulties, the areas that were reached during the research are still doing well, except Noqui in Zaire Province, the Sabbath School failed due to lack of assistance.<sup>36</sup>

### **Report and Final Evaluation of the Missionary Work**

A final evaluation of the program was made on 24<sup>th</sup> April, 2013 in the auditorium of the main offices of the North Association.<sup>37</sup> This was done by those selected to give progress reports on the evangelism program of places where they had been assigned. Attending were pastors, representatives of all districts in Luanda and the North Association Personal Ministry Director, and also the Health Director. Their presence showed the level of support the North Association placed in the program, and its importance. Reports given showed that the program in general was a success. The main challenge that kept being mentioned in each report was not enough motivation and inadequate financial support in the latter stages of the program and its activities.

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<sup>34</sup> See Appendix H2, Circular2

<sup>35</sup> See Appendix I.3

<sup>36</sup> See map of final results

<sup>37</sup> See Appendix I.3

The meeting of 24<sup>th</sup> of April in ANASD was a time of sharing information on the blessings and recounting activities, as well as evaluating the program. The figures on the tables and charts below are a reflection of it. Table 5 is a report and final evaluation of the missionary work made on the 24<sup>th</sup> April 2013. It shows the report results of the Adventist presence in the North Association of the Angolan Union at the end of 3 years of missionary work.



Table 15. Final Results

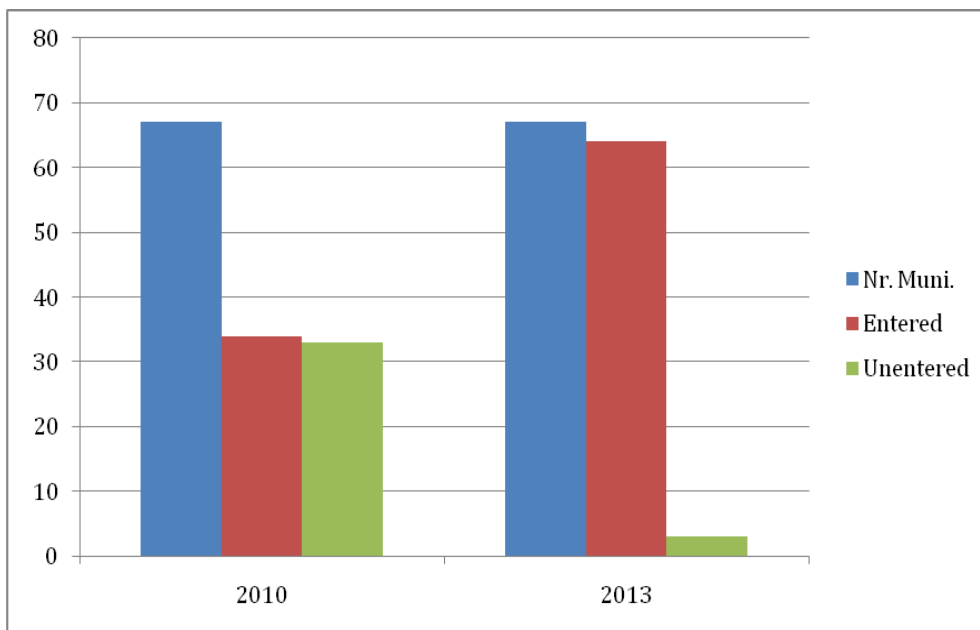
Provinces	Municipalities		Adventist presence		No presence	
	No. of municipalities	Names	No. of municipalities	Names	No. Of municipalities	Names
Luanda	9	Ingombota e Rangel, Maianga, Sambizanga, Cazenga, Maculusso, Samba, Kilamba Kiaxi, Viana	9	Ingombota, Rangel, Maianga, Sambizanga, Cazenga, Maculusso, Samba, Kilamba Kiaxi, Viana	0	
Cabinda	4	Cabinda, Belize, Cacongo, Bucu Zau	1	Cabinda, Bucu Zau, Belize	1	Cacongo
Zaire	6	Mbanza Congo, Nzeto, Kuimba, Soyo, Tomboco	0	Mbanza Congo, Nzeto, Noqui, Soyo, Tomboco, Kuimba	1	Noqui
Uige	16	Buengas, Uíge, Negage, Bungo, Kitexe, Songo, Bembe, Kimbele, Milunga, Sanza, Pombo, Buengas, Puri, Ambuíla, Alto Cauale, Damba, Mucaba Zombo	16	Uige, Negage, Kitexe Puri, Alto Cauale, Sanza Pombo, Buengas, Milungas, Kimbele, Bungo, Damba, Maquela de Zombo, Ambuíla, Bembe, Songo, Mucaba	0	
Bengo	9	Ambriz, Nambuanguongo, Bulatumba, Pangoaluquem, Caxito, Quibaxe, Icolo e Bengo, Kissama	9	Caxito, Icolo e Bengo, Kissama, Ambriz, Bulatumba, Namboanguongo, Quibaxe, Pangoaluquen	0	
Kuanza Norte	10	Golungo Alto, Banga, Bolongongo, Ngonguembo, Kiculungo, Lucala, Ambaka, Sambacaju, Ndalatando, Cabambe		Lucala, Ambaka, Sambacaju, Ndalatandu, Cabambe' Banga, Kikulungo, Gulungo Alto, Pango Aluquen, Gonguembo	1	Bolongongo
Malanje	13	Malange, Mucuso, Kalandula, Caculama, Kangandala, Kambundi, Quela, Cahombo, Kiwaba-Nzoi, Massango, Marimba, Luquembo, Quirima, Kunda-dia-base	13	Malange, Cacuso, kalandula, Caculama, kangandala, Kambundi, Cahombo, Kwaba-nzoi, Massango, Marimba, Luquembo Kirima, Kela, Kunda ya Baza	0	
<b>Total</b>	<b>67</b>		<b>64</b>		<b>3</b>	

In Table 15 above, the first column shows that the North Association is divided into 7 provinces. The second column shows that each province is divided into municipalities, and it presents the total number of all municipalities for the province

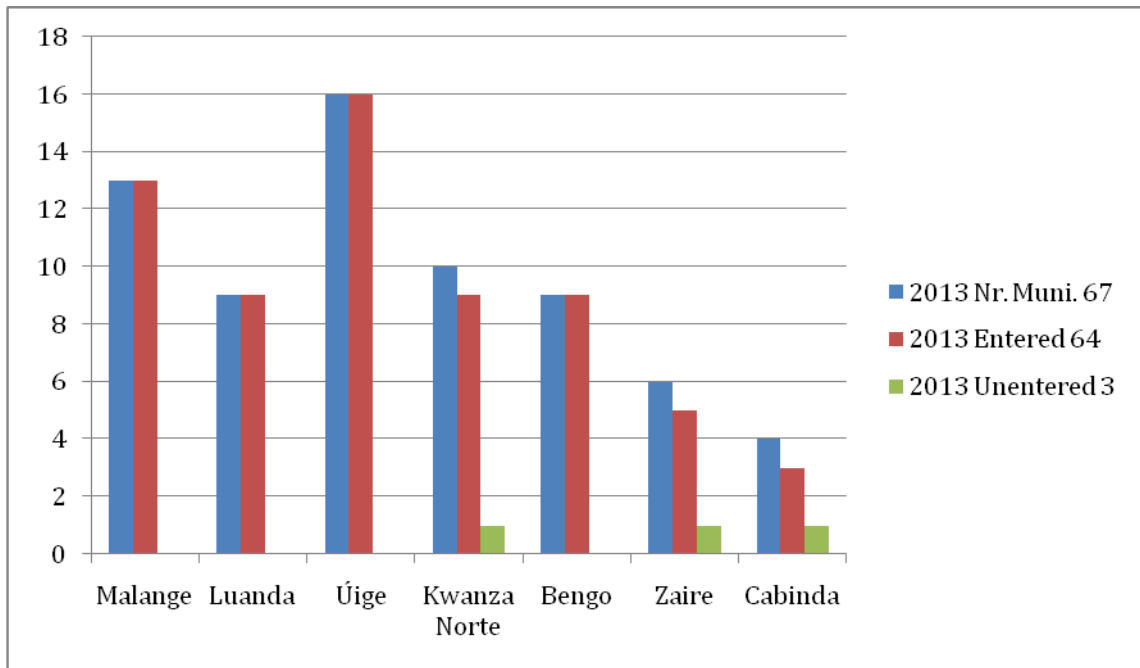
where Adventist work has been established in the third column, while the total number where there is no Adventist presence is in the fourth column.

Taking 2013 as the final year for our analysis, it can be seen from the table that out of a total of 67 municipalities in the ANASD the church has a presence in 95.52% of all municipalities and absent in 4.48% of them. The above statistics present tremendous positive changes concerning Adventism, evangelization and presence in unreached districts of ANASD.

Figure 2 is a graph representing the data in table 5. The blue bars represent the number of municipalities, the brown bars represent the municipalities that were reached and evangelised and the green show the municipalities that were not reached. This figure clearly shows that the objective was met.



*Figure 2. Final Results*



*Fig. 3. Comparison of Adventist Presence in 2010 and 2013*

Taking 2010 as the year base for our analysis and 2013 as the final year of our study, it can be seen from the chart above that a tremendous growth took place. 44.77 per cent of the North Association's un-reached municipalities were reached within a period of three years, implying that the number of unreached districts or municipalities, decreased from 49.24% in 2010 to 4.47% in 2013.

## CHAPTER 5

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

After devising and implementing a church growth strategy model with a view to reaching the unreached municipalities within the North Association territories of ANASD, I have the following, summary, conclusion and recommendations:

#### **Summary**

In the North Association of the Angolan Union of the Seventh-day Adventist Church, there remained 33 unreached districts out of 67. It was a problem that if not given urgent and proper attention would render the mission of the church fruitless.

Major factors identified:

1. Lack of forces for evangelization in inland districts (few pastors and not enough trained and experienced lay people).
2. Lack of logistics to support the missionary endeavour in the interior.
3. No follow up stages because there were no ways to support the remuneration of possible chosen laity for follow up programs.
4. For two years the Global Mission Department of ANASD used to recruit, train and sent some lay members as pioneers to these unreached municipalities. Their role was to plant churches. Unfortunately without the desired success, because of two main problems:

- (i) First, the attitude of some people towards Adventism was somewhat indifferent, or somewhat opposed because of the SDA church's position regarding polygamy, fornication, adultery, alcoholic drink, and emphasis on Sabbath keeping.
  - (ii) Second, because the converts were has not been possible given that, because the converts were usually too few to be organized into a church. It's worse when the members drop out one by one, which many times was the case.
5. Less emphasis on church planting in unreached areas (in like manner with what happened in South America Division unreached areas.).
  6. No effective church growth strategy model was followed, with a view of entering the unreached districts within the North Association territories.

### **Steps Taken**

Step 1-To solve the problem, a strategy was established which mobilized and utilized Luanda city witnessing groups, to cooperate with inland groups to establish churches in unreached municipalities of ANAD.

Step2- It was the review of literature that had direct relevance to the present study.

Step 3-An in depth study was carried out from the Bible, Spirit of Prophecy, literature written by Adventist, by other Christians and non-Christians on the strategic planning, mission and evangelization as well as on management for mission.

Step 4- A survey was conducted in the selected unreached areas a including Luanda.

Step 5- Literature was consulted in designing a training program for pastors and selected laity. The trained people cascaded the program to churches in Luanda, were they trained, motivated church members to participate in the program.

Step 6-It was assigning, Luanda's nine districts, to the 33 unreached districts and giving them a three-month period, to have reached their assigned areas and set up some branch Sabbath Schools.

### **Evaluation**

The effectiveness of the program was evaluated. On 24<sup>th</sup> of April 2013 the report and final evaluation took place in the meeting room of North Association. The evaluation showed that 30 out of 33 districts had been reached with 30 Branch Sabbath School, 1,060 Sabbath School members, and 549 baptized members. The total lay-members involved in this evangelistic endeavour were 1,156, and the total controlled amount used for the outreach program was Kz 22,951,000.00 (USD229, 510). The intended goal was almost reached, through team work and unity. A tremendous growth took place. 44.77 per cent of the North Association's unreached municipalities were reached within a period of three years, implying that the number of unreached districts or municipalities, decreased from 49.24% in 2010 to 4.47% in 2013.

### **Conclusions**

This study involved a lot of prayer and fasting. For it to succeed there was need to sell the idea to members by making them aware of the need. Then train them, and assign them districts in which to evangelize. It would have not succeeded the way it did had the Holy Spirit not been present all the way through. Prayers for His continue and guidance were made every morning.

The following were conclusions drawn from this study:

1. Following biblical models of leadership prayerfully brings about positive results.
2. Teamwork and unity brought about strength because the participants supported the work in person and financially. They also encouraged one another. A mammoth task became manageable because it was done by a team.
3. Small groups are a powerful force in the work of evangelism, because they are easier to manage, cheaper to maintain and they get everyone involved in evangelistic work. As they participate they tend to own the program and become personally attached to it.
4. Basic training empowers the participants and also brings about confidence in their operations, since they will know what is to be done and how it should be done. Knowledge of what is to be done easily motivates the participants and gives them a sense of mission.
5. The members embraced the work of evangelisms inland with zeal; yet, some pastors seemed to adopt a backbench position when they should have been at the helm. The reasons for this apathy were not evident to me.
6. North Association reporting system<sup>38</sup> seems to be faulty. For instance, the Zaire province is reported to have no Adventists, yet the report from this study shows five Sabbath School congregations. However, the study revealed that there are no organized churches in this province.

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<sup>38</sup> See Appendix C2.1, C2.2

## **Recommendations**

The successes and challenges experienced in this study lead to the following recommendations:

In order to fulfil its mission, North Association Mission of the Seventh-day Adventist Churches, should have in mind that— where a church grows numerically like Luanda is of vital importance, but extension growth – where the church is planted in un-reached areas is even of greater importance. Therefore the church must focus on these territories or towns where the present-day truth, regarding the three angel’s message, has not yet been preached.

It is possible for the Nehemiah-Acts-Pert Circular model to be employed in the churches. I, therefore, strongly recommend this model of leadership to be employed in the churches of the North Association of Angola Union, since there is still a lot of work to be done.

This study is a living proof that strategic planning is vital for any institution to advance itself. It is recommended therefore, that leadership in any Adventist institution should come up with strategic plans to address their needs and to achieve their mission.

Finally, I recommend that a follow-up is done to evangelize the remaining municipalities and measures be out in place to follow up and make sure the churches newly planted do not die or stagnate. Furthermore, this study was not a final result but the beginning of a program that should help ANASD, the rest of Angola, the division and even other division handle the problem of unreached areas.