ABSTRACT

A STRATEGIC PLAN FOR THE EMPOWERMENT OF THE
LAITY IN THE BEIRA SEVENTH-DAY ADVENTIST
CHURCH DISTRICT, MOZAMBIQUE

by

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ABSTRACT OF GRADUATE STUDENT RESEARCH

Master of Arts in Pastoral Theology

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The Beira, Mozambique pastoral district has not been adequately growing in

membership and finances. The district did not have a pastor for a long time. Elders, who

had no training, led the churches. Beginning in the year 2000, a pastor came to the district.

But the training of members was not considered. So the churches became pastor-dependent.

There was a need for a strategy to train the members of the district, based on 2 Tim

2:2, where Paul commands pastor Timothy to equip the members so that, in turn, they can

teach others. This was also the practice of the early Adventist Church.

In mid-2006, two churches of the Beira Seventh-day Adventist Church district were

selected to implement this project. The churches were divided into small groups of ten

people each. The division was done according to each member's residential area. The training sessions took place on Sabbath afternoon and on Sunday. Throughout the week, the members practiced what they had learned.

Each church member understood what God expected of him or her. The congregations enjoyed fellowship in small groups, and started to practice stewardship and implement outreach programs. There was a change in Sabbath observance. One could find people in small relational groups having Bible studies on Sabbath afternoon. The participation in the Lord's Supper increased from ten to more than one hundred members. The church finances also improved. Beginning with the year 2006, Field level administrators started keeping records of finances and organizing the membership statistics of each church.

This strategy not only helps the Field administrators to attain their membership and financial goals. It also helps the district pastors to learn how to equip the members for service, without making them pastor-dependent.

Adventist University of Africa

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A project

presented in partial fulfillment

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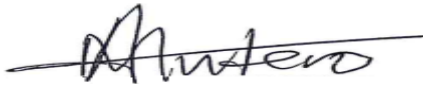

by

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I dedicate this work first of all to God who has been on my side, my children Vivian, Steven and especially Marlen, the last to be born, who by God's grace survived from her sickness during my classes at the Solusi Campus.

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INTRODUCTION

Statement of the Problem

The Central Mission of the Beira Seventh-day Adventist Church District in

Mozambique should experience growth. However, with more than 3,000 church members

and only one minister in the district, the growth rate has been declining.

Purpose of the Study

The purpose of this study was to develop a Bible-based growth strategy for the

Beira Seventh-day Adventist Church District that highlights the respective roles of the

minister and of the church members. Particular emphasis has been given to the minister's

role as a teacher and as a model church growth strategist, who can inspire the current and

emerging local church leaders to also become models and teachers.

Delimitations of the Study

The study was limited to the churches in the district of Beira. It is anticipated

that the strategies that proved successful will now be also applied to other church

districts.

Methodology of the Study

Fist of all, for better results of this project, it will be necessary to ask permission from the Central Mission administrators and at the same time explain and show them its importance in order to get their full support.

It is important to note that this project will be done in two churches. A coordinator will be elected in order to motivate others and help in the training which will be done on Sabbath afternoon and Sundays in the morning or afternoons depending on each group. The project will be implemented in phases for its effectiveness:

Preliminary phase - In this part, the project will try to show the biblical and Seventh-day Adventist foundations and also will gather some information on the performance of each church of the district from former members, pastors, retired pastors, elders and mission administrators.

Implementation phase - The first year will be dedicated to the mobilization and motivation of interest of the all church members in order to get participation of everyone in the ministry. This will be done through seminaries, bible studies, sermons and debates.

In the two following years, it will be for training in both theory and practice. For example, in evangelism, the students will be divided in groups of twos for personal contact in the church neighborhood.

Phase of Evaluation - Many meetings will be required in order to control, correct and evaluate the work development. At this stage each church will be analyzed in enrolment of new church members, offerings, tithes, the function of small groups, difficulties of baptismal and pos-baptismal classes and other aspects. This evaluation will take place in the "second year." having in mind that in the preliminary phase the enthusiasm and dynamism of each

will help to determine the success of training sessions. In this last phase, small and simple talk will be required so that each member can express his or her opinion about the church growth.

Overview of the Project

Biblical, Adventist, and Protestant sources have been examined, and later summarized in chapter 2. Chapter 3 presents a description of the Beira Church District, with special emphasis on the growth of the Adventist Church in a 5-year period. In chapter 4, a programme is devised to change the traditional way of functioning as a church. It covers the preparation, the implementation, and the evaluation of the strategy. Finally, chapter 5, summarizes the study, draws conclusions, and makes some recommendations.

CHAPTER 2

LITERATURE REVIEW

The Mission of the Laity

Often, the pastor does much of the local church work. Many church members think that it is only the pastor who has to do all the church work. On the other hand, some pastors think also that the work of preaching the gospel around the world lies on their shoulders. However, this is not the biblical or the Seventh - day Adventist position.

Priesthood in the Old Testament

Millennia after the fall of man, God called Israel to be his representative on earth. In Deut 4:20 and 7: 6-8 God clearly indicates that he brought Israel out of Egypt to be his inheritance and to be in a covenant with him. So God named Israel as his chosen nation, his chosen people. They were to be a channel of blessings to the rest of the people.

God made it explicit that all Israelites were to become priests as recorded in Exod 19: 5-6: "Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation."

Priesthood in the New Testament

The idea of the Old Testament priesthood continues, in a different form, in the New Testament. In Rev 1:6 the apostle John writes that Jesus Christ "has made us to be a kingdom, priests to his God and Father." Israel as a nation did not fulfill God's will. Their mission has been given to the Church. Therefore, every believer is a priest. Peter writes: "But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light" (1 Pet 2:9). There is no question that the priesthood of all believers is biblical.

The Role of the Laity in the Ellen G. White Writings

According to Ellen G. White, "The dissemination of the truth of God is not confined to a few ordained ministers. The idea that the minister must carry all the burdens and do all the work is a great mistake."[1] The involvement of every Christian in the Lord's work is imperative. God demands his followers to participate in the salvation of others. White continues to say that if someone is not willing to sacrifice himself, by taking the message of salvation to others, he has no room in the kingdom of God.[2] In fact, she defends that it is not the purpose of God that the work of sowing the "seed of truth" for the salvation of people be left to those who are called to the ministry. Everyone has to labor for the Lord according to one's abilities.[3] Therefore, White recommends that church

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[1] Ellen G. White, *Christian Service* (Washington, DC: Review and Herald, 1948), 68.

[2] White, *Testimonies for the Church*, 9 vols. (Mountain View, CA: Pacific Press, 1948), 9: 103-104.

[3] White, *The Acts of the Apostles* (Washington, DC: Review and Herald, 1946), 262.

members who are pastor-dependent should be converted and be baptized again.[4] Looking for the participation of the laity in the ministry she believes that "The work of God in this earth can never be finished until men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."[5]

The Role of the Laity in
Others' Writings

David Haney states: "The New Testament strategy is that the church--the laity and clergy together--constitute a royal priesthood (1 Pet 2:9); indeed, an entire 'kingdom of priests' (Rev 5:10). Ministry is *function* for all, not *station* for a few. The pastor is not the *torchbearer*; he is the lamp *lighter*."[6]

There should be no division between the clergy and the laity. Some ministers have separated themselves from the church members on the basis of their seminary training. However, Alvin Lindgren asserts that the division that people see today does not exist in the New Testament. In fact every Christian was considered as a priest.[7] It is important to consider that, if there is a difference, it should be functional.

Juan Carlos Miranda defends that in the church as body of Christ, all people are equal. The leaders are not above the laymen but they have the purpose of training them.[8]

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[4] White, *Evangelism* (Washington, D.C: Review and Herald, 1946), 381.

[5] White, *Gospel Workers* (Washington, D.C: Review and Herald, 1948), 352.

[6] David Haney, *The Idea of the Laity* (Grand Rapids, MI: Zondervan, 1973), 44.

[7] Alvin J. Lindgren, *Foundations for Purposeful Church Administration* (New York: Abingdon Press, 1965), 219.

[8] Juan Carlos Miranda*, Manual do crescimento da igreja* (São Paulo: Edições Vida Nova, 1991), 107.

On the same point, Lawrence O. Richards and Gilbert R. Martin agree that no distinction should be made between the clergy and the laity in the church of God, bearing in mind that the Holy Spirit works with everyone as a minister and that, "in the mind of God," there is no separation of clergy and laity. Thus every believer is part of the *Laos*.[9]

Today, some Adventist Church members acknowledge that they are not applying the method indicated in the New Testament, nor of the early Adventist Church (when Bible studies were held by church workers and by laymen). Russell C. Burrill proposes that the church should return to the biblical model where the pastor is equal to other believers.[10] In fact, on members' care, he points out: "Actually, in many small congregations a pastor may not even be necessary. Instead, as in the early Christian and the early Adventist Church, the believers will be taught to maintain spiritual life without the help of the clergy."[11]

Therefore, there is a greater responsibility for the layman today than ever before. Miranda argues that a layman cannot be replaced by a minister, because his testimony is stronger and voluntary. God gives him ideas and also many in the congregation are like him. He has many opportunities to share the Bible doctrines.[12] Also, on the same point, Verna Dozier agrees that the "ministry of the church must first of all be the ministry to the laymen. First must be the *laos* of God who has to go to the world in the name of

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[9] Lawrence O. Richards and Gilbert R. Martin, *Lay Ministry: Empowering the People of God* (Grand Rapids, MI: Zondervan, 1981), 122.

[10] Russell C. Burrill, *Recovering an Adventist Approach to the Life and Mission of the Local Church* (Fallbrook, CA: Hart Books, 1998), 209.

[11] Ibid., 209.

[12] Miranda, 94.

Christ to serve as reconciliation ambassador."[13] Commenting on Eph 4:11-16, Alberto

Barrientos alerts the church leaders that it is not their responsibility to do everything just

because they are paid a salary--after all, this is not biblical--but to undertake a series of

trainings so that the members are also able to witness.[14] In fact, pastors trying to do

everything, kill church growth. Many church members do nothing just because their

pastor gets a salary.

However, Carl E. Braaten observes that the result of this attitude is that the

pastor works harder while the ministry of all believers is just dormant.[15] Lyle E. Schaller

also fights this idea by calling the churches with such behavior "passive churches."[16] On

the other hand, Harris W. Lee defends that "The primary vocation and ministry of

laypersons lies in their responsibilities and roles in society. The laity is to be the salt of

the earth and light of the world, not the salt and light of the church."[17]

Many churches do nothing without a pastor. In fact Burrill suggests that the

Seventh-day Adventist Church, being so pastor-dependent, produces a weak and

frustrated pastoral ministry. Therefore, he suggests the Jethro's model as good for the

church today. In other words, instead of the pastor being the primary care giver in the

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[13] Verna Dozier, *The Calling of the Laity* (Washington, D.C: Alban Institute, 1988), 85.

[14] Alberto Barrientos, *Princípios e alternativas de trabalho pastoral* (Campinas, SP: Editora Cristã Unida, 1991), 74.

[15] Carl E. Braaten, *The Apostolic Imperative: Nature and Aim of the Church's Mission and Ministry* (Minneapolis, MN: Augsburg Publishing House, 1985), 118.

[16] Lyle E. Schaller, *Activating the Passive Church: Diagnosis and Treatment* (Nashville, TN: Abingdon Press, 1990), 47.

[17] Harris W. Lee, *Effective Church Leadership: A Practical Sourcebook* (Minneapolis, MN: Augsburg, 1989), 103.

church, he releases the role of care giver to the people, who care for each other. This system of caring for one another bring more results than any pastor alone can do.[18]

Surprisingly, many church leaders do not like sharing responsibilities. On this point, Kenneth O. Gangel and Samuel L. Canine quote Eilsen Starr who says:

> Unfortunately some clergy who fear a loss of power and control are reluctant to allow the laity to function as co-workers in . . . ministry. They view the laity as not only lacking in ministry skills, but also in motivation. However, it must be recognized that God has called all Christians to ministry (Eph 4; 1 Cor 12). Each member of a church shares some of its power and its responsibility for ministry. When undue emphasis is given to the use of power and authority in the church, it diminishes the importance of all members working together for the edification of the body of Christ.[19]

God's will is that the lost be found. He expects this to happen with the total involvement of the laity. Barrientos admits that there are many churches "that are found with no pastor do not know what to do, are consumed by their problems, they stay stagnant, and some decay."[20]

The Role of the Pastor

Many church members are passive in soul wining just because they lack training. Paul advises the young pastor Timothy to train his church members for service. We read: "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others" (2 Tim 2:2). The work of the pastor is to equip the laity. Writing to Titus, Paul says:

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[18] Burrill, *Recovering* ., 99.

[19] Kenneth O. Gangel and Samuel L. Canine, *Communication and Conflict Management: In Churches and Christian Organizations* (Nashville, TN: Broadman Press, 1992), 107.

[20] Barrientos, 75.

You must teach what is in accord with sound doctrine. Teach the elder men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance. Likewise, teach the elder women to be reverent in the way they live, not to be slanderers or addicted to wine, but to teach what is good. Then they can train the younger women (Titus 2:1-4).

On this point, White comments: "Let the minister devote more of his time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received."[21]

Furthermore, she goes on to say that when a minister works in the area where some baptized members live, he should train them in order for them to win others.[22]

The pastor is an important factor for church growth. Paul Yonggi Cho and R. Whitness Manzano acknowledge that "the growth of the church cannot happen without the leadership of the Pastor."[23] On the other hand, looking at the responsibility of the pastor as an administrator, Lindgren says: "The wise church administrator will always remember that his responsibility is not to do the work of the church but to provide experiences that will involve the whole church in moving coherently and comprehensively toward an effective Christian witness."[24] In fact, looking for good results, these can only come, as John C. Maxwell says, by building people up through

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[21] White, *Testimonies for the Church*, 7:20.

[22] White, *Gospel Workers* (Washington D.C: Review and Herald, 1948), 196.

[23] Paul Yonggi Cho and R. Whitness Manzano, *Muito mais do que números* (Deerfield, Florida: Editorial Vida, 1990), 13.

[24] Lindgren, 181.

training them. Thus they feel that they are important in the organization and also more productive because they have acquired skills.[25]

In Matt 28: 19-20, Jesus asked his disciples to make other disciples. According to Barrientos, "The Pastor makes disciples so that they do the full work, in other words, teach the gospel, guide the person to Jesus and also guide him on the process of initial training. In this way the lambs generate and create their lambs."[26] On the same point, looking at the pastor's role in a local church, Burrill writes: "The primary task of the pastor, according to Scriptures, is to train or equip the members for their ministry."[27] In like manner, Rick Yohn admits that "The pastor has been called by God to equip the saints ('called-out ones'). The saints have been called for the work of service. And when the pastor does his job and the saints do their job, the local body of Christ will be built up."[28]

Again, White writes: "If the proper instructions were given, if the proper methods were followed, every church member would do his work as a member of the body. He would do Christian missionary work.[29] Furthermore, she believes that the church exists for service so teachers, pastors, medical doctors, who have so much to do; should train people for work. The churches should be schools for lay training.[30]

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[25] John C. Maxwell, *Developing the Leaders around You* (Prabhadevi, Mumbai: Magna Publishing, 2001), 78.

[26] Barrientos, 119.

[27] Burrill, *Revolution in the Church* (Fallbrook, CA: Hart Research Center, 1993), 107.

[28] Rick Yohn, *Discover Your Spiritual Gift and Use It* (Wheaton, IL: Tyndale House, 1974, 70.

[29] White, *Evangelism* (Washington, D.C: Review and Herald, 1946), 381.

[30] White, *The Ministry of Healing* (Mountain View, CA: Pacific Press, 1942), 148-149.

According to Barrientos, there are many benefits in training disciples. The "training of disciples is what can differentiate a church where the relationships are of love, joy and mutual formation from a church full of problems. It can also differentiate . . . a church where the pastor has to do almost everything, from a church where the large majority works together."[31] At the same time, Ralph M. Riggs admits that "a church full of converts, without a suitable training, results in a weak church."[32]

Training laymen is of great importance. The training of the whole church helps to avoid apostasy in a large number of people. Barrientos says that "Paul would arrive at a place. He would announce the Gospel. Would stay there for a certain time and would make disciples. After some weeks or months he would go away from that place and the new church would stand on."[33]

Reginald M. McDonough comments on the slogan "Train, Retrain, Reeducate or Die," that he asserts being at the door through which the American astronauts pass when they are going to prepare for their space flights. It is a strong reminder that to stop preparing is to prepare for death.[34]

As it is evident, it is extremely dangerous to send workers to the field and demand from them good results while they are not trained. Diane Detwiler-Zapp and William Caveness Dixon quote Willard C. Richau saying: "There are serious risks

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[31] Barrientos, 73.

[32] Ralph M. Riggs, *O Guia do Pastor,* 3ª ed. (Deerfield, Florida: Editorial Vida, 1992), 187.

[33] Ibid., 75.

[34] Reginald M. McDonough, *Working with Volunteer Leaders in the Church* (Nashville, TN: Broadman Press, 1976), 26.

involved in intervention in other people's lives by persons without professional training."[35]

Obviously, in the equipping of the church there should not be unfair discrimination among persons. Donald McGavran and George G. Hunter warn: "In the training of Christian laymen remember that the motive power must be composed of all types: women, youth, men, older citizens, rich people and ordinary members of the congregation, blacks and whites."[36] In fact, Billie Hanks Jr. and William A. Shell propose that Christ's second coming is dependent on equipping the saints:

> If we learn to be *with people*, equipping them as Jesus did, and long to see new Christian perfected in Christ as Paul and Barnabas did (Acts 14: 21-23), our generation can expect to see the greatest multiplication of converts and congregations since the early days of the Christian Church. . . . Until pastors, missionaries, and other Christian leaders take seriously God's mandate to equip His people, Christ's second coming will be postponed. His return is dependent on world evangelization (Matt 24: 14), and world evangelization is dependent on His saints being equipped for their ministry.[37]

White strongly concurs: "The greatest help that can be given our people is to teach them to work for God, and depend on Him, not on the ministers."[38] This requires strong leadership in the local church.

In fact, the growth of any institution depends on its leadership. The church as an organism not only needs the guidance of the Holy Spirit but also a responsible leadership.

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[35] Diane Detwiler-Zapp and William Caveness Dixon, *Lay Caregiving* (Philadelphia, PA: Fortress Press, 1982), 39.

[36] Donald McGavran and George G. Hunter III, *Church Growth: Strategies that Work* (Nashville, TN: Abingdon Press, 1980), 63.

[37] Billie Hanks and William A. Shell, *Discipleship* (Milton Keynes, UK: Word, 1993), 31.

[38] White, *Testimonies for the Church*, 7:19.

For example, we read: "Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood" (Acts 20:28). Therefore, the pastor is called to equip some qualified church members for leadership. These will help to develop plans that will incorporate every church member for church growth.

White wrote that elders and other leaders should not forget in their plans to motivate and provide means to every church member for service.[39] On the same point, Lindgren says:

> The importance of placing qualified laymen in positions of leadership in the church can hardly be over emphasized. Unless its leaders are persons who understand the purpose and mission of the church, its real goals and objectives will never be realized. It is also important to place qualified laymen in positions of leadership in the church whose ability, commitment, and personality will stimulate other laymen to work with them. The task of the church is so great that every leader needs to be able to enlist the active help of many laymen to carry out the activities and program of his group.[40]

Many scholars conclude that the leadership of the apostle was a result of their Master's. Bill Hybels says that upon the identification of the twelve, Jesus quickly moved into mentoring them through teaching, nurture, confrontation, rebuke, motivation and inspiration which were intensified after three months leading into real ministry responsibility and effectiveness.[41]

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[39] White, *Gospel Workers* (Washington, DC: Review and Herald, 1948), 351.

[40] Lindgren, 196.

[41] Bill Hybels, *Courageous Leadership* (Grand Rapids, MI: Zondervan, 2002), 127.

Anyone holding position in any organization cannot try to do everything alone. There is the need of developing other people for leadership. Failure to do this, as Henry Blackaby and Richard Blackaby say, it is a leader's gross failure.[42]

Again, it is pastor's role to quip the new members in the church through mentoring. Mozambican public television runs the program: "Small and Big Business." This program encourages people to engage themselves in the world of business. However, they do advise beginners to look for a mentor. According to Bobb Biehl, in the past, mentoring was done in every sector of the society. One could find mentors in the farm, in the home where a girl or a boy was taught how to work, build character, duties and obligations besides the sense of "maleness" or "femaleness."[43] In fact, Paulo Pires Teixeira, observing the Makwa culture in Nampula, one of the Mozambican provinces, says that "Young women aged between 15 and 19, when they enter the so called "second menstruation" (adolescence), are prepared for future events, such as marriage, by the oldest women in the family, known as advisers (Anakamo)."[44] However, Biehl admits that today the mentoring activity is despairing especially in city homes where parents have no time for their children, except perhaps for a small talk just before going to bed.[45]

Likewise, in the Beira missionary district, the word "mentor" is unknown. But other denominations, like the Catholics, are using mentoring in order to keep children and

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[42] Henry Blackaby and Richard Blackaby, *Moving People on to God's Agenda: Spiritual Leadership* (Nashville, NT: Broadman & Holman, 2001), 134.

[43] Bobb Biehl, *Mentoring: Confidence in Finding a Mentor and Becoming One* (Nashville, TN: Broadman & Holman, 1996), 9.

[44] Paulo Pires Teixeira, "Secrets of Mozambican Women," *Indico* 48 (2009): 18.

[45] Biehl, 10.

young people in the Church. In fact, for the members of this church, a mentor is more than a mother or a father. Fortunately, the Bible is full of mentors. Some theologians have mentioned Barnabas as a good mentor. In Acts 15:36-41, the disagreement between Paul and Barnabas over John Mark is recorded. In the early years, this young man was not very active in the ministry. In fact, once he even left Paul and Barnabas. Because of this incident, Paul did not want to go with Mark anymore. However, Barnabas trained John Mark in such a way that, later, Paul saw him as a very helpful person in the ministry (2 Tim 4:11). In like manner, John Boreck, Danny Lovett, and Elmer Towns admit that the early success of Joshua as a leader was a result of the mentoring by Moses.[46]

On the same point, White stipulates: "In gaining a preparation for the ministry, young men should be associated with older ministers. Those who have gained an experience in active service are to take young inexperienced workers with them into the harvest-field, teaching them how to labor successfully for the conversion of souls."[47] In fact, since one cannot do everything alone, there is a need of developing others to be even successors.

Maxwell believes "LEADERS WHO MENTOR POTENTIAL LEADERS MULTIPLY THEIR EFECTIVENESS."[48] This principle should be applicable to the new baptized members. In fact, Biehl points out: "Mentoring is the bridge that will connect, strengthen and stabilize future generations of Christians in an increasingly complex and

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[46] John Boreck, Danny Lovett, and Elmer Towns, *The Good Book on Leadership* (Nashville, TN: Broadman & Holman, 2005), 103.

[47] White, *Evangelism* (Washington, DC: Review and Herald, 1946), 683-684.

[48] Maxwell, *Developing the Leaders around You* (Prabhadevi, Mumbai, India: Magna Publishing, 2001), 10.

threatening world."[49] Again, Proverbs 22:6 reads: "Train a child in the way he should go, and when he is old he will not turn from it."

Therefore, in the church, the older members have the responsibility to help the new ones in their spiritual growth. Biehl states: "Mentoring is a lifelong relationship, in which a mentor helps a protégé reach her or his God-given potential."[50]

On the other hand, the pastor should not neglect to teach the members the importance of spiritual gifts. Every believer is expected to discover, develop and use his spiritual gifts. Paul, writing to the Corinthians, says that, "Now about spiritual gifts, brothers, I do not want you to be ignorant" (1 Cor 12:1). The use of spiritual gifts is very crucial in the church today. The church is made up of many members. According to Paul, the gifts are "to prepare God's people for works of service, so that the body of Christ may be built up" (Eph 4:12).

White asserts that people should not waste their time and talents serving this world and themselves. Above all, she says, they should not lose eternal life just because of loving this present world. But White advises everyone to employ his talents in the Lord's work so that many can become laborers with God.[51]

Commenting on Ephesians 4:11, James L. Garlow writes: "The apostles, prophets, evangelists, pastors and teachers have an exciting role to fill, it is essentially one task. What is the task? The task is to equip God's people, *all believers, for the work of ministry.*"[52]

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[49] Biehl, 15.

[50] Ibid., 19.

[51] White, Testimonies *for the Church*, 9 vols. (Mountain View, CA: Pacific Press, 1948), 9: 104.

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Many church scholars, like Richards and Martin, say that the gifts make believers to be fit and mature and also encourage members to minister to each other.[53]

Each member receives one or more spiritual gifts in order to build the body of Christ. According to Miranda, "each believer when he accepts Christ and becomes a part in the body of Christ receives one or more gifts that he will use to carry out the work (1 Cor 12:13)." [54] Gangel and Canine comment that the use of gifts builds other members.[55] The gifts encourage other members to work for the Master.

On the other hand, Daniel Julio Rode quotes Schwarz, who states that any believer can work using spiritual gifts because the Holy Spirit works in everyone, even in common believers.[56] Many church members are still asleep and don't exercise their spiritual gifts. According to C. Peter Wagner, "Lack of knowledge of spiritual gifts can be the main cause of the shadow of church growth today. And can even be the root of discouragement, insecurity, disappointment and fault that flagellate many Christians and inhibit their total effectiveness to God."[57]

Looking at many people in the church, Hanks and Shell agree with Wagner when they say that, without training, the believer's spiritual gifts remain undeveloped and

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[52] James L. Garlow, *Partners in Ministry* (Kansas City, MO: Beacon Hill Press, 1981), 12.

[53] Richards and Martin, *Lay Ministry: Empowering the People of God* (Grand Rapids, MI: Zondervan, 1981), 122.

[54] Miranda, 107.

[55] Gangel and Canine, *Communication and Conflict Management: In Churches and Christian Organizations* (Nashville, TN: Broadman Press, 1992), 107.

[56] Daniel Julio Rode, "Porque algumas igrejas crescem e outras não?," *Dialogo Universitário*, 13 (2001): 12-14.

[57] C. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow (*Ventura, CA: Regal Books, 1994), 24.

unused.[58] According to Lee, the spiritual gifts are mission-oriented and strengthen the health of the church.[59] However, John F. MacArthur writes that the church can be built only if the spiritual gifts are properly used.[60]

In fact, Hanks and Shell observe that members who have a life of just churchmanship because they do not use their spiritual gifts for disciple making. They are vulnerable to false doctrines unless serious training takes place for better use of their gifts.[61]

Another basic area that the pastor should look at it is the positive impact of small groups. Many scholars have tried to define what a small group is. For example, Garrie F. Williams considers a small group as an intentional face to face encounter of 3-12 persons, for a specified time, to discover Biblical truth that would guide to the acceptance of Christ as their Saviour.[62] It may be significant that the Godhead works as a small group: God the Father, the Son and the Holy Spirit (cf. Gen 2:26).

Early in the history of the Seventh-day Adventist Church, small groups were recommended. White wrote: "The formation of small companies as a base of Christian effort has been presented to me by one who cannot err. If there is a large number in the church, let the members be formed into small companies, to work not only for the church

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[58] Hanks and Shell, *Discipleship* (Milton Keynes, UK: Word, 1993), 31.

[59] Lee, 26.

[60] John F. MacArthur, *Charismatic Chaos* (Grand Rapids, MI: Zondervan, 1992), 206.
[61] Lee, 31.

[62] Garrie F. Williams, *Trinity Power Circle* (Clackamas, OR: Neighborhood Home Bible Study, 1989), 26.

members, but for the unbelievers. If in one place there are two or three who know the truth, let them form themselves into a band of workers."[63]

In fact, there are many advantages in belonging to a small group of disciples. George E. Knowles believes that there is dynamism in small relational groups due to the communality of interests, plans and results, great prayers and fellowship are all available in small groups. Small groups contain great service potential as demonstrated by the four men who brought the palsy patient to Jesus (Matt 2: 1-5).[64]

Haney quotes Robert Barclay, who emphasizes the power that a small group has. He states that when he was integrated in a small group he experienced a change in himself. The bad that lived in his heart before was replaced by the good.[65]

Analyzing the ministry of Jesus, Burrill declares: For "three years and half Jesus ministered on planet earth. At times He spoke to great multitudes, but most of His labor was with a small band of twelve, whom He called His disciples."[66]According to J. M. Price, Jesus selected this small group of individuals with no preparation and they became well trained and developed people that are still an inspiration to the world.[67]

Jesus opted to work with a small group. From this, he showed in practice his art of teaching and how effective the work of small groups is in the gospel mission. Again, Price goes on to say that the final task of the Master of masters was that of preparing and

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[63] White, *Testimonies for the Church*, (Mountain View, CA: Pacific Press, 1948), 7:21.

[64] George E. Knowles, *How to Help Your Church Grow* (Hagerstown, MD: Review and Herald, 1997), 22.

[65] Haney, *The Idea of the Laity* (Grand Rapids, MI: Zondervan, 1973), 53.

[66] Burrill, *The Revolutionized Church of the 21st Century* (Fallbrook, CA: Hart Research Center, 1997), 46.

[67] J. M. Price, *A pedagogia de Jesus: O mestre por excelência,* 7ª ed. (Rio de Janeiro: Junta de Educação Religiosa e Publicações, Convenção Batista Brasileira, 1990), 29.

training his disciples so that they could spread his teaching to the whole world. They were so well prepared that they and their successors were able to attract more followers than any other group of religious masters.[68]

Bearing this in mind, Miranda writes: "When the church is built on the ministry of small groups, it does not need any cleric to be in charge. While the members are helping each other, the clergy is free to target new people and put up new churches."[69] God used small groups in a variety of activities. For example, Barry Gane admits that the first indication of a small group in action appears in Gen 1:26, where God says "let us make a man according to our image." Later on, during the time of the flood, God worked with the family of Noah, only eight people.[70]

From the definition of small groups mentioned above, the numeric composition of a group has insufficient impact. What counts is its purpose of service. The use of homes as a small group was a good method for the growth of the early church. Rode admits that the 3000 souls referred to in Acts 2 were not baptisms in themselves only. They were the beginning of a process followed up with the establishment of churches in homes, that helped not only to preserve but also to further expand the church.[71]

Unfortunately, according to Burrill, from the third century on, some Christians started building structures for service meetings, without abandoning the system of small

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[68] Ibid., 50.

[69] Miranda, 131.

[70] Barry Gane, *Building Youth Ministry: A Foundational Guide* (Riverside, CA: Hancock Center, 2005), 125.

[71] Rode, 13.

groups. However, these started disappearing, beginning with the conversion of

Constantine, the Roman emperor, in the fourth century.[72]

Paul reminded the Ephesian church elders that not only he taught in public but

also in small groups, like in homes (Acts 20:20). Paul also recognized the church which

met at Priscilla and Aquila's house (Rom 16:5). So it is very clear that the New

Testament church operated in small groups. On this point, Aubrey Malphurs defends that,

"The team concept is not new to any student of the Scriptures. New Testament ministry is

team ministry. This principle is well illustrated both in the ministries of the Savior and

the apostle Paul. It should be kept in mind that their teams were largely responsible for

initiating the spread of Christianity around the world and twenty centuries later our faith

in Christ can be traced to their teamwork."[73]

On the other hand, Burrill points out that in these last days the Seventh-day

Adventist Church is once again not following the New Testament model. The church is

more interested in massive congregations, programs and impressive buildings than in

being present in the community.[74] Yet, according to Gottfried Oosterwal, "It has become

obvious that the laity is the single most important factor of SDA church growth."[75]

In fact, in the initial phase of the Adventist Church, the Bible studies which were

called "Bible Readings" were given in "social meetings." Here, each participant, with a

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[72] Burrill, *The Revolutionized Church*, 42.

[73] Aubrey Malphurs, *Developing a Vision for Ministry in the 21st Century* (Grand Rapids, MI: Baker Books, 1999), 130.

[74] Burrill, *The Revolutionized Church of the 21st Century*, 64.

[75] Gottfried Oosterwal, *Patterns of Seventh-day Adventist Church Growth in America* (Berrien Springs, MI: Andrews University Press, 1976), 70.

high sense of respect and responsibility, enjoyed a communion in a truly Christian environment.

White considered these meetings as having great value for the people of God. She says "The blessings of the Lord will come to the church members who thus participate in the work, gathering in small groups daily to pray for its success. Thus the believers will obtain for themselves, and the work of the Lord will be advanced.[76]

Burrill remarks that in the early church the small groups were not only concerned about the internal growth of the group but also about the external growth. And that today the tendency of some small groups is only to nourish themselves.[77] Rode asserts that "the more decisive the practice of small groups, the more the growth of the church."[78] Looking at the good work of small groups, White has this to say:

> We meet together to edify one another by an interchange of thoughts and feelings, to gather strength, and light, and courage by becoming acquainted with one another's hopes and aspirations; and by our earnest, heart-felt prayers, offered with faith, we receive refreshment and vigor from the Source of our strength. These meetings should be most precious seasons, and should be made interesting to all who have any relish for religious things."[79]

Unfortunately, according to Burrill, these small groups disappeared gradually after the death of Ellen G. White in 1915. From that time on, the church started imitating other protestant churches. As a result, he concludes, today, in many Adventist churches, it is an apostasy to have small community groups.[80]

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[76] White, *Evangelism* (Washington, DC: Review and Herald, 1946), 111-112.

[77] Burrill, *The Revolutionized Church of the 21st Century*, 87.

[78] Rode, 13.

[79] White, *Testimonies for the Church*, 2: 578.

[80] Burrill, 125.

Many specialists in church growth, today, acknowledge the model of the New Testament. For example, Richard Exley asserts that both Old and New Testaments contain the discipleship model of ministerial training called the School of the Prophets in the Old Testament. Christ used the same model for three years and half and the Early Church emulated the same model, that is Barnabas to John Mark, Peter and Paul did the likewise.[81]

Jesus and Paul on the Ministry of the Laity

Many theologians agree that Jesus was an incomparable great Teacher. In the discussion with Jesus, Nicodemus confirms this fact when he calls Jesus a Rabbi and a teacher from heaven (John 3:2). Jesus taught in many places like in the Jewish synagogues (John 6:59) and on the mountain side (Matt 5:2). John wrote: "Not until halfway through the Feast did Jesus go up to temple courts and began to teach" (John 7:14). He also called his disciples, one by one, to make up a small group that went to flood the world with the message of salvation. White declares that for the progress of His work, Christ did not go for the Jewish or Roman elite. By passing the legalist teachers in Jewish society, He went for the simple and unlearned people for the proclamation of the timeless truths. These were to be trained as trainers of gospel heralds.[82]

On the other hand, Stanley Will declares that Jesus was the Great Master and he lifted up the position of education and teaching, as it can be read in Luke 9:35.[83] On the

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[81] Richard Exley, *Perils of Power* (Tulsa, Ok: Honor, 1988), 99.

[82] White, *The Acts of the Apostles*, (Washington, DC: Review and Herald, 1946), 17.

[83] Stanley Will, *Ensinar* (Santo André, SP: Casa Publicadora Brasileira, 1982), 9.

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same point, Price states that no one was better prepared, and nobody was more competent to teach than Jesus. He was the ideal Master.[84]

Stressing the same point, Riggs observes that the importance of teaching, as part of local church ministry, is strongly emphasized by the fact that Jesus was known more by the title of Rabbi ["my great one," "my master," "my teacher"] than by any other title.

The Sermon on the Mount of Blessings was one of the vivid examples of Christ's gift as a teacher (Matt 5-7), gift that He also used in the synagogues (cf. Matt 9:35).[85]

Miranda admits that "The Lord Jesus Christ equipped many and loved them so that they could minister to others (John 13:1) and he trained them by assigning work to them (Matt 10:5 and Luke 10:1). He never abandoned his work of training, in order to equip others for the ministry."[86]

According to Barrientos, "the disciple is much more than a simple convert. The disciple not only receives the life from God. He learns from his master. He strives to be like his master. . . . That is why Jesus took 12 men for three years. . . . He opened their hearts and minds and entrusted them with the secrets giving them the responsibility to continue with his work."[87] So there is no doubt that Jesus equipped His disciples and other people. For example, C. Gene Wilkes says "Jesus constantly taught his disciples. He trained them about the nature of the kingdom of God (Matt 13). He explained his mission (Mark 10:32-34). Jesus performed miracles to teach lesson (Mark 4: 35-41). Jesus even instructed his disciples on their attitude about being his followers (Luke 17: 7-

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[84] Price,10.

[85] Riggs, 91.

[86] Miranda,, 29.

10)."[88] According to Henry and Richard Blackaby, Jesus was "the wisest teacher of all time."[89]

In the same way, the apostle Paul was a master preacher. But he was also a great teacher, whether as a tutor to one or more of his outstanding disciples (like Titus and Timothy), or envisioning the impact that Christian teachers could have on generations of new believers.

Knowing that Timothy, alone, could not finish God's work, Paul advised him in his first epistle to train his church members for service: "Command and teach these things" (1 Tim 4:11; see also verses 13-16). And in his second epistle to Timothy, he added the following instruction: "And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also" (2 Tim 2: 2). Paul suggests here the great value of an unbroken chain of teaching witnesses.

Writing about the results of Paul's hard work among the gentiles, White writes that the apostle would feel spiritual happiness by seeing the results of his work and he would pray and give some methods in order for converts to be effective missionaries.[90] In addition, Roger Greenway and Timothy M. Monsma write that Paul never considered that the work of evangelization of the cities of his time was his alone. He involved the local converts in order to tell others to continue while he was away.[91]

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[87] Barrientos, 72.

[88] C. Gene Wilkes, *Jesus on Leadership* (Wheaton, IL: Tyndale House, 1998), 196.

[89] Henry and Richard Blackaby, 27.

[90] White, *The Acts of the Apostles*, (Washington, DC: Review and Herald, 1946), 262.

Barrientos states that Paul walked with many brothers and sisters. In their journeys they shared happiness and sorrow. However, these journeys were schools, biblical studies for Christian service.[92] In fact, in Ephesus, Paul had to instruct his disciples, as we read in Acts 19:9-10: "He took the disciples with him and had discussions daily in the lecture hall of Tyrannus. This went on for two years, so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord." Again, Paul reminds the Thessalonians according to the instructions that he taught them before (1 Thess 4:1-12). According to Wilkes, "Paul, the leader who built a worldwide web [of] churches, also instructed those who were in the ministry with him."[93]

White suggests that every church member should work more today than at the time of the early church, having in mind the increase of wickedness and the proximity of the coming of the Lord Jesus Christ.[94]

Conclusion

Analyzing what we have said thus far, anyone can conclude that the Seventh-day Adventist Church in the Beira District needs to put in practice the Biblical principles and methods already outlined. The pastor should train and motivate the church members for their task (Eph 4:12).

Harold L. Lee says:

> Equipping laypeople for ministry is the challenge of pastoral ministry (see Eph 4:12). The leadership role of the pastor has been strengthened in the past two decades by church members who expect a

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[91] Roger Greenway and Timothy M. Monsma, *Cities: Mission's New Frontier* (Grand Rapids, MI: Baker Books, 1989), 23.

[92] Barrientos, 75.

[93] Wilkes, 196.

[94] White, *Testimonies for the Church*, 7 vols. (Washington, DC: Review and Herald, 1958), 7:33.

pastor to motivate, stimulate, challenge, enable, equip and empower them as church leaders. The contrary is seen in how well the pastor can involve others in leadership rather than trying to do everything alone. The rewards of pastoral ministry are many. The workload of planning, coordinating implementing, and evaluating church programs and services are distributed and shared when using the talents of the people.[95]

The laity should use the spiritual gifts for their growth and the growth of the church. The small relational group should be taken seriously as essential to church life. Jesus and the Early Church considered the small group as a foundation for church growth. The environmental and socio-politic-economical condition of the Beira District has a great impact over the Seventh-day Adventist Church. So, mentoring is very important for the survival of the church and the accomplishment of its mission.

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[95] Harold L. Lee, "Can the Pastor Do It Alone?" *Elder's Digest* 12 (2006): 10-11.

CHAPTER 3

DESCRIPTION OF THE LOCAL SETTING

Geographic Localization and Socio-Economic Problems of Beira City

Beira City developed from a small town called Aruangwa. According to

Agostinho Xadreque, the Portuguese government established a military command in a

region called Aruangwa that was inaugurated on 20 August 1887, with the purpose to

show the Portuguese sovereignty in Africa.[1] The city of Beira developed later.

Many authors have presented a variety of opinions about the origin of the name

Beira. However, the most acceptable interpretation, as Xadreque indicates, is that it

commemorated the birth in Portugal of Prince D. Luis Filipe.[2]

Beira is a harbour city. Inês Marques da Costa states that the city is a very

beautiful one and situated in the center of the country with an administrative area, fixed

in 1980 in 60 square kilometers. Its Eastern limit is the Indian Ocean. The Northern limit

follows, in an East-West direction, the Madzidze River from the coast to its source. Then

it deviates in a strait line, in a Northwest–Southeast direction until it reaches the left

margin of the Pungwé River. From there, until Ponta-Gêa, or the Mozambique Bay, is its

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[1] Agostinho Xadreque, *Pequena História da Cidade da Beira*, Contribuição do Projecto ARPAC por ocasião do 102ºAniversário da Beira (Beira: CETIBEL, 1989), 16.

[2] Ibid., 17.

Western border limit."[3] Beira is on a literal plain. According to Xadreque, this plain

represents altitudes that vary from 6 to 20 meters and with a medium slope of less than

one degree gradient."[4]

The population of Beira is growing, taking into account its size. The Provincial

Directorate of the National Statistics Institute reported that there are 542,248 inhabitants

living in this city in an area of 633 square kilometers. This suggests that the city has

856.6 inhabitants per square kilometer.[5]

Meanwhile, it is known that the population has been growing all along the

history of Beira. Aniceto dos Muchangos states:

> According to the first colonial statistics of 1887, 50 individuals
> of the white race came to Beira. Ten years later there were 1,500
> already living there. In 1950 there were 43,000 individuals living in the
> city, value that reached to 113,770 individuals, by 1970. . . . There was
> high population in Beira between the years 1940 and 1950, period of a
> lot of transformation in social and economic aspects due to the rising of
> the bourgeoisie in the city.[6]

After national independence, in 1975, many Mozambicans occupied the

dwellings left by the settlers. Costa writes: "Large part of the Portuguese population

abandoned the city soon after independence, and particularly after the nationalization of

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[3] Inês Marques da Costa, "Cidade da Beira," *Arquivo: Boletim Semestral do Arquivo Histórico de Moçambique* 6 (1989): 254.

[4] Xadreque, 296.

[5] Direção Provincial de Instituto Nacional de Estatísticas, Beira-Sofala, "Retrato de DPINE de Sofala," 2005, 10.

[6] Aniceto dos Muchangos, "Aspectos Geográficos da Cidade da Beira," *Boletim Semestral do Arquivo Histórico de Moçambique 6* (1989), 258.

the renting blocks of flats. These blocks of flats were being occupied by the Mozambican population who visibly improved their dwelling conditions."[7]

However, there was always caution on the part of Portugal, the European country that colonized Mozambique, of including the natives in the statistics of Beira. Xadreque mentions, as indicates the Table 1 bellow, the only census that took effect, in 1893, where 352 Europeans and 922 natives were registered. They were considered as "indigenous population" and they served as a natural source of human labor as they endured well their own climate. He says it is the unique census before independence where "Indigenous" appears as a category:

Table 1 shows that the only indigenous record during colonialism period was done in1893. However, there was yearly growth in each group.

Table 1: Population growth between 1893 and 1939

Population	1893	1900	1905	1915	1920	1925	1928	1935	1939
Portuguese	234	695	396	596	886	1231	1194	1860	2407
English	60	243	144	242	330	407	535	544	534
Other Nations	58	561	223	250	200	314	424	282	2407
Indigenous	922								

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[7] Costa, 259.

The continuous population growth was the result of a variety of factors. Among them: looking for better life conditions, wars, and the individual development itself in the city. According to Muchangos: "The emergence of individual bourgeoisie, stimulated by the city development, also brought as an immediate consequence the adherence, by the native population, of the suburban areas, near the employment places."[8] Still on this same point, Xadreque admits that the population growth of the city was due to the harbor and industrial development. It forced the local colonial government to bet on recruiting people apart from the volunteers so that they could serve as workers.[9]

As a result, today the city presents two very distinctive faces: one where the elite, the minority, have good housing conditions, with luxurious houses and well situated. For example, Costa writes: "The wealthier bourgeoisie lived in luxurious dwelling-places, residences and blocks of flats in the smart areas. . . . These areas can be distinguished even today, by their more favorable environmental conditions, near the sea, exposed to the predominant east winds, and also by the hygiene and decorative conditions of the living areas."[10] On the same point, António José de Araújo e Azevedo adds that the luxury quarter is localized in the area called Macute, next to a pleasant beach, a cool place that was the extension of the European quarter.[11]

In the other area, on the other side, houses can be observed without the right parceling. Commenting on this point, Artur Ricardo asserts: "Our city may not continue being the stage of multiplication of irregular buildings and without the minimum of

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[8] Muchangos, 54.

[9] Xadreque, 28.

[10] Costa, 259.

[11] António José de Araujo e Azevedo, "Cidade da Beira," *Projecto de Urbanização* (Beira: Imprensa Moderna, 1951), 83.

aesthetics that is seen a little at every corner, even in some cases facing the municipal authorities."[12]

As it is obvious, population growth was not duly matched with a good housing growth plan. During the colonial times, the recruited people were left in the suburban area even after the end of their contracts. Commenting on this point, Xadreque asserts: "The people [recruited] were accommodated in camps set up for that purpose by several companies. It was this last fact that gave the major impulse to the formation of many suburban agglomerates, because many people, after the termination of their contracts, preferred to fix residence around Beira where, later on, would bring their families from their places of origin."[13] Consequently, Costa argues, these are these quarters near the city nucleus that had the greater population density and the larger land area for dwellings.[14]

Nevertheless, there are areas in Beira that have no constructions due to their argillaceous and muddy soil, very vulnerable to flooding. Araujo e Azevedo explains: "Most of the dwellings are in almost flood-prone grounds, even floodable when there are heavy rains, and that is why they are surrounded by soil improper for healthy constructions and, therefore, free."[15] Unfortunately, according to Costa, the type of dwelling that is found in the suburban areas is made of interlaced sticks; the walls covered with mud and the roof with thatch that, according to the classification by the

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[12]Artur Ricardo, "Beira: festejar pensando no trabalho," *Diário de Moçambique,* August 19, 2006.

[13] Xadreque, 28.

[14] Costa, 271.

[15] Araujo e Azevedo, 24.

United Nations, are considered as "the traditional housing."[16] Recent data shows a great number of people who lost their houses. António Chimundo wrote: "The rains that are falling, since the night of the day before yesterday in Beira city, left hundreds of houses submersed and others fallen, leaving many of the inhabitants homeless, in the suburbs, mainly those that are prone to flooding, creating a regrettable humanitarian situation."[17]

As it was referred above, many of the problems of Beira city date to the Portuguese period. Today, these problems are in a very acute stage. For example, sanitation. According to Chimundo, "Beira is today a dying city such as almost all of the remaining parts of the country. . . . There are sanitation problems."[18] As a result, the neighboring areas of the city are spreading centres of fatal diseases. Costa concludes that the lack of salubrity, especially in the suburbs of the city, results in diseases such as cholera, malaria and diarrhea.[19]

The most aggravating problem is the lack of potable water. Many quarters have no conditions for family wells due to the sea influence, because the water is salty. According to Araujo e Azevedo, the water consumed in this city from the wells is generally salty, and polluted, and it smells bad because it contains organic matter.[20] Unfortunately, the municipal government still proves incapable of digging enough wells for the whole city. Costa observes that there are many difficulties in maintaining the

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[16] Costa, 277.

[17] António Chimundo, "Chuvas torrenciais destroem e desalojam na cidade da Beira" *Diário de Moçambique,* December 13, 2006, 2.

[18] Ibid., 16.

[19] Costa, 277.

[20] Araujo e Azevedo, 99.

system of potable water both in the centre and in the suburban areas, due to a very obsolete system.[21]

However, this lack of potable water is a problem that already existed in the colonial period. For example, Araujo e Azevedo writes: "The shortage forces the indigenous population, to keep in any container all the drinking water that they can find, originating this way a number of wells for mosquitoes and, consequently, the development of malaria."[22]

Meanwhile, the dwellings situated in the cemented area and its surroundings, appear rundown. Chimundo comments: "The infrastructures of some of them, modern, are in permanent degradation, such is the lack of maintenance."[23]

In addition to all these problems, the dwellers lack electricity. As a solution, many of them resort to generators or to other sources of energy production, causing this way heavy noise pollution. For example, Muchangos says: "In the residential area of the nucleus of the city, above all near the streets and avenues of the very high traffic, occurs the noise pollution that is very serious during rush hour. . . . These disturbances have been aggravated by the installation of energy generators in the residential areas due to the interruptions that happen lastly."[24]

Obviously, electric energy is one of the big problems of Beira city. Its influence comes from colonial times and it had always been a drawback to a good rhythm of development. According to Azevedo, this shortage prevents the population from having a

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[21] Costa, 292.

[22] Araujo e Azevedo, 99.

[23] Ricardo, "Desorganização do plano de urbanizacao e criminalidade sao alguns problemas," *Diário de Moçambique*, August 20, 2004,16.

[24] Muchangos, 292.

quality and acceptable life, and a good economy and industry.[25] In the same way, Costa reveals: "The most complex is the supply of energy to the city. . . . Alternative sources of energy have been diesel, kerosene, firewood and charcoal."[26]

On the other hand, the city is economically supported mainly by its international airport, its port and a railway that links the country to Zimbabwe. The biggest industrial estate failed leaving many without employment. Chimundo suggests that only a big investment can improve the already dying industry.[27] However, according to Costa, the industries mainly include food production, construction materials and production of electrical materials.[28]

Even so, the population continues practicing traditional agriculture in the areas around the city. According to Costa, the cultivation of various products around the city provides about 35 per cent of the food needed by the citizens.[29] Unfortunately, the practice of subsistence agriculture in the puddles between the houses is the great cause of lack of beauty and other problems. For example, Benedito Malidane states:

> The autarchization policy contributes little to change the sad scenery that is lived in the second largest city of the country. [Citizens] point to the sad situation of the streets that were turned impenetrable, or because they were transformed into fields, or because there has been no maintenance for a long time, . . . Criminality gets more intense day after day, the increase of the population density that is not accompanied with construction of dwellings.[30]

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[25] Araujo e Azevedo, 85.

[26] Costa, 292.

[27] Chimundo, 2.

[28] Costa, 279.

[29] Ibid., 289.

[30] Benedito Malidane, "Mesmo como Autarquia, Beira celebra mais um Aniversário com sabor dos crónicos problemas," *Diário de Moçambique,* August 20, 2002, 12.

Still, Ricardo quotes Davis Simango: "We regret that Beira city has immense problems of employment. These are situations that we can not hide to anyone. It is what we tell our families."[31] Consequently, criminality rises in a galloping way. Ricardo says: "the outbreak of criminality is a very serious problem to Beira city. There is fear about walking the streets. The houses are broken into during the day, cell phones and purses are the main targets."[32]

State of the Adventist Church in Beira

Beira has various churches and denominations. The Roman Catholic Church has the largest number of believers. According to the district report, the Seventh-day Adventist Church has 3,203 members, in a population of 542,248.

Membership

Table 2 shows membership for the past five years. The information for 2004 and 2005 was taken from the pastor's report of the Beira district. The other years were taken from the churches and the Mission. There were no records for 2006. A few churches which have books are not recording names by years, but simply add the new names to the previous list. As a result, the church pastor appears to have more members. The pastor's data is far from reality. Table 2 clearly shows that the record of Beira District membership was not taken seriously in consideration in the churches.

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[31] Ricardo, "Desorganização do Plano de Urbanização e criminalidade são alguns dos problemas," *Diário de Moçambique,* August 20, 2004, 2.

[32]Ibid., 2.

Table 2: Church Membership in the Last 5 Years

Years	2004	2005	2006	2007	2008
Members	5,081	5,321	---------	2,001	3,203

From 2000, the former Union president, Gerimoio Paulo Muchanga, became the Beira district pastor. During his leadership the yearly growth increase was 5 percent, as can be seen for the year 2004-2005. Church elders were responsible for training the new baptized members. However, some of these elders could not generate disciples since they had no training.

However, the situation of the district became worse than before pastor Muchanga. In this period there was no significant training. The churches were led by elders who also were looking for a pastor to help them. As a result, church growth was far from expectations. It is important to indicate that during this period, two theology teachers assisted the Manga and Vilamassane churches.

On the other hand, there was no system of keeping the new members in the church. In order to keep them coming to church, some baptismal lessons, for example, dealing with health, lifestyle and tithes, were skipped. Deacons and deaconesses were not trained and encouraged to visit the new members who, unfortunately, were baptized after only a few lessons in the baptismal classes.

Table 3 shows the attendance according to age levels at the Beira churches. The count was made on May 13 and 20, 2006.

Table 3: Average Sabbath Membership at Worship, 2006

Churches	Adults	Youth 16-30	E.Teen/ Juniors 12-15	Primary 7-11	Kindergarten 4-6	Beginners 0-3	Total
Aeroporto1	109	30	25	13	17	8	202
Aeroporto2	17	49	31	22	15	6	140
Ceramica	24	10	6	4	2	5	51
Chipangara	40	50	15	12	4	2	123
Chota	14	26	11	9	6	4	70
Estoril	12	21	14	10	9	3	69
Goto	15	76	9	6	8	9	123
Inhamizua	30	5	15	8	5	6	69
Inhamundima	13	54	31	39	14	10	161
Macurungo	17	5	3	2	7	4	38
Magemane	11	18	10	7	13	5	64
Manga	31	15	25	18	11	10	110
Maquinino	13	19	10	7	2	1	52
Mascarenha	9	46	21	12	6	4	98
Matacuane	32	53	38	25	14	6	168
Matadouro	10	12	1	3	1	5	32
Mungassa	19	6	10	16	7	4	62
Muchatazine	30	5	15	8	5	6	69
Munhava	23	18	12	10	5	8	76
Palmeiras	32	105	30	15	11	8	201
Ponta-Gea	86	97	45	67	33	15	343
Praia Nova	10	16	4	6	7	3	46
Vaz	26	15	10	14	11	2	78
Vila Massane	29	101	25	13	15	7	190
Total	652	852	416	346	228	141	2635

Table 3 shows the average Sabbath morning membership attendance at divine services.

Unfortunately, there is an imperfect record in each congregation of members who left the church. Many people are baptized but, at the same time, some are leaving the church. The post-baptismal classes are unknown in many churches.

The information in Table 4 regards apostasy. Data comes from the pastoral report of the Beira district until 2006. Information for 2007 and 2008 was taken from the churches themselves.

Table 4: Apostasy

2004	2005	2006	2007	2008
----------------	17	----------	63	51

Table 4 shows no correct record in the churches for members who leave the churches.

In many churches of the district, it is difficult to find the membership records. As a result, no accurate data exists of members, even of those eliminated by death. Table 5 shows members eliminated by death in all churches and companies of the district. The data for 2004 through 2006 came from pastoral reports. The information for 2007 and 2008 came from church clerks. Table 5 shows there is a challenge in recording members who passed away in the Beira District.

Table 5: Members' Deaths

2004	2005	2006	2007	2008
12	-----------	--------	21	25

Tithes and Offerings

There was also irregular performance of the district churches in the area of tithe and offerings. In 2006, the churches were advised to start keeping record of their tithes and other offerings. Some churches were not faithful in submitting their financial reports to the Mission. Table 6 summarizes the tithes returned and offerings received during the three years, 2006 through 2008. The figures are expressed in the money of Mozambique, the "metical." The exchange rate is approximately 25 meticais to one US dollar.

From the table there are several observations which can be drawn. First, the data of the two churches in which the project was carried out suggests the following: Inhamizua which gave 2100, 00 mt in 2006 had its tithe grow to 3931, 50 mt and 9145, 00 mt in 2007 and 2008 respectively. Apart from tithe growing, offerings also grow from 1500, 00 mt in 2006 to 2168, 00 in 2008.

Growth was also witnessed in the Manga church regarding tithes and offerings. In 2006 Manga church returned 36152, 50 as tithe and 11543, 00 as offerings. The same church returned 79232, 00 tithe and 18037, 20 offering in 2008. The figures demonstrating growth in two churches suggests that the lessons and programs implemented in these churches were beneficial to the members. Overall there are two groups of churches which are prominent in two opposite spectrums.

Munhava, Ponta-Gea and Vilamassane churches are the highest tithe and offering giving churches, while Ceramica and Maquinino churches are low in returning tithe and offerings. However, it might be well to note that these three churches are town churches with more working class members. But the two low giving churches, lack of stead income among the members is the cause of the low tithe and offerings given by these churches.

Table 6: Tithes and Offerings, 2006-2008

Churches	2006		2007		2008	
	Tithes	Offerings	Tithes	Offerings	Tithes	Offerings
Aeroporto 1	2031,00	2001,00	4059,00	1500,00	767,00	973,00
Aeroporto 2	5035,00	2015,00	82,00	65,00	208,50	533,50
Ceramica	849,00	235,00	450,00	102,00	3687,00	423,00
Chipangara	1034,50	855,00	2062,00	600,00	472,50	1949,00
Chota	2784,00	2815,00	1530,50	291,50	2644,00	344,00
Estoril	2783,00	1090,00	2153,00	390,00	4075,00	299,00
Goto	4693,50	1675,50	4159,00	1715,00	4056,50	1471,00
Inhamizua	2100,00	1500,00	3931,50	2262,00	9145,00	2168,00
Inhamudima	12194,00	1755,00	6579,00	2111,00	2617,00	140,00
Macurungo	1845,00	1300,00	7502,00	1223,00	1233,00	120,00
Macuti	2000,00	110,00	1183,00	94,00	718,00	169,00
Magemane	953,00	201,00	6159,00	1001,00	623,00	497,50
Manga	36152,50	11543,00	73233,50	17093,00	79342,00	18037,20
Maquinino	243,00	101,00	347,00	115,50	0,00	150,50
Mascarenha	1344,50	297,00	2346,00	755,00	10235,00	902,00
Matacuane	6791,00	1575,00	3952,00	300,00	6292,50	452,00
Mungassa	9546,00	2500,00	8348,00	2300,00	7162,00	1954,00
Matadouro	2493,00	215,00	1755,00	102,00	990,00	183,50
Munhava	54275,00	5118,00	37750,00	4022,00	39215,00	4743,50
Muchatazina	1819,00	875,00	0,00	0,00	3426,00	2313,50
Palmeiras	6001,00	2011,00	5425,00	3113,00	4879,00	3081,00
Ponta Gêa	140476,0	6120,00	168771,0	5902,00	174720,0	7784,00
Praia Nova	2574,00	717,00	3462,00	603,00	998,50	881,50
Vaz	951,00	375,00	888,00	135,00	525,00	185,00
Vilamassane	87173,00	10253,00	42846,00	5000,00	72207,00	3649,50
TOTALS	388142,00	57252,50	388973,00	50795,00	419128,50	53403,70

Note. The tithes and offerings are in Mozambican currency: Metical.

Data for Table 6 was collected from the Mission treasurer. However, some churches are missing in this table although they have submitted their tithes and offerings to the Mission and have receipts to show it. Much remains to be accomplished in the regularization of record keeping.

Description of Manga and Inhamizua Churches

The following chapter discusses a strategy for the empowerment of the laity in two selected churches: Manga and Inhamizua. The selection of these churches was done according to their respective location, buildings, and involvement in Christian service which is below their potential. The Manga church has running water, electricity, and a decent church building. The Inhamizua church is still in the process of erecting a structure through the assistance of a Maranatha Group, an international Adventist group that is building 1001 churches and 6 primary schools in the Mozambique Union Mission.

Both churches are under Beira Seventh –day Adventist District. Manga church was established in 1973. The coming of Pastor Paul Gerimoio Muchanga saw Beira district being demarcated into seven zones. Zone B included Manga and Inhamizua churches with two other churches. Each Zone had a chairperson, secretary and treasure responsible for the affairs of the zone.

Local leaders in the four churches of the zone B were not trained. Unfortunately, the zone chairman went about into all the four churches doing all church administrative work without consulting any local leader. The chairman could appoint a nominating committee. These three zone leaders were not elected by the church members. As a result, they could stay in their positions as long as the pastor wanted them to stay. The chairman served for 15 years.

Inhamizua church started in 2001 as a small group from Manga Church. There erupted a problem of leadership from 2002 as two prominent men each wanted to be a leader every year. This led to some people leaving the church. The two clashing men left too, one joined Islam and the other joined the Seventh-day Adventist Reformed Church, an offshoot of the Seventh-day Adventist mainstream.

The implementation of this program has witnessed the comeback of the two former prominent men. Currently, one of men is a church clerk while the other one is still staggering in the faith.

Conclusion

Beira is a city where the majority of inhabitants live in precarious conditions: lack of adequate housing, sanitation, electric energy, potable water, among others things. As a result, many people devote themselves to criminal practices and create insecurity in the whole city. In 2008, the Adventist Church had more than 25 congregations, with 3,203 members on the books.

Unfortunately, many Adventist believers no longer show their faithfulness to God through tithes, offerings and the use of their talents. There is much work to be done in the church, taking into account that the churches of the district are pastor dependent.

CHAPTER 4

PROGRAM DEVELOPMENT, IMPLEMENTATIONAND EVALUATION

**A Lay-Training Strategy for Two
Churches of the Beira Seventh-day
Adventist Church District**

Many church members are just waiting for the second coming of Jesus Christ.

While waiting, they do little or nothing in the area of Christian service. According to

Barrientos, "God's people do not live just to believe. They believe and live to serve. In

the New Testament there is no place for 'tourist' churches. Also, there is no place for

those who buy 'tickets' of salvation and sit in the train, calmly waiting that Jesus will

return or God will take them."[1] The root cause of this situation can be lack of training.

The Strategy

Participants in the Training Program

All church officers participated, so that each one could know how to evaluate

the effectiveness of a program, train others, and experience personal growth.

Volunteers, small group superintendents, and Sabbath School teachers needed to

be trained in order to train others.

Congregations, the members of each church, were invited to meet in their

respective buildings, every Sabbath afternoon, to study God's word in small groups.

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[1] Barrientos, 28.

Duration of the Training Session

Although the training of the laity is a continuous process, the implementation of this project will take three years, in each of the two churches. The training sessions for all church officers and other volunteers will be done on Fridays, just one hour before sunset worship, and two hours every Sunday morning. It is this group that will teach the church members every Sabbath afternoon. The program will be done from May to June of each year, since the following months are allocated for Camp meetings according to the yearly Field program.

Table 7 is the training plan for the two churches. There is indicated the group of people who will be responsible for teaching in small relational groups. Every believer was asked to participate in all training sessions.

Table 7: Sabbath Training Church Plan

Date	Activities	Participants	Responsible	Church
May 6. 2006	Mind set	Board members	Researcher	Manga
June 2006	Mind set	Board members	Researcher	Inhamizua
June 2006	Mind set	Church at large	Researcher	Manga
June 2006	Mind set	Church at large	Researcher	Inhamizua
May- June 2007	Fellowship Nurturing in small groups	Church at large	Officers Volunteers SS Teachers	Manga Inhamizua
May- June 2008	Evangelism Stewardship	Church at large	Officers Volunteers SS Teachers	Manga Inhamizua

Objectives of the Training Session

The following were the objectives of the training session:

1. 1. To help the churches to operate in small groups.   `
2. To help church members to discover, develop and use effectively their spiritual gifts.
3. To equip leaders who can train others.
4. To prepare all church members to disciple others.
5. To promote faithfulness to God at any cost.
6. To take seriously the church statistical data.
7. To promote fellowship among church members.

However, for the implementation of this project, there will be a need to foster first an appropriate mind-set in each of the two congregations. In fact for this laymen empowerment, the lessons are in the Appendix section.

Church Mindset

Church ownership of any training program is an essential pre-condition to make sure that it is going to be seriously taken. It is through this program that some capable people will see the need to devote time and energy to serve the Lord.

The first thing done was to meet with all church officers in order to plan, so that every church board member could fully understand and support the program.

Secondly, the church as a whole should be educated in such a way that each member should see the importance of the program. According to Eduardo Elmasian,

doing this means to motivate the believer to assume seriously the responsibility of being a disciple and to assume the commitment before the church and his or her leaders.[2]

In the Southern Africa-Indian Ocean Division, there is the "*One member, one soul*" slogan. It is a challenge, to each member, to win one new member during the year.

Each church will need to carefully analyze the responsibility of each member in the context of previous reports dealing with membership and financial growth, as well as the apostasy rate. Then, it will need to decide if, as a church, it wants to move forward through training. Sermons, Bible studies and group discussions will help to clearly show the importance of everyone's participation in the training program.

In fact, the topic is vital for the district, looking at its situation as each congregation is looking for a settled pastor just to take care of them, especially in solving their problems, visiting and preaching to them. But church members should know that training is what makes a true disciple of Christ. In other words, one cannot give what he does not have. Thus, every Sabbath afternoon there should be Bible discussions first on social issues like courtship, marriage and divorce in order to hold the audience.

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Implementation of the Project

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Organization

The plan for the implementation included three main steps. These were to:

1. Recover church board meetings

At this point, the researcher reviewed with the church officers on who is supposed to sit on the church board as stipulated in Church Manual. The first Sunday of every month was set aside for board meetings starting from ten o'clock in the morning to

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[2] Eduardo Elmasian, *O desafio de fazer discipulos* (Venda Nova, MG: Editora Betania, 1993), 1.

twelve noon. This time was chosen so that it coincided with lunch hour that necessitated the sugestion for a potluck as a means of enhancing fellowship among church board members who would later do likewise with the church members.

2. Establish departmental committees

    a. Sabbath School Council-dealt with the proper organization of the whole Sabbath School ranging from its allocated time, organizing sizeable study units (6 to10 members each), encouraging every baptized member purchases a study guide to boost spiritual growth.

    b. Stewardship committee-it sensitized people on the need to live a total surrender to Christ in every aspect of life; that is time, talents and material possessions.

    c. Prayer Ministry Committee-encouraged every member, every household to have a vibrant prayer life.

    d. Personal Ministries Council/Committee-It was responsible for coordinating all soul wining activities in each of the two churches in the form of Personal Evangelism, Bible study and community service.

3. Division of the church in small relational groups-this has been discussed fully later in the chapter.

Areas Covered in the Training Sessions

Fellowship

One of the biggest problems in the churches under study was lack of fellowship. Because of misunderstandings, some people could not look at each other. The church never came together for a fellowship meal. So, based on Acts 2, the church learned that the ideal church has to grow in quality and quantity.

Therefore, the church board had to take the initiative of having a fellowship meal one hour before a church board meeting. Everyone brought some food and shared with others. Also, at their respective first meeting, the boards of the Manga and the Inhamizua churches voted to choose committees of 5 (Manga) and 3 (Inhamizue) members, in order to promote fellowship in the entire Manga and Inhamizua churches. This committee should give reports every month to the church board.

Stewardship

Worship as Stewardship

There is a misunderstanding in the churches about stewardship and money. For the majority, stewardship is about money. In fact, some Christian denominations have reduced their worship to money. So, there is a need of explaining that to return tithes and give offerings is a result of true conversion. In other words, it is a response of the believer to God's love. Hence it is an act of worship.

Also, some church members think that any money given during worship is tithe. Unfortunately, some have given to the Lord so little, but have expected much from Him. More so, in the name of poverty, some have stopped returning their tithes. However, the

Lord demands faithfulness, no matter the cost. Members learned both from biblical texts and from testimonies of other members who have been practicing faithful stewardship.

In addition, stewardship of relationships was discussed, mainly with the youth. Many young people, mostly girls, left the church because of pregnancies. This was done especially with non-Seventh-day Adventist men. Studies on pre-marital sex helped the young ladies to see the dangers of single parenting, interruption of studies, and vulnerability to infection.

In 2006, in the two churches, there were six young ladies who married outside the church. Unfortunately, only one of them comes to church now, but she is already divorced. On this issue, in small groups, the Dorcas ladies taught the younger women based on their experiences, and transmitted to them Christian values.

Paul says: "Therefore, honor God with your body" (1 Cor 6:20). In other words, whatever a Christian does should glorify God. So, in small groups the members discussed the importance of the main four areas of stewardship: treasure, time, talents (gifts) and temple.

Stewardship of Treasure

The treasurer produced a list of members who returned tithes faithfully. A prayer group was formed by the above people. Each one had to pray for ten members who were failing to return tithes.

A visitation group was formed to visit those who were not returning tithes. The unfaithful church members, workers in any organization, or in their own business, had a personal contact with the pastor.

The church treasurer was not allowed to count money alone, as part of internal control. The treasurer has to issue a receipt to the member who gave the offering or tithe. The stewardship committee set the price for the offerings and tithes in kind. The church board controlled the budget every month.

Stewardship Requires Full Surrender

In some parts of Africa, and elsewhere, people worship God and at the same time they continue to venerate their ancestors. These people fear what is called the "living dead," who they consider as the source of misfortunes in the family and in their personal lives. For them, the first to deserve honor is this one who is considered to be next to the family, not God, who lives far away.

Unfortunately, many church members are involved in this practice. Thus every church member should know that only God deserves worship (Matt 4:10). He is to be worshiped in spirit and truth, for he is Spirit and Truth (John 4:23-24).

Stewardship of Time

All members were advised, by means of debates, sermons, and Bible studies, to consider time as a very important gift from God. This includes the Sabbath hours that God gave to man, so that he should keep them holy by going to church on time, and enjoying fellowship with others and with God, in the morning as well as in the afternoon.

However, the Sabbath was a problem for many church members. It was easier to see a Muslim closing his shop when it was his prayer time than a Seventh-day Adventist going to the mid-week prayer meeting, or to Friday sundown worship. In fact, to make it

worse, some church members went to church late on Sabbath morning and, in the afternoon, they stayed at home watching soccer and novels on television.

Stewardship of Temple

It was reported that in 2006, in the Inhamizua church, three members had been taking alcoholic drinks. In fact, one of them developed liver problems. So there was a counseling session with the involved members.

Also the local church temperance director, who is a nurse, taught about the ways how one could get infected with HIV-AIDS and other sexually-transmitted diseases, and the effects of alcohol and tobacco in the human body.

Stewardship of Talents

Lack of knowledge on spiritual gifts was a source of conflict in the churches. For example, during church elections, people chose their leaders according to their material possessions or eloquence instead of their spiritual gifts. Again, churches positions were filled according to the church manual list, instead of filling them according to their needs. As a result, many officers held positions without any knowledge of their required responsibilities.

Unfortunately, some members left the church because of former leaders who disturbed the church when they were not elected. So, the study helped everyone to know that there is no single church member who does not qualify for God's work.

Outreach Program

The church exists for evangelism. The two churches were not taking seriously the Great Commission (Matt 28:19-20). For example visitors came to church on their own, but they were not cared for. Only a few members (leaders only) were involved in personal evangelism. The only time when every member participated in evangelism was during two-week public evangelism campaigns held by Brazilians or Germans. In these evangelistic meetings, the church members were given pamphlets to distribute to anyone on the streets (exercise done on two Sabbaths only).

On the other hand, the Dorcas' activities were reduced to singing only. The young people did not have any participation in decision making. As a result, they were dormant in the church. At the same time, needy elderly people were there looking for help.

Also the Sabbath School did not have the "outreach" component. In fact, a few people bought "study guides." For example, the first quarter of 2007, the Inhamizua church had only one study guide for adults and there was nothing for children. The interest in spiritual books was low in both churches. Above all, the churches did not have a "teachers' class." As a solution, the Sabbath School units had a common lesson discussion in Portuguese. As a result, the elderly people could not participate because of the language. So, in order to overcome this entire situation:

1. Every Sabbath School member brought a visitor.

2. Any non-Adventist visitor was contacted within 72 hours.

3. Ushers welcomed visitors and wrote their addresses and telephone numbers.

4. Old members helped the visitors in opening the Bible and also using the Adventist Hymnal. They also had a short talk with the visitors.

5. The third Sabbath of the month was "friendship day." On this day every church member invited a non-Adventist friend for the Sabbath morning service.

6. Group visitations and Bible studies were conducted around the churches.

7. Dorcas and youth services were conducted in the community for the bereaved and the needy.

8. Every Sabbath School unit was encouraged to have 2 to 4 study guides.

Nurturing in Small Groups

The small group is foundational for a member's growth and for the church. The concept of small groups is very new to the churches under study. In fact the Sabbath School units were not fulfilling their purposes. If a member was missing there was no follow up. Prayers and fellowship were missing in these units. Therefore, the use of small groups brought new life to these churches and resulted in many people studying the word of God together.

The formation of small groups was done according to the residential area of each church member. In other words, the Manga church was divided in eight residential areas (this was done because of people who live far from the main church). Then, each area had to come up with small groups of six to ten people each. These groups were the same Sabbath School units. Usually, the Sabbath School class teacher was the leader of the group. Each group met at a central point for mid-week prayer and Friday sundown worship. However, on Sabbath, all groups came together in the main church.

Thus each church member incorporated in a small group could participate, for the growth of the group as well as for the church. It is in the small group that one discovers, develops and uses his spiritual gifts. The Inhamizua church followed the same strategy, although it has only four residential areas.

Evaluation

The project brought life to the two churches. The number of participants for the Sabbath morning services increased significantly. It also restored the Sabbath afternoon programs. In other words, children, young people and adults met separately for one and a half hours of Bible study. After the study, everyone was invited to go to the church for the closing of the Sabbath.

In addition, the Sabbath school became really a Bible school. Usually, in 2006, the average number of members at the beginning of Sabbath School program was nine. However, in 2007, more than 60 believers came on time for the program. Besides, the restoration of the teacher's class became important for Sabbath School members. In each class of ten students, at least four to five of them had the study guide. Above all, there were "visitors' classes" which were the result of invitations from Sabbath School members.

Again, there was an increase of believers who participated in the Lord's Supper. Usually, only fifteen to twenty members attended the service. However, the last quarter of 2008, about one hundred people took part in the Holy Communion.

Likewise, church finances improved in the two years. This increase was a result of a number of people who came in, and also of the older members' understanding of the real meaning of stewardship.

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Table 8 shows the membership in the two targeted churches. It shows an increase in membership during the years 2006 through 2008 in the two churches. No information was found for the years 2004 and 2005. Information for 2006 through 2008 came from the local church records. Tables 9 and 10 provide information on tithes and offerings gathered at the Manga and Inhamizua churches from 2004 through 2008. Table 9 shows there is some progress in returning of tithes in the two churches especially from 2006. Table 10 is about Sabbath School offerings of the two churches under study. There is significant improvement in collection of these offerings from 2006.

Table 8: Membership of the Two Churches

Church	2006	2007	2008
Manga	88	139	196
Inhamizua	45	57	72

Table 9: Tithes Collected from the Two Churches

Church	2004	2005	2006	2007	2008
Manga	17.513,00	27.590,50	36.153,50	73.233,50	79.342,00
Inhamizua	608,00	679,00	2.100,00	3.391,00	9.145,00

Table 10: Sabbath School Offerings from the Two Churches

Church	2004	2005	2006	2007	2008
Manga	4.841,50	4.638,00	6.652,50	8.055,00	10.754,00
Inhamizua	202,00	230,00	562,00	835,00	1.096,00

The newly baptized members were integrated into singing and visitation groups. Also each had a mentor for better growth. During this period, the number of children attending church services increased significantly. The children became active in church services.

It is well known that the success of a person or a program depends on the Lord. "There is no wisdom, no insight, and no plan that can succeed against the Lord. The horse is made ready for the day of battle, but victory rests with the Lord" (Pr 21:30-31). Therefore, prayers from every member will be needed so that this project can bring positive and long term change in these churches.

CHAPTER 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

Beira, the second largest city in Mozambique, is located in the central part of the country. It is below the sea level which makes it vulnerable to inundations. Beira has many problems, such as shortage of water, inadequate electricity supply, poor sanitation, overpopulation, and unemployment. As a result, there is an increase of crime, begging, unfaithfulness, and corruption. The differences between poor and rich are becoming ever larger.

Recent statistics show that Beira has 542,248 habitants. But only 3,203 are Adventists. In terms of membership, the Catholic Church leads among all Christian denominations. Unfortunately, the 3,203 members have been pastor dependent. The churches of Manga and Inhamizua were ignorant of the priesthood of all believers (1 Pet 2: 9). The members expected the pastor to lead in all church activities since he is paid for that.

This view is not supported by the Bible or the early Seventh day Adventist Church. In the Old Testament, God called Israel to be a kingdom of priests (Exod 19). The New Testament and the early Seventh-day Adventist Church clearly show that every believer should be a priest. Therefore, the involvement of every believer in the mission is imperative for the local church.

On the other hand, the pastor's role is to equip church members for service. Many members were pastor dependent because of lack of training, some pastors, after their seminary training; consider themselves superior to the church members. Paul asked the young pastor Timothy (2 Tim 2:2) to train the church members in order to equip others. Also it has been found that the early Seventh-day Adventist pastors were equippers of church members.

Small groups should be the basis for church growth. Biblical evidences show that God operates in small group (Gen 1:26). Christ chose a small group of 12 people and trained them for service. Paul, writing to the Corinthian church, recognized the small group (church) which met in Aquila and Priscilla's house (1 Cor 16: 19). The early Adventist Church considered the small groups as very important, not only for the internal but also the external growth of the group. The experience of small groups in the two churches brought revival and dynamism among church members: Bible studies in groups, prayer groups, and fellowship meals became frequent in these churches.

In the small groups, each member should discover and use his or her spiritual gifts. The church cannot grow if each one is not doing his or her part. Paul compares the church to the human body. Each part of the body is very important and it has its own function. Therefore, he advises the church at Corinth to use the spiritual gifts for a common good (1 Cor 12:7). However, in the Beira district, especially in the Manga and Inhamizua churches, officers were elected according to the list found in the *Church Manual,* with no consideration of Spiritual gifts.

For a long time in human history, mentoring has been considered as an important tool for good education. So it was found in every sector of human activity.

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However, some scholars observe that mentoring is disappearing. The two churches did not even know the meaning of the word mentoring. Today, each new member has a mentor.

In any enterprise there is a need for a solid leadership. Besides the Holy Spirit, the church needs men and women who can help the members to be involved in the Christian mission. Jesus Christ and the apostle Paul are vivid examples of servant leaders. They gave themselves for the church by training people for service. So Manga and Inhamizua church leaders were advised to transmit what they learned to the church members.

The Manga and Inhamizua churches are experiencing growth in membership, finances, fellowship, and involvement in outreach programs. The lessons taught every Sabbath afternoon in small groups helped the church members to know what Christ expects of them.

Conclusions

The study showed clearly that the laity must be involved in the work of the Gospel. Many church members stay in the church but do not know their role as disciples of Christ. In fact some have been members for more than five years but they cannot manage to pray in public. The pastor should equip the laity for different kinds of church work.

Furthermore, small groups should be the basis for church growth. These relational groups should promote the growth of each group member as well as of the entire group and the church.

The researcher is convinced that every church member should discover, develop, and use his or her spiritual gifts. Training sessions are needed, but this is the major task of the pastor as an equipper.

In order to avoid increased apostasy, the church should have people who are willing to be mentors for the newly baptized members, who should have post-baptismal classes to become full disciples.

One aspect that deserves extensive future discussion in the two churches is the involvement of women in the church activities. The women of these churches are seen singing in small or large groups, visiting and praying. But only a very small percentage of them are involved in teaching or preaching. This situation is not only a result of lack of training, education, or unwillingness to preach. They are not given a chance by the local leaders. The issue of women in leadership and teaching roles needs to be addressed in Beira.

Recommendations

Looking at the progress of the Manga and Inhamizua churches, the researcher suggests that:

1. This project continues its implementation in the Manga and Inhamizua churches. Also other churches of the district can implement it. The district pastor may help the churches for better results.

2. The Central Mission of Seventh-day Adventist Church to take some serious measures on membership statistics. Many churches of the Beira district do not have a single file or a book for recording its members. Unfortunately, for the churches that have some records, many times when a member dies his name

continues in the book. Again, in some cases, members do not ask for their letters of transfer. As a result, some members appear in the member lists (books) of more than one church.

3. The pastors that the small groups should be the basis for church growth. These relational groups should promote the growth of each group member as well as of the entire group and the church. In fact, in cities where people do not have time for spiritual growth, the small and relational groups are the solution.

4. The Central Mission of Seventh-day Adventist Church should have a system of controlling the offerings and tithes of each church, as well as for each pastoral district. In many churches there is no record of tithes and offerings. This does not help the churches. A receipt should be given to a member who brings to the Lord his or her tithe and any other type of offering. Again proper pricing on cereals and other products should be taken in consideration. Some church leaders lower very much the prices of tithes of this nature when they want them for themselves. As a result, there are complains on the part of the givers and this destroys the image of the church.

5. The researcher will do a similar project; it will focus on the following:

   a. The training will be specifically on mission for the youth. The project will be implemented in one church because to do it simultaneously in two or more churches is difficult.

   b. The program will be for 2 years. The mind set will be done in the first semester of the first year. During this period, the young people will be

asked to pray for themselves and others every day at 5 am in the church for 40 days.

c. The second semester of the first year is for actual training in personal and public evangelism. The last year will be for practice. In other words, the first semester will be the preparation period. Bible studies, health messages and other related activities will be held in the areas where the crusades will take place. The last semester the young people, in small groups of 5 persons each will conduct crusades in different places.

d. Questionnaires and surveys will be done at the beginning and end in order to measure the effectiveness of the project.

6. The researcher would be happy to help any other future researcher who might want to do a similar project in the rest of the Beira district or another one.

APPENDIX

FIVE LESSONS ON LAY EMPOWERMENT

In May 2006, the preparation for this project on Laymen Empowerment was started in the Manga and the Inhamizua congregations. However, the implementation was done in 2007. Two Sabbaths were allocated for each church for the preparatory work.

The researcher taught the group (church officers, volunteers, small group superintendents and Sabbath School teachers) on Friday, one hour before sundown. Then this group went to implement, in their small relational groups, what they had learned. This was done Sabbath afternoon.

The lessons resumed with the group Sunday morning for two hours. This was done for two years (May and June, 2007 and 2008).

Lesson 1: Study on mind set

Who would like to be a priest?

1. God's original plan for Israel: Exod 19: 5-8. Everyone should be a priest. Israel refused to take the mission. Instead, it became unfaithful.

2. God's alternative plan: The tribe of Levi responded to the priesthood.

3. The work of a priest in the Israelite Sanctuary.

4. New Testament restoration of God's original plan: 1 Pet 2:9 and Rev 1:5-6. Every church member should be a priest.

Lesson 2: Are you just a church member or a disciple of Christ?

Jesus is looking for disciples (priests) Matt 28:19-20. Characteristics of a disciple

according to Jesus taken from Burrill:

a. "One who is willing to endure persecution and ridicule for the sake of Christ (Matt 10:24-25).

b. One who lives in total allegiance to the Lordship of Christ, being willing to forsake all: property, family, friends, etc.--for the cause of Christ (Luke 14:26-27, 33).

c. One who understands and keeps the basic teachings of Jesus (John 8:31-32).

d. One who loves unconditionally with the agape love of Jesus, received from Him (John 13:34).

e. One who is bearing fruits by generating other disciples. (John 15:8).[1]

Discipleship requires faithfulness to the Master. Each one of us should be a true

disciple.

Lesson 3: Where is your small group?

1. In Africa, people used to live in a community.

   a. They shared suffering in case of death in any family of neighborhood

   b. The fire was shared every morning or evening

   c. Salt without any distrust was the builder of strong friendships among neighbors

2. The triune God is one. He is a small group (Gen 1:26).

3. Jesus chose only a small group of twelve disciples (Matt 4:18-21).

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[1] Burrill, *Recovering an Adventist Approach to the Life & Mission of the Local Church*, 23.

4. The church needs small groups

    a. Transformation

        Julie A. Gorman says: "The purpose of a small group is not meetings but maturity. Not making connections as much as knowing God. True spiritual community leads to growth."[2]

    b. Relationship

        Small group is not a new program for the church but a true relationship of disciples. According to Maria Ovando-Gibson, Jesus called his disciples not for a program but for a relationship process of "becoming like the Master Discipler in life and mission."[3]

    c. Fellowship

        i. Sharing testimonies in a small group has more impact than in a big congregation.

        ii. Proper recreation, like anniversaries, selected games, camping with young people, is very good when done in a small group.

There is mutual growth in a small group. Today, well-organized schools do not teach a big number of students in one classroom. Good results will come in a small group. The Sabbath School units can function as small groups. These should be divided according to their respective area of residence.

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[2] Julie A. Gorman, "And Now for a Change: Transformation in Groups," *Dynamic Steward* 13, n°1 (2009): 6.

[3] Maria Ovando-Gibson, "Jesus, Method and Small Groups," *Dynamic Steward* 13, n°1 (2009): 11.

Lesson 4: Stewardship

Many Christians think that stewardship is just management of money. However, the real meaning of stewardship is total surrender to the Creator, Redeemer, and to the lordship of Jesus Christ. Some theologians see the surrender of king Ahab of Israel to the Syrian king Benhadad as the right definition of stewardship: "The king of Israel answered, "Just as you say, my lord the king. I and all I have are yours" (1 Kgs 20:4). In other words, the king surrendered his life and all his belongings.

So, stewardship is the management of all spheres of the Christian life. For example, the Christian is expected to manage well the time that God has given to him. Paul, writing to the Ephesians, says "Redeeming the time because the days are evil" (Eph 5:16). Also he advises the church in Rome that they should love one another, "Understanding the present time" (Rom 13:11). In other words, no time to waste since the hour has come for salvation. Therefore, a Christian should spend his time serving the Lord and his fellows. Also on the matter of time, a Christian should pay attention to the Sabbath day. God has blessed and sanctified it (Gen 2:1-3) so that every human being should worship and enjoy God's companionship. Unfortunately, some believers spend the Sabbath working in their places of employment or even listening to radio and watching television programs. But the Lord says that we should not concentrate on our own things if we want more of God's blessings (Isa 58:13).

There are no church programs every Sabbath afternoon. We just do what we want. So the text calls the attention to keep the Sabbath Holy because we love God. He has given this day for our benefit. Therefore, all of us should return every Sabbath afternoon for training, fellowship and worship.

Another area of stewardship is about the environment. If we look around the city we will find dirt all over, which causes health problems. There is a need to educate the city dwellers on health matters. Again, earthly leaders do not know what to do with the global warming of this planet, which appears to be the result of human actions.

At the same time, the life of all creatures is in danger because of pollution of all sorts. But the earth belongs to God (Ps 24:1). Man should be a faithful steward (Gen 1:2). Also, God is looking for stewards of life. The media reports missing children in many cities of this country and that they are taken to South Africa. But Isaiah says "Learn to do well; seek judgment, relieve the oppressed, defend the fatherless, plead for the widow" (Isa 1:17).

Therefore, the true stewardship is not true just to God but also to man. In fact Jesus says "I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me." (Matt 25:40).

Lesson 5: Tithe and offerings

Sometime back, here in Beira, any hunter who killed an animal, the first thing that he had to do it was to take a big piece from the animal to give to the community leader before reaching home. Then after this he was free to eat the rest of the meat. In case of failing to do this he should expect to suffer some hard consequences. If the hunter has to go through suffering with a man how much with God who is:

1. The Creator of the universe

2. The Redeemer of mankind

Many Christians have criticized Adam and Eve because of their submission to Satan just for a simple fruit. However, also many are not faithful to God because they fail

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to return to Him the tithe which belongs to Him. As a result, the consequences of unfaithfulness are very drastic: people are jobless, sick, and poor, with no food and so on.

Unfortunately, some Christians do not return tithes in times of crisis. But there is none who would like that his wife or her husband to be unfaithful under any circumstances.

God requires faithfulness from each one at any cost.

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