

PROJECT ABSTRACT

Master of Arts in Missiology Project

Adventist University of Africa

Theological Seminary

Title: PROPOSAL FOR INCLUDING ISLAMIC STUDIES AS PART OF THE CURRICULUM AT THE ADVENTIST SEMINARY OF HUAMBO (ANGOLA)

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Date completed: June, 2014

Preaching the everlasting gospel is the mission of the Seventh-day Adventist Church. The purpose of this project is to help the Seventh - day Adventist Church fulfill its mission in Angola. In this study, the point of my study was to design a proposal of Islamic Studies to be included in the curriculum of the Adventist Seminary of Huambo (Angola), and this is how I did it in way to answer the Church need I conducted investigation to identify and analyze factors that would justify the introduction of a new curriculum at the Seminary.

The result was that key people in the Adventist church agree that it is lacking in its outreach to Muslims in Angola. They also agree that currently, there are no relevant strategies to reach this group. Pastors and church leadership confirm the need for such a ministry. In fact, the two Unions in Angola are baptizing thousands of people, but they have no record of Muslims being baptized. It is from this background that findings have been made. Such findings have resulted in the identifying of

possible strengths and weaknesses. From the results of this study, I could lead to suggested recommendations to the Adventist church in Angola to be aware of the growing presence of Muslims in the country, and that ministering and relating to this group requires specialized training and relevant skills. In this way I built a curricular such as suggested in this project, without such skills, the Seventh-day Adventist Church would not be able to reach the Muslim people with the message of salvation.

This is what I learned, pastors and others missionaries workers in Angola they need learn more about Islam and how to share the Gospel with them. Also the Adventist educational institution (SAH) needs to connect with the immediate social demand and reach the way to solve this demand. This project if accepted, it will act as a means for helping the church in Angola during the training of pastors, to equip them with tools and strategies of evangelizing Muslim communities in Angola.

Adventist University of Africa

Theological Seminary

PROPOSAL FOR INCLUDING ISLAMIC STUDIES AS
PART OF THE CURRICULUM AT THE ADVENTIST
SEMINARY OF HUAMBO (ANGOLA)

A project

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

by

Juvenal Gomes V. Xirimimbi

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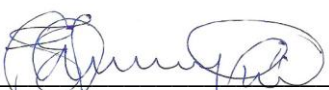
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This project is dedicated to the Seventh-day Adventist Church in Angola,
and to other researchers worldwide,
including missionaries who may want to use the information as a reference
or tool for knowledge on Muslim outreach.

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LIST OF ABBREVIATIONS

ABC	American Board of Commissioners for Foreign Missions, archives, Houghton Library, Harvard University.
ADCOM	Administrative Committee
AGUM	South – Western Angola Union Mission
AUA	Adventist University of Africa
CBASD	Comentário Bíblico Adventista do Sétimo Dia (Seventh-day Adventist Biblical Commentary)
CICA	Council of Christian Churches in Angola
CISA	Comunidade Islâmica de Angola (Islamic Community of Angola)
CISLANG	Comunidade Islâmica de Angola (Islamic Community of Angola)
CEEAC	Economic Community of Central African States
CPLP	Community of Portuguese Speaking Countries
CRIA	Congregação da Religião Islâmica em Angola (Congregation of Islamic Religion in Angola)
DNA	Deoxyribonucleic acid
EGW	Ellen Gould White
ELTA	Empresa de Listas Telefónicas de Angola (Company of Telephone Lists of Angola)
ISCED	Instituto Superior de Ciências de Educação (College of Sciences of Education)
FATA	Faculdade Adventista de Teologia de Angola (Adventist Faculty of Theology of Angola)
NEAU	North – Eastern Angola Union
Rev	Reverend

RNA	Rádio Nacional de Angola (National Radio of Angola)
SAH	Seminário Adventista do Huambo (Adventist Seminary of Huambo)
SDAC	Seventh-day Adventist Church
SADC	Southern African Development Community
SID	Southern Africa – Indian Ocean Division
UNESCO	United Nations Educational, Scientific and Cultural Organization

ACKNOWLEDGMENTS

Since God is the source of life and everything that exists, I give my first acknowledgement to Him. Secondly, I wish to acknowledge the following people: My dear wife Jorgita Maravilha Xirimbimbi who has been supporting me since we married until now. She, together with the children, Josias and Alberto Xirimbimbi gave me the moral support and encouragement that I needed it most; my mother Florentina Ndajdalamo for being a patient counselor and helper. Also my brothers and sisters, colleagues and friends for their material, emotional and spiritual support.

I pay special tribute to my academic adviser Dr Richard Sithole (DMin) for his patience guidance, encouragement and kind assistance. I realize that without his patient guidance, completing this study would have not been possible; Pastors Oscar Osindo, George Razmerita, Phodidas, Josephine Mutuko, Brempong Owusu-Antwi and the AUA family.

In North Eastern Angola Union, Pastors Passmore Hachalinga (President of NEAU), Burn Sibanda, Teixeira Mateus Vinte, Francisco Neto Lumbungululo, and in South Angola Union, Pastors Manuel Pacheco (President of SWAU), José Pereira Lemos, Henoque Paulino, Gregório, and also Pastor Alberto Jorge (FATA Vice-Chancellor). From ANASD, pastoral colleagues and the church members, I thank them for their participation in the interviews, surveys and answering questionnaires. May the peace of our God be upon them.

Lastly, I pay special tribute, to those who gave me technical support, João Carvalho, Dominique Nkokani, Zacarias dos Santos, Pastor Isaac Dungo, João

Constantino and Moises Meio – Dia. To those who participated in this project directly or indirectly I say thank you, may the peace of God be upon them as well.

CHAPTER 1

INTRODUCTION

The Adventist church in Angola has for many years depended on the Seminary in Huambo to train Pastors for its churches. Right from the first time of its existence in 1925, through the Seminary, the church had to adapt and build strategies for the development of the church in the country. This study therefore, is making the church in Angola aware of the increasing presence of Muslims in the country, and the lack of strategies to win them to the Christian faith. As will be seen later in this project, the current Adventist way of outreach in Angola does not reach out to those of the Islamic religion, hence the need for new strategies.

Background

Angola is one of the countries in the Southern Africa-Indian Ocean Division that baptizes thousands of people per year, yet it has no strategies on how to win Muslims to the Christian faith. Discussions and interviews with Adventist church leadership in Angola and some Pastors, as will be seen later, reveal a lack of such strategies. On the other hand Muslim population was confirmed in a discussion with leaderships of the Muslim groups, and some newspapers (see Appendices¹). The Adventist Church in this country admits that Islam is a new challenge for them, and this challenge appears in the following three ways:

¹ Appendix F.

1. A lack of knowledge in presenting Christ to those in Islam. This challenge has hindered and blocked an understanding of the Islamic religion and how to deal with it. Understanding Islam and the Muslims is the first step toward an effective dialogue. For example, it has been observed that;

The dialogue in witnessing between Muslims and Christians is not a joke. It is exceedingly serious. The issues are profound. They are quite basic questions of the human situation. The seriousness of the issues means that in the dialogue between listening to and witnessing in dialogue ... witness in dialogue is vital.¹

2. Muslims have doctrines that place great objections against the Bible, and also disagree with almost all that pertains to the Christian faith. In addition to having doctrines that oppose Christianity in many ways, the Muslim practices or life styles call Christians' attention to revival and reformation.²
3. The Muslim missionary strategies include providing education, health care, food aid, refugee support, halaal food, business support, marriage, and building mosques.³ These are used to spread Islam to non-Muslim countries in Africa.

This Islamic fast growth rate is attributed not only to the immigrants that come into the country professing this faith and have a great missionary impact, but also to the fact that some Angolan citizens have joined the Islamic religion by their own will in recent years.

The challenges mentioned above are new to the Seventh – day Adventist Church in Angola, but they do not apply to all Christian churches alike. In order to

¹ Badru D. Kateregga and David W Shenk, *Islam and Christianity: a Muslim and a Christian in Dialogue* (Nairobi, Kenya: Uzima Press, 2004), xvi.

² Frederic Ntedika Mvumbi ,OP, *Journey into Islam: An Attempt to Awaken Christians in Africa* (Nairobi, Kenya: Paulines Publications Africa, 2008), 34, 152.

³ Barnabasfund, *Engage Christian Responses to Islam* (UK: Published in the United Kingdom Barnabas Fund, 2012), 33-36.

respond to this Islamic development in Angola, the Seventh - day Adventist church needs to develop comprehensive strategies for evangelization the Muslim community.

Statement of the Problem

While there is evidence of a growth of Islam in Angola, the curriculum¹ of Adventist Seminary in Angola does not include Islamic Studies in order to prepare Adventist pastors to penetrate, and minister to the growing Islamic community in Angola.

Purpose of the Study

The purpose of this project is to design a component of Islamic Studies to be included in the curriculum of the Adventist Seminary of Huambo (Angola). The goal is to provide knowledge, skills, and tools, as well as to suggest practical ways and training approaches that Adventist pastors can use in Muslim Evangelism.

Significance of the Study

This project will help the researcher to qualify for a Master's Degree in Missiology. The research results will help the Church in Angola, on how to witness to the Islamic Community and to share the Gospel truth with them. The research findings will also be useful for pastors in training. When they graduate later, they will share their knowledge with church members wherever they are deployed.

Finally, this research may be used in other Adventist Seminaries or Universities as a model of how to prepare pastors and church members who respond to the Muslim Ministry. "Many would be willing to work if they were taught how to

¹ Appendix A.

begin. They need to be instructed and encouraged. Every church should be a training school for Christian workers.”¹

Justification of the Study

There is evidence of the growth of Islam in Angola. Therefore there is need for Adventists to be ready to respond this Islamic growth. Some of the evidences of this Islamic growth are: (1) The Joshua Project rates Islam at 1.0% of the total Angolan population². (2) The percentage allocated to Muslims (in no. 1 above) seem to be less than that reported by the RNA and was published by angonoticias stating:

The Islamic movement is growing in parallel with Christian churches in Angola. There are currently 57 Muslim mosques in the country. Despite having its headquarters in Luanda, the largest number of mosques is located in Lunda Sul. According to his representative in Angola, "Papa" Diakit  Adama, the number of believers in Angola now exceeds one hundred thousand. Thirty percent of them are Angolans, he underlined.³

Another evidence (3) was revealed in the interview with Diakit  Adama the Amire of Islamic community in Angola who confirmed the Islamic growth in Angola in the following way:

The high number is not synonymous with growth itself. Because it involves faith and faith is something inside. However, we have to admit this growth. I was in France some time ago, there were so many mosques, and today it has become the second religion of the country. This growth does not occur only in Angola but it is worldwide.⁴

¹ Ellen G. White, “The Church a Training Center,” Chapter 5 in *Christian Service*, The Ellen G. White Writings, Comprehensives Research Edition InfoBase, Ellen G. White Estate, 2008.

² Joshuaproject, “Angola – Religions,” accessed 12 December 2013, <http://www.joshuaproject.net/countries.php>.

³ Angonoticias, “Existem 900 igrejas   espera de legaliza o em Angola,” accessed 20 December 2013, <http://www.angonoticias.com>.

⁴ Appendix D.

In view of this Islamic growth in Angola, and although the core mission of the Seventh - day Adventist Church is to preach the gospel worldwide, the Adventist Church in Angola is passive, and has no strategy in place for the evangelization of Muslim communities', as shown by the facts that: (1) There are no records to prove that any Muslim has been converted to the Seventh - day Adventist Church, or (2) no evangelistic campaign was organized to reach a Muslim community in Angola by both Unions.¹ And although this is a reality no one talks about this issue of evangelizing the Muslim community.

In view of the facts presented above, this project presumes that if the number of church pastors trained and equipped in the area of Islamic studies increases, (1) the church members will be trained by their pastors on how to share their faith with their Muslim neighbors or colleagues. This assumption agrees with what Pastor Oscar Osindo said: (2) "The best way to witness to Muslim is on one-to-one basis. The church should be mobilized to witness to Muslim neighbors and friends in systematic Bible studies."²

Delimitation of the Study

This project is delimited to pastors in Luanda and Huambo cities, the seminary professors and the Islamic Community in Luanda (Mosque Assalam in Town of Martires). The reasons for this delimitation are: (1) To be specific, (2) The pastors in Luanda and Huambo are used as a sample out of all the pastors in Angola (both Unions), and (3) The Martires Islamic community is the center of Islam in Angola.

¹ Agostinho de Assunção Paulino, Director of Sabbath School and Personal Ministry, NEAU, personal Communication to the author, April 16, 2014.

² Oscar Osindo, *SDA Mission to Muslims* (Nairobi, Kenya: JATA 2/1, 1996), 101-102.

Limitation of the Study

The limiting factors to this study are: (1) Communication factors do not allow reaching all pastors of Angola. Some of the pastors in Angola are situated far away from the cities and in these places communication is impossible. (2) Finance factors. It is so expensive to communicate with all pastors in Angola. (3) Administrative factors: constituency assemblies changed Association administrative officers in both Angolan unions, whose effect caused a delay in the research work. (4) Holidays (vacation days) in Adventist Seminary of Huambo did not allow the researcher to work with the teachers and students.

Methodology of the Study

In order for the researcher to gather and analyze information for developing a theoretical foundation, the following steps were taken:

1. The researcher first sought permission to conduct the project. The request was sent via e-mails and permission was granted in May, 2013.
2. After that the researcher went to a library to access literature (Ellen G. White books, the Bible, Adventist Bible Commentaries, letters, CDs, syllabus and other resources) to develop the project proposal.
3. Selected sites (internet) were visited to carry out deep scientific research for Chapters 1, 2 and 3.
4. The researcher also conducted interviews with pastors, administrates and others to get information for Chapter 3.
5. In Chapter 4, the researcher also conducted qualitative research to observe certain facts through interaction with people.
6. Survey forms were developed for conducting quantitative research in collecting data as shown in the appendices.

7. Also the researcher sought permission to have access to the 2012 - 2013 NEAU and SWAU annual statistical reports¹.
8. The researcher consulted experts like Oscar Osindo to elaborate the development of the Islamic studies proposal into a syllabus.
9. Chapter 5 is the conclusion.

To conclude, this chapter has shown the need for designing a Seminary curriculum that includes a component of Islamic Studies. The next chapter is going to explain the meaning of a curriculum. The when, why and how of designing a curriculum, and others aspects for developing a theoretical foundation will be discussed.

¹ Appendix C

CHAPTER 2

LITERATURE REVIEW

Chapter 2 presents an overview of the various types of literature that define the term curriculum. Such a definition includes the following aspects: types of curriculum, theory and dimensions of curriculum drawing, curriculum adequacy, curriculum development, curriculum evaluation, school curriculum, and characteristics of the curriculum.

Included in this chapter are the components of Seventh-day Adventist philosophy of education such as vision, mission, educational agencies, and other key components. Also included are objectives of Seventh-day Adventist education. All of these have Biblical and Spirit of Prophecy perspectives. The chapter closes with a statement of how and why curriculum is the answer to the needs of a given group of people in society.

Concept of Curriculum

The word curriculum is a polysemic term, which according to scholars demands a careful definition based on the varied ways in which the term is applied.¹ Referring to the term curriculum as polysemic is to admit that it has a multiplicity of meanings and ambiguities.

¹ Sílvia Gallo, “A Orquídea a Vespa” in *Em Currículo e Contemporaneidade Questões Emergentes. Educação e Debate*, ed. Elisa Pereira Gonsalves, Maria Zuleide da Costa Pereira & Maria Eulina Pessoa de Carvalho (São Paulo, Brasil: Alínea Editora, 2004), 38.

According to Fernando Rosário (2007) this term received such multiple meanings from socio-cultural contexts in which such meanings are developed¹. It is further observed that the study of the curriculum notion comes from the classic antiquity.²

Defining a Curriculum

In same way, John Franklin Bobbitt is referred to as the one who defined the curriculum " [into an] autonomous field in the domain of education."³ From here, two perspectives are presented around the notion of a curriculum. The first perspective comes from the North American School of thought, while the second one comes from the Franco - Anglophone.⁴ These two perspectives are the ones that determine the variety of definitions that the term curriculum has been receiving over the years.

In line with the North American School of thought it can be noted that John F. Bobbitt from Latin (*curriculu*) refers to curriculum as:

Race course or a really race - A place made of or series of feats. Applied to education, is the number of things that children and young people should do and try to develop the capacity to do things well, fulfilling the duties of adult life, and to be in all respects what adults should be.⁵

It seems that Bobbitt views a curriculum from the point of view (specific activity and set of experiences to be lived) of preparing children and youth in order to

¹ Fernando Rosário, Course Outline for Teoria e Desenvolvimento Curricular, Instituto Superior de Ciências de Educação, Universidade Agostinho Neto 2007, 27.

² João M. Paraskeva, *A Dinâmica dos Conflitos Ideológicos e Culturais na Fundamentação do Currículo*, 1st ed. (Lisboa, Portugal: Edições ASA, 2000), 26.

³ João M. Paraskeva, "Da mente como Músculo ao Rapto (e não ao Repto) da Escola Pública," in *Um Século de Estudos Curriculares*, ed. João M. Paraskeva, 1st ed. (Lisboa, Portugal: Plátano Editora, SA, 2005), 101.

⁴ Ibid., 32-38.

⁵ John Franklin Bobbitt, *O Currículo*, trans. João Menelau Paraskeva, 1st ed. (Lisboa, Portugal: Didática Editora, 2004), 74.

guarantee their development into adults. Through these experiences a curriculum can be used to help individuals develop positive attitudes, habits, appreciations and acquire knowledge.¹

Purpose of a Curriculum

In the North American school of thought, besides Bobbitt, there are other scholars who suggest definitions that do not diverge far from his. For instance, J.M. Paraskeva says, “the curriculum prescribes the results of the instruction”², or curriculum would be a structured series of learning topic which are previously determined. The curriculum prescribes, or at least it anticipates the results of the instruction.

The North American School of thought presents a dualistic point of view between curriculum and instruction. That is presenting the curriculum into the formal part, and the instruction into the informal. On the other hand, the Anglo - Saxon school of thought does not see the curriculum as a finished product, but as an open and flexible process that is subject to "the conditions of its application", or "as a group of educational experiences lived by the students inside of the school context".³

According to dHuainaut’s definition, curriculum is:

a much wider pedagogic plan than a teaching program (...). Comprise, in general, not only a program for the different subject, but also a definition of the purposes of the intended education, a specification of the teaching activity and of learning, that implicates the program contents and finally accurate indications in which teaching or the student will be appraised. (...) A curriculum habitually expresses in terms of intentions of contents,

¹ Ibid., 26.

² João M. Paraskeva, *A Dinâmica dos Conflitos Ideológicos e Culturais na Fundamentação do Currículo*, 1st ed. (Lisboa, Portugal: Edições ASA, 2000), 38.

³ Ibid.

programming of methods or means to put in action for teaching and evaluating.¹

Different Plans of Curriculum

Apart from definitions, the term curriculum has been described to follow a specific plan - the plan of studies. In this plan, the curriculum can be:

1. Formal curriculum - group of orientations that come from the Ministry of Education, or from the Southern Africa - Indian Ocean Division Board of Ministerial and Theological Education if it is to be used for Adventist schools and universities.
2. Noticed curriculum - this pertains to the interpretation done by the staff based on the orientations from the Ministry of Education, or from the SID Board of Ministerial and Theological Education.
3. Real curriculum is the carrying out of the curriculum learned in the classroom by teacher.
4. Experimental curriculum or learning – this curriculum is “the series of objective that the student reached and the series of contents that he is starting to dominate.”²
5. Occult curriculum points to “what the students learn at school, the way it is planned and organized or the process of teaching and learning either the general foundation of the school, but it is not clearly included in the plannification.”³

¹ Ibid.

² Fernando Diogo, *Desenvolvimento Curricular*, Coleção Universidade in Ciências da Educação, nº1 (Porto, Portugal: Plural Editores, 2010), 6.

³ Ibid., 7.

6. Absent Curriculum refers to the existent contents in the society, but that are not included in the school curriculum.¹

In his conceptualization perspective, Formosinho was quoted by Paraskeva, initially presents a curriculum as an aspect of the Curriculum Theory that is continuously within the perspective of the Sociology of Education. This understands curriculum as a:

Cast of disciplines to teach, that may be understood by the name of the discipline in itself, it can also understand the program and methods to be used, being centered in the knowledge and in the activity accomplished in the classes - teaching of the disciplines - and valuing strongly to academic component of the curriculum. [And as] set of programmed educational activity by the school, centered, fundamentally, in the activity that take place in the classroom or out of her - conferences, theatrical activity, study trips, school newspaper - including, therefore the cultural, social and sport components of the school curriculum.²

Formosinho focuses “at Curriculum Theory level” and emphasizes the notion that the curriculum transcends the limits of the school and contents read and learned from the teachers and textbooks.

Certainly as it can be observed, the concept of curriculum raises much discussion because of the multiplicity of meanings resulting from the theoretical orientation and the socio - cultural context in which it grows.

Theory and Dimensions of Curriculum

It was clear in the discussion above (Concept of Curriculum) that when speaking about a curriculum, it is necessary to admit the multiplicity of meanings that the term has as a result of the theoretical orientation of the socio-cultural context in which such these meanings are developed. This shows that the conception of a

¹ Ibid., 6-7.

² João M. Paraskeva, *A Dinâmica dos Conflitos Ideológicos e Culturais na Fundamentação do Currículo*, 1st ed. (Lisboa, Portugal: Edições ASA, 2000), 46.

curriculum is redundant not only in presenting a wide point of view in what a curriculum is, but as well as in how many curriculum theories are determined.

Curriculum Theory

Curriculum theory (curricular philosophy) is the philosophical, epistemological and pedagogic foundation. Curricular theory “intends to lead to a larger conscience and clarity relatively to what it means, at the point of: theoretical positioning, practical procedures, re-adjusting of the forecasts and process control.”¹

Some theoretical currents are outlined curricular theory, such as, the theory of cultural reproduction, resistance theory, neo-liberal theory and neo-conservative. Neo-conservative theory in a perspective of the pedagogic identity (at a state-centered level) can be outlined as follows: retrospective, prospective, decentralized and therapeutic.

To further diversify the variety of mentioned theories, it can say, The useful group of perspectives and very distinct conceptions that surround the term curriculum mean an atmosphere of salutary conflicts around its concepts that, consequently, have been working as positive reagent in the domain of the investigation of the Theory and Curricular Development, contradicting the curriculum notion as apathetic field.²

It is evident that there are theoretical diversities about the curriculum, and this consequently brings a “different way to answer the central subjects of the curriculum elaboration.”³ However, there are bases (economical conditions, social structure, educational policies and cultural traditions) and foundations (Philosophical, socio-

¹ Ana Cristina Pereira, Course Outline for Teoria e Desenvolvimento Curricular, Instituto Superior de Ciências de Educação, Universidade Agostinho Neto, 2007, 5.

² João M. Paraskeva, *A Dinâmica dos Conflitos Ideológicos e Culturais na Fundamentação do Currículo*, 1st ed. (Lisboa, Portugal: Edições ASA, 2000), 223.

³ Fernando Diogo, *Desenvolvimento Curricular*. Coleção Universidade in Ciências da Educação, nº1 (Porto, Portugal: Plural Editores, 2010), 15.

cultural, psychological, pedagogical and epistemological theory) that determine what is common for every curriculum.¹

Dimensions of the Curriculum

Besides the bases and foundations of a curriculum, there are dimensions which are often referred to as phases. These dimensions are used to make curriculum elaboration. Included in these phases are: curriculum drawing, curriculum adaptation, curriculum development and curriculum evaluation.

Curriculum drawing. For example, according to Fernando Diego, curriculum drawing reveals the following:

the methodology, the actions and the result of the diagnosis, model, structuring, and organization of the curriculum projects. It prescribes a certain educational determined conception that when it is to be carried out it gives solutions to problems and meets the needs and it makes possible the improvement of the teaching process - learning in the evaluation.²

The tasks of curriculum drawing are constituted by the following: (1) Diagnosis of problems and needs, (2) Curriculum model, (3) Structuring of the curriculum, (4) Organization for the practice, and (5) Curricular evaluation.

Diagnosis of problems and needs. This task is the exploration or understanding of the real situation and of potential elements (philosophical, sociological, epistemological, psychological, pedagogic and didactic) that intervene on drawing curriculum, or on the needs that will be met by the curriculum.³

¹Fernando Rosário, Course Outline for Teoria e Desenvolvimento Curricular, Instituto Superior de Ciências de Educação, Universidade Agostinho Neto 2007, 58-59.

² Fernando Diogo, *Desenvolvimento Curricular*, Coleção Universidade in Ciências da Educação, nº1 (Porto, Portugal: Plural Editores, 2010), 72.

³ Ibid., 63.

Modeling the curriculum. This stage starts just after having accomplished the first task, and is defined by the needs to be resolved by the curriculum. Then, follows the characterization of the type of curriculum. Focal curriculum is next and what kind of student profile (exit profile) is expected at the end of the process and the selection of the contents and methodology to be used take place.¹

Structuring of the curriculum. In this phase, occurs the systemization and organization of the components and elements of the curriculum. Modeling the curriculum

consists in the sequence and structuring of components that intervene in the curriculum project that is drawn. In this case the order being followed to develop the curriculum project is determined, the place of each component, the needed time, the precedence relationships and necessary horizontal integration.²

Organization for practice. Up to this point the project only worked with projections, but in this phase the human's input is needed, the preparation of a board (pedagogic staff) that will develop the project starting from the level of the course, subject, year, degree, level, career, institution, territory, etc. “This task includes the elaboration of schedules, the formation of groups in classes, activity, places and resources whereby all factors that intervene in the decision making of this nature partake, including the student representation.”³

Curriculum evaluation. The evaluation activity in the curriculum drawing is so important as the other stages, which should not be concealed because this task is the basis for creating “indicators and instruments that allow validating through different

¹ Ibid., 66.

² Ibid., 73.

³ Ibid., 67- 68.

ways of the final objectives, the effectiveness of the practiced carried out of curriculum project for each of the levels, components and factors.”¹

Besides the tasks described above for the curriculum drawing, it is important to note that there are other components of this curriculum drawing process: the drawing of the exit profile of the student, study drawing plans and educational drawing programs. The last stage the process is based on three systems:

The institutional level through the Educational project of the center (P.E.C.), the project Curricular of the Center (P.C.C.), the Internal Regime Regulation (R.R.I.) and the level of room programming. It is in this last stage where the didactic objective, contents, development activity, evaluation activity and methodology of each area that will be materialized in the class are determined.²

Curriculum adequacy. In this dimension of curriculum drawing, the curriculum is adjusted, adapted and made flexible,

to social, cultural, economical, and political conditions of the context of the curriculum elaborated by the commission of experts at national level. Then, continue with a curriculum adequacy, adapting curriculum drawing based on socio-cultural, economical and political conditions of a determined territory, and assuring relevant educational offer.³

The curriculum adequacy does not take place only at regional or national level; it can also take place at institutional level, by ways of making it flexible, semi-flexible or even hard. To make it happen, it is necessary to rely on the participation of teachers and other entities during its basic drawing.

Curriculum development. The Curriculum development is the practical moment of every curriculum drawing. It is the bridge between theory and action, or it is the materialization of project and the investigative practical phase. This moment is also important to because the curriculum is a construction of knowledge where

¹ Ibid., 74.

² Ibid.

³ Ibid.

teachers are a fundamental element, the handler of the prescribed curriculum, who understand, interpret, and make it real, as well as can also destroy (by hiding the fundamental objective from students). Note also that,

Freire works out the epistemological issue on the curriculum and tries to understand in that way the knowledge of production, and he always considered it as an act of collective creating and recreating and not only a transfer and reproduction of the existent knowledge.¹

In curriculum development, the teacher is the main author and it is evident that the student comes next. At this stage all the other phases are summarized.

Curriculum evaluation. When talking about evaluation, it is important to think of the strategy of evaluation. There is need to have in mind a justification for the need to evaluate, that is to establish the objectives which may be general and specific. What should be evaluated? Or what portion of the curriculum will be evaluated? A part of the curriculum or the whole curriculum? Who evaluates? Or who is to be evaluated? How (which method will be used)? What will it be evaluated with? When to evaluate?²

As a product of scientific reflection on the curriculum, the main areas of evaluation can be: (1) records of experiences - moments when the teacher interacts in a critical way by pointing at the weak or strong points of the program and suggests improvement of the program in a specific way; (2) the methodological scientific work - in his critical interaction with the program, the teacher as investigator seeks to

¹ Teresinha Maria Nelli Silva, *A construção do Currículo na Sala de aula: O Professor como Pesquisador*, 3rd ed. (São Paulo, Brasil: Editora Pedagógica e Universitária Ltda., 2003), 15.

² Fernando Diogo, *Desenvolvimento Curricular*, Coleção Universidade in Ciências da Educação, nº1 (Porto, Portugal: Plural Editores, 2010), 133-134.

introduce modifications to improve the program; (3) the investigative work - relatively the concrete problems faced allow the specialists to form deep qualities.¹

Through these ways mentioned above, the evaluative dimension enhances all curricular projects. For this reason, evaluation is not only limited to the student's performance. It also helps the teacher to develop his activities as well as to improve the project with new contents, new programming and equitable distribution of the schedules, and for central administration it helps in understanding the adequateness of their projects.

The points above, analyzed the essential phases of the curriculum elaboration and their technical aspects. However,

The key problems of the curriculum elaboration are not technical but political, social and cultural. In fact, curriculum represents a set of options about: what to teach and why? (...) who to teach? When and how to teach? What, when and how to evaluate? How to interrelate systemically the assumed options in the previous lines?²

Fundamental Subjects of Theoretical Curriculum

In the foundations of curriculum theory the concern is not only to have in mind the questions, but also the need to think about sources of necessary information in order to find answers to such concerns. Sources are not the only basis, but they also justify decisions on curriculum structure.³ Some of the sources of a curriculum include: society, student, knowledge, and curricular development. With this information the nuclear elements of curriculum are drawn, which also seek to satisfy

¹ Ibid., 136.

² Ibid., 9.

³ Angola, Direcção Provincial de Educação, Course Outline for Apontamentos de Desenvolvimento Curricular, Escola do Magistério Primário de Luanda, 2012, 10,11,15.

the concerns mentioned above. From here, purposes, goals, objectives, contents, strategies, methodologies and evaluation systems of the students are developed. All these steps intend to develop a perspective of a philosophy of education and leads to the process of curriculum elaboration.¹

From sources, needs are extracted from students and where they live and interact, in order to serve as justification for answers to fundamental questions. Goals, objectives, contents, strategies, methodologies and regimes of the students' evaluation process are set within the education philosophy perspective.

Finally, there is need to organize the central curriculum questions. The answers to these questions depend on the particular socio-historical contexts of the people or country. This explains the variation of curricula from one country to another.²

Central Questions

The central questions of the curricular theory are constituted as follows:

1. Cultural Selection: Which domains of culture? What elements of each domain are chosen?³
2. Is organization of knowledge and culture in the curriculum regional or global?
3. Will the degree of participation of different educational agents in the curriculum elaboration be opened or closed?⁴
4. What will be the model of concretization of educational plans in relation to the outcome results, contents or apprenticeship activities? At this point there

¹ Fernando Diogo, 10, 11, 15.

² Ibid., 15.

³ Ibid., 36.

⁴ Ibid., 36.

is need to know when the curriculum project will be concretized, and which will be the first steps to be concretized.¹

5. What will be the organizational structure of educational plans, vertical or horizontal articulation?

As it was already mentioned above, diversity of curriculum results in different ways questions are answered.² On the other hand, these answers reveal their characteristics based on the context concerned.

Characteristics of the Current Curriculum

In the perspectives of specialists such as Gimeno Sacritán, Grudy, De Landsheere and Zabalza, curriculum is seen “as a vast field, including theoretical presuppositions that conceive it and reality where it should end.”³ Observing a curriculum’s universal characteristics, Zabalza mentions five⁴ common characteristics:

1. Centered at to school - this gains the function of a rotative plate of the programming prewritten by the administration and political organs for its adequacy to socio-cultural conditions at which the school is located.
2. Related to resources of the environment - as a result of the first characteristic mentioned above, the action of this step is to enable the curriculum to contextualize itself.
3. Centered in the consensus – this curricular programming is the result of cooperative/consensual work between school and educational community.

¹ Ibid., 19.

² Ibid., 20.

³ João M. Paraskeva, *A Dinâmica dos Conflitos Ideológicos e Culturais na Fundamentação do Currículo*, 1st ed. (Lisboa, Portugal: Edições ASA, 2000), 44.

⁴ Ibid., 42.

4. With direct incidence of the students' experiences - students' experiences constitute “a formation opportunity” of the curriculum.
5. Clarifier for Teachers, Parents and Students – a consensual curriculum it is possible to present a plan of verifiable work, as well as to rely on the division of activities among parents, students and teachers.

Biblical - Theological Perspective

Any discussion of curriculum influences one to think of the so-called classical Greek period where philosophers such as Socrates, Plato and Aristotle discussed subjects for integration in the *Magna Graecia*¹ curriculum. “Meanwhile, discipline and, disciplinary curriculum are far much older, in spite of not having received that nomination yet.”²To substantiate this point, there is biblical evidence that support the claims of the statement above. There is evidence of the existence of a schooling institution, as well as of initiatives for the development of a curriculum in the Bible.

In the following passages (2Kings 2:5; 4:38; 6:1; 2Chronicles 17:9; Daniel 1:4), there is reference to the existence of some schools established in strategic places in Israel. For instance in Bethel (2Kings 2:3), Jericho (2Kings 2:5), Gilgal (2Kings4:38) and in the vicinity of Jordan (2Kings 6:1, 2). Here the Bible seem to suggest that the prophet Elisha was responsible³ for the school after Elijah’s ascension, but without mentioning the way the school were governed. However, the Bible

¹ Ibid.,26.

² Sílvio Gallo, “A Orquídea a Vespa” in *Em Currículo e Contemporaneidade Questões Emergentes. Educação e Debate*, ed. Elisa Pereira Gonsalves, Maria Zuleide da Costa Pereira, Maria Eulina e Pessoa de Carvalho (São Paulo, Brasil: Alínea Editora, 2004), 38.

³ “Ide” [2Kgs 6:2], *Comentário Bíblico Adventista do Sétimo Dia (CBASD)*, 1st ed., ed. Vanderlei Dorneles (Tatuí, São Paulo, Brasil: Casa Publicadora Brasileira, 2012), 2:973.

presents an almost permanent involvement of prophets such Samuel, Elijah and Elisha visiting the schools and assisting them in providing food (2Kings 4:38) and accommodation (2Kings 6:1-2). During some visits to these schools, Ellen G. White comments about Elijah:

Just before Elijah was taken to heaven, he visited the schools of the prophets, and instructed the students on the most important points of their education. The lessons he had given them on former visits, he now repeated, impressing upon the minds of the youth the importance of letting simplicity mark every feature of their education.¹

The expression used repeatedly to refer to the students of these teaching institutions was “disciples of the prophets,”² which in some Bible versions (NKJV)³ is translated as “sons of the prophets”. Etymologically, the word "disciple" comes from the Latin *discipulus*, which means, "somebody that receives instruction of other", and this comes from the same root of the word “disciplines”.⁴

It is important to indicate that the teaching and learning processes take place when all elements are present (disciple, teacher and content). And it will only be a complete process, if frequency, systemization, methodology, principles and objectives to be achieved are there. No one can be instructed without content (subject), and “subjects appear in the curriculum as "variable or invariable", which somehow maintains a certain cohesion and lasting in the transmission of knowledge,

¹ Ellen G. White, “The Essential in Education,” chapter 67 in *Fundamentals of Christian Education*, The Published Ellen G. White Writings, Comprehensive Research Edition Infobase, Ellen G. White Estate, 2008.

² “Discípulos dos profetas” [2Kgs6:2], Comentário Bíblico Adventista do Sétimo Dia (CBASD), 1st ed., ed. Vanderlei Dorneles (Tatuí, São Paulo, Brasil: Casa Publicadora Brasileira, 2012), 2:973.

³ NKJV – New King James Version.

⁴ João M. Paraskeva, *A Dinâmica dos Conflitos Ideológicos e Culturais na Fundamentação do Currículo*, 1st ed. (Lisboa, Portugal: Edições ASA, 2000), 99.

independently of being supplied by different teachers.”¹ That means that there should be an organized body of disciplines in schools such as “the law of God with the instructions given to Moses, sacred history, sacred music, and poetry.”²

Regarding curriculum development in Israel, it can be said that it reached the apogee in King Salomon’s time (1Kings 4:29-34). This text shows that King Salomon’s wisdom was greater than the wisdom of all kings (v34). It supposes that it was at that time that curriculum development flourished in schools in Israel.

The Bible says “And Solomon’s wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.” (v30). However, this “wisdom of Egypt was famous for the whole of the East. It included subjects such as astronomy, medicine, architecture, mathematics, music, painting, embalment and mystic philosophy.”³ Therefore, this biblical text suggests that Salomon’s wisdom (perhaps including that of the schools of prophets and their curriculum) was superior to that of the Egyptians and all the East at that time.

During the time of the prophets Samuel, Elijah and Elisha the existing schools already had some academic prestige, which made them famous. They also endured hard times⁴. Their influence existed for years such that later, when Nebuchadnezzar the king of Babylon searched among prisoners of Jerusalem, he found young people educated in several areas of knowledge (Daniel 1:4). It is from these Bible characters that it can be seen that the curricula in these schools were not only popular, but

¹ Ibid., 100.

² Ellen G. White, “The Schools of the Ancient Hebrews,” chapter 11 in *Fundamentals of Christian Education*, The Published Ellen G. White Writings, Comprehensives Research Edition Infobase, Ellen G. White Estate, 2008.

³ “A sabedoria dos egípcios” [2Kgs 4:30], CBASD, 2:815.

⁴ “Discípulos dos profetas” [2Kgs 2:7], CBASD, 2:937.

diversified as well, and guaranteed unique competences to the trainees, and provided a good exit profile. This excellent educational background served as prerequisite for the learning of new knowledge in Babylon, enabling them to be more excellent than others (Daniel 1:17-19).

The New Testament reveals a continuation of the existence of schools under regime of rabbis. However, Jesus seems not to have frequented such schools, possibly because the curriculum had deviated from the spiritual purpose for which it was established.¹

Jesus appears as reformer of the educational system (of the curriculum), because he knew that education, “when controlled by the love of God, and devoted to His service, intellectual culture is a blessing.”² Hence, Jesus called the apostles and he instructed them using another curriculum. “It is not the highest work of education to communicate knowledge merely, but to impart that vitalizing energy which is received through the contact of mind with mind, and soul with soul. It is only life that can beget life.”³

Paul was a Jew, “yet brought up in this city at the feet of Gama’li-el” (Acts 22:3). As a Jew he knew well the rabbinic schools because he studied in them. But after his conversion to Christianity he received a new formative vision, which brought a new pulse to the Christian religion (2Timothy 2:2). The Bible doesn't present for us his formative program, but it shows us the effects of his education system that

¹ Ellen G. White, “As a Child,” Chapter 7 in *Desire of Ages*, The Published Ellen G. White Writings, Comprehensives Research Edition Infobase, Ellen G. White Estate, 2008.

² Ibid., 249.

³ Ellen G. White, “The Call by the Sea,” chapter 25 in *Desire of Ages*, The Published Ellen G. White Writings, Comprehensives Research Edition Infobase, Ellen G. White Estate, 2008.

consisted of establishing and equipping the nascent churches, as it can be read in 2 Timothy 2:2.

Based on this evidence, the Bible shows us that there was a concept of discipline, as well as a disciplinary curriculum. And that it was always flexible to the inclusion of new branches of knowledge, while Paul was connected to the source of true wisdom, God.

Perspective of the Spirit of Prophecy

The concern for education work in the Seventh-day Adventist Church occupied a pre-eminent position among the pioneers, as well as in the prophetic ministry of Ellen G. White. In 1872 she presented the basis of Adventist's education in a new and broader perspective of the truth, thus presenting the main characteristics and establishing its basic philosophy.¹

At different moments Ellen G. White referred to the curricular content of Adventist schools, although she did not present the curriculum theory as it is known today. However, she presented what should constitute the DNA of the Adventist school curriculum. It is important to note that,

When seeking for Ellen G. White for an advice in her writings on Adventist schools, its curriculum, norms and work, easily it is observed that it rarely happens a distinction among the different school degrees. Such dividing lines were not established perfectly as they are today in the education institutions in general.²

But as an example of a curriculum proposal, we read: "Heaven is a school; its field of study, the universe; its teacher, the Infinite One. A branch of this school was

¹ Artur L. White, "Histórico dos Testemunhos sobre Educação," quoted in E. G. White, "Introdução," *Conselho Sobre Educação*, The Published Ellen G. White Writings, Comprehensive Research Edition Infobase, Ellen G. White Estate, 2008.

² Ibid.

stablished in Eden; and, the plan of redemption accomplished, education will again be taken up in the Eden school.”¹

It is important to notice how the curriculum concept presents itself in her writings (Spirit of Prophecy), as foundational to all teaching. In the quotation that follows, the author proposes in a clear way, what should constitute the curriculum model of the Seventh - day Adventist schools?

The system of education instituted at the beginning of the world was to be a model for man throughout all aftertime. As an illustration of its principles a model school was established in Eden, the home of our first parents. The Garden of Eden was the schoolroom, nature was the lesson book, the Creator Himself was the instructor, and the parents of the human family were the students.²

With regard to the curriculum dimension, the Spirit of Prophecy writings addressed to teachers present with precision the core of the curriculum of the Adventist educational institutions: “Our schools are to be educating schools to qualify youth to become missionaries both by precept and example.”³ Repeatedly, she spoke of youth preparation in Adventist schools for missionary service either in their homeland or abroad.⁴ The preparation of workers should still be an imperative in our schools today.

From this, one can conclude that although a curriculum theory doesn't appear in an explicit way in the Spirit of Prophecy as it is usually presented today,

¹ E. G. White, “The School of the Hereafter,” chapter 35 in *Education*, The Published Ellen G. White Writings, Comprehensives Research Edition Infobase, Ellen G. White Estate, 2008.

² Ibid.

³ E.G. White, “To Teachers”, Chapter 35 in *Fundamentals of Christian Education*, The Published Ellen G. White Writings, Comprehensives Research Edition Infobase , Ellen G. White Estate, 2008.

⁴ Ellen G. White, “We are Witnesses for God,” 24 de September de 1955 in *MM Sons and Daughters of God*, The Published Ellen G. White Writings, Comprehensives Research Edition Infobase, Ellen G. White Estate, 2008.

nevertheless, Ellen G. White speaks remarkably about what should constitute the curriculum of Adventist schools, and the missionary emphasis that they should have “because the time is short.”

Curriculum, an Answer for the Needs

This section picks up from a reflection in Chapter 2 that stated the following: The 21st century observes the development of some African countries, like Angolan in particular. This social progress provokes a controversial discussion about the schools’ disconnection from practical reality as mentioned by Marise:

There is common criticism that training offered by institutions does not meet the requirement of companies, forcing them to (re) invest in adequation the contracted technicians for the specificity of work. This means that, in the relationship between the work and the education standardized by qualification, conceptual dimension does not match with experimental dimension.¹

If this observation is true, regardless of the several statements previously presented, about the nuclear elements and fundamental issues for the elaboration of a curriculum; such a curriculum will not fulfill its main purposes, which mainly consists in meeting the needs and demands of society. These should enhance the social function that addresses the need for the creation of a “community.”

It is the commitment to maintain a sense of community, based on cultural homogeneity and in the harmony of values that was and continues to be one of the mains, although compulsory, legacies of the curriculum area. It is a function set in the historical dependence that the area has of procedures and techniques that it borrowed from corporate companies. Responsible for division and cohesion of work.²

¹ Marise Nogueira Ramos, *A Pedagogia das competências: autonomia ou adaptação?* 3rd ed. (São Paulo, Brasil: Cortez Editora, 2006), 158.

² Michael W. Apple, *Ideologia e Currículo*, trans. Vinicius Figueira, 3rd ed. (Porto Alegre, Brasil: Artmed, 2006), 112.

Due to its being more culturally focused with regard to defining the curriculum purpose, this fact may become the basis for non-fulfillment since it fails to fulfill the aspiration of groups of religious people, which is to prepare them for eternity.

It is much more than the preparation for the present life. It seeks the whole being, and the whole period of the possible existence to the mankind. It is the harmonic development of the physical, intellectual and spiritual faculties. It prepares the student for the satisfaction of the service in this world, and for that higher happiness for a more extensive service in the coming world.¹

A curriculum should have the ability of answering the anxieties of society and through society's training centers, should provide empowerment to the people, and thereby provide answers to social demands. But to achieve this, it is necessary for these institutions to exhibit openness to their societies so as to visualize the real needs of the communities in which they are established.

Otherwise, schools begin to compete with other similar institutions in carrying out some verified observations, raising viable questions one of which is the training of competent executives. Referring to teachers' training Maria Assunção Flores affirms:

To train a [Pastor], as a social actor which adequate to the reality where he intervenes in a participative way, it implies a valorization of practice of cooperation during period(s) of training and source of promoting experience of development of promotive consciousness. On the other hand, it is necessary a holistic vision integrating the training process of qualification, overcoming the disciplinary perspective, in the sense of a promotion of critical attitude source of self-reflexion dimension of knowledge.²

It is important to adapt to the reality so that training centers should reflect the social practical reality of communities where they are established and reduce the contrast between states school and the social reality, and in that way there will be

¹ E. G. White, "Source and Aim of True Education," chapter 1 in *Education*, The Published Ellen G. White Writings, Comprehensive Research Edition Infobase, Ellen G. White Estate, 2008.

² Maria Assunção Flores, "Currículo, Formação e Desenvolvimento Profissional" in *Políticas de Integração Curricular*, ed. José Augusto Pacheco (Porto, Portugal: Porto Editora, 2000), 157.

coherence with the curriculum's experimental dimension as observed by Marise Nogueira Ramos.

The African reality and in particular Angolan doesn't leave doubts about the need for this adaptation (that is an adoption and implementation of a new discipline in the curriculum of SAH), in context with the preparation of pastors and other workers in terms of how to work with and evangelize Islamic communities in Angola.

Mission opportunities for Muslims evangelization have opened up in Africa (particularly in Angola), but almost nothing will be done if vocational institutions don't engage themselves in the training of such specialized workers. Ellen G. White observed somewhere else, "Seeing the need of laborers, they stepped into the gap, and although they may have accomplished much good, it is in many cases not a tithe of what they could have accomplished, had they had the proper training at the start."¹

In conclusion, as indicated earlier, Chapter 2 has discussed curriculum theory as viewed by various scholars and institutions in its related aspects. Next chapter will focus on the presentation of the aspects of a demographic study of a group of people in order to know what pastors in Angola think about this project's subject matter.

The various sources cited in this Chapter define curriculum in several different ways showing that there is need for a curriculum in every academic or professional training. The chapter further shows that if a curriculum is to be developed, it must be relevant, so that what is intended is accomplished. This Chapter has justified the need for a curriculum in the Seminary, as in this case, one that will help the Adventist church in Angola to accomplish its mission to the Muslim group.

¹ Ellen G. White, "Importance of Training in the Work of God," chapter 13 in *Fundamentals of Christian Education*, The Published Ellen G. White Writings, Comprehensives Research Edition Infobase, Ellen G. White Estate, 2008.

CHAPTER 3

DESCRIPTION OF THE LOCAL SETTING

Chapter 3 presents a demographic description of Angola, with special focus on the geopolitical, socio-economic and religious perspectives. It also presents a human profile: The extension of the Seventh-day Adventist Church in Angola, and the growing presence of Muslim communities in the country.

As was pointed out in Chapter 2 above, Chapter 3 deals with the exploration and understanding of the situation of national context and its social elements (philosophical, sociological, epistemological, psychological, pedagogic and didactic) that are involved in the drawing of curriculum, or revealing the real needs that will be addressed by the curriculum.¹

Profile of Angola

Profile of Angola it appear us a portrait of the country. General aspects are analyzed briefly. Principals are mentioned us Geo-Political Perspective, Socio – Economic Perspective and Religious Perspective.

Geo-Political Perspective

Angola is a Portuguese speaking country located on the west coast of the southern African region, approximately between latitude 4 and 8 degrees south of the

¹ Fernando Diogo, *Desenvolvimento Curricular*, Coleção Universidade in Ciências da Educação, nº1 (Porto, Portugal: Plural Editores, 2010), 63.

equator, and longitude 12 and 24 degrees east of the Greenwich meridian time (GMT).

Luanda is the capital city, and the national currency is the Kwanza.

Boundaries and land surface. On the northern side, Angola shares its boundaries with the Republic of Congo – Brazzaville and with the Democratic Republic of the Congo. In the east, the Democratic Republic of the Congo and the Republic of Zambia borders it. In the south is the Republic of Namibia¹, and finally in the west it has the Atlantic Ocean with 1,650 kilometers of coastline, while the land borderline extends for 4.837 km long. The total territorial surface of the country is 1,246,700km².

Reliefs. The Moco Mountain, with 2,620 meters, is the high mountain in Angola. It is located in the Longonjo municipality of Huambo province. In fact Huambo and Bié provinces are the highest regions above sea level in Angola. Below the Moco Mountain is a flat region where Angola's main rivers like Cunene, Kwanza, Kubango and Keve have their source. Apart from the dry desert-like south-east region of Angola, the rest of the country is rich in water supply.

Weather patterns and climatic conditions. The Angolan weather is a tropical type with two seasons: the rainy (hot) and dry (cold) seasons with temperatures ranging between 17° to 27° Celsius². The vegetation vary from dense forest to desert.

Population and people groups. Angola is divided into 18 provinces. Each province is divided into municipalities, communities, districts and villages. The Angolan population is estimated at 18.237.538³. As has already been pointed out

¹ Angola, *Atlas de Angola* (Lobito, Angola: Publicação Escolar, 2013), 4-5.

² ELTA, *Angola 2012 Guia Turístico* (Angola: ELTA, 2012), 2-3.

³ Angola INE, "Principais Indicadores de Angola por Província," accessed 16 December 2013, <http://www.ine.gov.ao>. The first study of population density process will occur in 16th – 31th May 2014 after 35 years of civil war.

earlier, Portuguese is the official language of the Republic of Angola. There are other languages (vernacular) spoken by the major tribes in various parts of the country.

These are spoken by some of the following major people groups: Ambundu (Kimbundu speaking people), Ovimbundu (Umbundu speaking people) and Bakongo (Kikongo speaking people). These tribes represent 75% of the national population. Other smaller people groups include the Nyanyeka (Lunhanecas speaking people), Herero (Xihereros speaking people), Ambo (Xicuanhamas speaking people), Tchindonga (Xindongas speaking people), Koisan and Ngangela (Ganguelas speaking people), and the Tchokwe - Lunda (Quiocos speaking people).¹

Southern Africa regional membership. Angola has been a member of SADC since 1992, a member of CPLP since 1996, and of CEEAC since 1999. It is also a member of Great Lakes region, as well as a member of the African Union. These regional memberships enable Angola to be at the center of many social, political and religious relationships. This regional integration permits people free international travel, and even to practice their religions like Islam across national borders.

Socio - Economic Perspective

The end of civilian war marks the started point of many aspects the country. One of them it is the socio – economic perspective. The Socio – Economic perspective shows another face of Angola the economy, transport, communication and education.

Sustainable economic. Since the end of the civil war on 22 February 2002, the country has revived in its many socio-economic aspects. Angola is rich in petroleum,

¹ Angola MAT, “República de Angola, Ministério da Administração do Território, Etnias,” accessed 11 December 2013, <http://www.mat.gv.ao>.

diamonds, iron, phosphate, copper, gold and many other mineral¹. The production of petroleum and mining of diamonds support the economical development of Angola. In these last years, they have been investing more in agriculture and other non-petroleum producing sectors. These sectors are contributing a significant percentage in the budget of the country.

Transport and communication. Transport and communication sectors are developing steadily. With 12 years of peace, Angola now offers its people opportunities for social and economic advancement. Angola has also become a popular destination for many foreigners who enter the country legally or illegally, causing the national security authorities to increase their vigilance.²

Education. The educational system offers free education from primary to University, but only primary school is mandatory. The system is divided into three levels:

1. Primary School (from grade 1 to grade 6),
2. Secondary School (divided into two sub-levels: 1st cycle starts from grade 7 to grade 9, and the 2nd cycle starts from grade 10 to grade 12; while it goes up to grade 13 in professional courses).
3. The last level is the University level.

Angola has seven public universities spread all over the country, situated in seven academic regions. The distribution is as follows: 1st Academic region Agostinho Neto, 2nd Academic region 11th November University, 3rd Academic region José Eduardo dos Santos University, 4th Academic region Mandume Ya

¹ Angola MAT, “República de Angola, Ministério da Administração do Território, Etnias,” accessed 11 December 2013, <http://www.mat.gv.ao>.

² Angola SME, “Maior fiscalização à imigração ilegal,” accessed 12 December 2013, <http://www.sme.ao/index.php?>

Ndemofaya University, 5th Academic region Lueji A Nkonde, 6th Academic region Katyavala Buila, and the last 7th Academic region Kimpa Vita.¹ Beside these public universities Angola has private institutions and distance learning degree programs operated by non Angolan institutions which augment the Angolan educational system.

Religious Perspective

Religion is an important social aspect in life of people. This section is going to be presented in two parts: the emergence of Christianity, and the distribution of religions in Angola:

Emergence of Christianity. Christianity is the predominant religion in Angola. It is made up of many denominations some of which are the Roman Catholic, Baptist, Methodist, and Seventh – day Adventist Churches. Christianity came into Angola in 1482 with the arrival of the Portuguese sea captain Diogo Cão, and Roman Catholic missionaries. Protestantism that arrived in Angola in 1640 through Calvinist missionaries followed these. Then in 1878 the Baptist Church also began their ministry in São Salvador do Congo.

The Methodist Church too started its missionary work on 18th March 1885, when it established the first church in Angola.² In 1886 the first missionaries from the Congregational Church of Canada arrived, and in 1924 the Seventh - day Adventist Church opened the first Mission station at Bongo in Huambo province.

¹ Angola, “*Conferência Sobre o Acesso ao Ensino Superior, Experiência Cubana,*” Ministério do Ensino Superior, Setembro 2013, 5.

² Paulo João Peres Saveia, “O Crescimento da Igreja Metodista Unida em Angola e Sua Contribuição na Mudança Social (de 1885 até aos anos 50 do Século XX)” (Dissertação para obtenção do grau de licenciatura, Universidade Agostinho Neto ISCED, Luanda, Angola, 2003),14,15,17.

Percentage of religious distribution. Now in the 21th century, we find a variety of religions distributed as follows: Christianity 92.4%, ethnic religions 5.7%, Islam 1.0%, and non-religious groups 0.9%.¹ The percentage allocated to Muslims seem to be less than that pronounced by the RNA and published by the *angonoticias* which states:

Parallel the Christian churches growth in Angola is the Islamic movement. There are currently 57 Muslim mosques in the country. Despite having its headquarters in Luanda, the largest number of mosques is located in Lunda Sul According to his representative in Angola, "Papa" Diakite Adama, the number of believers in Angola now exceeds one hundred thousand people. Thirty percent of them are Angolans, underlined.²

Christians are divided into Roman Catholics 64.3%, Protestants 19.0%, Independent 7.8%, other 7.7%, Anglican 0.6%, and Orthodoxy 0.5%.³ These percentages are only estimates because there has been no national population census for more than 35 years and the researcher has been working with population indicators assigned by the National Statistics Office which in some cases is not completely reliable.

Huambo Profile

It is important to note here that Huambo, the second national capital has the same name as the province for which it is also the capital city. The task here is to develop the profile of Huambo province because it is the place where Adventism in Angola began. Also is the second capital city of Angola.

¹Joshua Project, "Countries, Angola, Religions," accessed 12 December 2013, <http://www.joshuaproject.net/countries.php>.

²Angonoticias, "Existem 900 igrejas à espera de legalização em Angola," accessed 20 December 2013, <http://www.angonoticias.com>.

³Joshua Project, "Countries, Angola, Religions," accessed 16 December 2013, <http://www.joshuaproject.net/countries.php>.

Location

Huambo province is located in the south central of Angola at 1°7'66 longitude and 15°23'33 latitude. The province is divided into the following administrative municipalities: Bailundo, Caála, Catchiungo, Ekunha, Huambo, Londuimbale, Longonjo, Mungo, Tchicala-Tcholoanga, Tchindjenje and Ucuma. Huambo is the capital of the province. Umbundo is the main language spoken.

Longonjo (Bongo) is the cradle of Adventism in Angola since 1924. There was a clear vision of the work ahead when choosing this location for the first mission station. The advantage of its strategic location was for easy expansion to the rest of the country.

Religious, Political and Economic Outlook

As in many other provinces of Angola, Christianity is the dominant religion in Huambo province. Because of its political and economic significance, Huambo is called the second capital city of Angola. “The main activity of the population is agriculture and the province was known as the country’s granary and maize is the main product.”¹ It is also important to note,

The historically important Benguela Railway passes through Huambo on its way from Lobito on the Atlantic coast eastward through central Angola to the Democratic Republic of the Congo. Owing to this strategic location, Huambo was a transportation centre with one of the largest rail-repair shops in Africa prior to Angola’s civil war (1975–2002).²

In area of education Huambo has many training centers, both religious, and non-religious. These training centers are operated and owned by Roman Catholics, Pentecostals, Seventh-day Adventists, as well as private and public entities.

¹ ELTA, *Angola 2012 Touristic Guide* (Angola: ELTA, 2012), 64.

² *Encyclopaedia Britannica*, s.v. “Huambo,” accessed 12 December 2013, <http://www.britannica.com/EBchecked/topic/274269/>.

The Seventh-day Adventist Church in Angola

The Seventh-day Adventist Church in Angola has a rich historic background. As will be seen below, such a background comprises three main areas: The first missionaries, the first centers, and the Seventh-day Adventist Church today:

The First Missionaries

As a result of missionary exploration organized by William H. Anderson in 1922, on April 27, 1924 Anderson arrived at Lepi village, with the first Adventist missionary team composed with William H. Anderson, O. O. Bredenkamp and James Delmer Baker. “In those days the Adventist message was not heard in this Portuguese colony; for, there was [n’t] any infrastructure to which they may use as an anchor.”¹

The First Mission Centers (Stations)

The first work of these visionary pioneers of the Seventh-day Adventist Church was to choose places where missionary offices were to be built. They took into account strategic places allowing for easy mission expansion according to their geographical, political and ethnical conditions in order to reach the biggest number of people through evangelization, educational work and medical services.

In these mission stations the Seventh - day Adventist Church succeeded to move forward in the Angolan territory using its three pronged approach: to preach, to educate and to heal. In this way they established many missions stations throughout the country starting from the center at as follows: Bongo Mission in 1924, Namba in 1928, in the eastern part of the country Luz Mission in 1925 and Lucusse Mission in

¹ Justino Alexandre, *Pregoeiro da Verdade Presente: A História da Igreja Adventista do Sétimo Dia em Angola (1924-2004)* (Portugal: Author edition, 2007), 116.

1932, in the northern part of Angola, Kuale Mission in 1934, and finally in the southern region, Kicuco Mission in 1931.¹

Seventh-day Adventist Church Today

The Seventh-day Adventist Church is present in all the 18 provinces of Angola and organized into two administrative unions NEAU and SWAU.² The government of Angola officially recognizes the church.

Portrait of Adventist Seminary of Huambo

Since 1924, education has played and still plays a pivotal role in the development and growth of the church in Angola. This started with the establishment of Bongo as the first Adventist mission station in Angola. History has shown that it was educational work that promoted both Adventism and Christianity in Angola as stated below:

The schools of the station are really a branch of the Evangelistic work, their only aim being to get hold of the children and teach them the truths of the gospel, and to prepare those who are sufficiently instructed in Christian life to carry the gospel to others. It is only by accommodation of terms that the work done in our schools can be called "Educational."³

Bongo Mission was the cradle of educational development, and from there many other educational institutions were in the missions stations and also in rural areas.⁴

¹Justino Alexandre, 117-138.

² State the membership and the number of pastors, see appendix C.

³ Lawrence W. Henderson, *The Church in Angola: A River of Many Currents*, (The Pilgrim Press: Cleveland- Ohio, 1992), 138 quoted in ABC 15.1, vol.9, no.122. (n.d.).

⁴ Justino Alexandre, 263.

According to Justino Alexandre the development of Adventism in Angola can be divided into five phases, although João Rodrigues disagrees with this. He (Justino Alexandre) states that the 1st phase was the elementary school (1924–1925). It was started by pioneers at Bongo Mission. The 2nd phase was the upgrading of the elementary school at Bongo to a training school (1925-1934). The 3rd phase was a name change to Adventist Institution of Bongo as a result of the growth of educational work (1935-1975). After national political independence, there was an interruption for nearly three years. The 4th phase was from 1978-1986, while the 5th phase was the shifting of the Adventist Seminary from Bongo to Huambo (1989 - 2005). This movement to Huambo was caused by the war that caused a lot of damage and insecurity at the mission station.

The 6th phase not mentioned by Alexandre started in March 2009 after a break of proximally three years because of administrative issues, but reopened for BA degree program in Theology under the Montemorelos University, (Mexico) extension program. This affiliation arrangement has already resulted in the first graduation, where 18 students graduated with a BA degree in Theology in December 2013. There are indications that more students will graduate at this level from the Seminary at Huambo.

Historically, this institution has been a catalyst for education and evangelism in Angola through the training of teachers and for pastors.

The FATA in Perspective

The Seminary (FATA) is an extension campus of the University of Montemorelos in Mexico, and therefore its affiliating institution pedagogically and scientifically guides it. Administratively it falls under the North Eastern and the South Western Angola Unions of the Seventh-day Adventist Church. In other words, the

University of Montemorelos is the designer of the curriculum that is used to train Angolan pastors at the Seminary.

Looking at the curriculum from Montemorelos, it seeks to answer the leadership formation need in the church. According to the records at the Seminary, “the University of Montemorelos is in search of an educational model that responds to the demands of the society and the church that they serve, and at the same time it is faithful to the philosophy of the Adventist education.”¹ This combined response to the social and ecclesiastical demands brings about a “university model of the XXI century which tends to a University more transparent, more tied, more collaborative and more flexible.”²

Therefore, this University’s curriculum, whether formal and informal, produces students with general, disciplined competences (specific in their formation areas), learning portfolio, investigation work and options of certifications³. In that way they complete the four pillars of education established by UNESCO (to learn to learn, learn to do, to learn to live together and to learn to be).

As a result of the institution’s openness to curriculum reforms, to recommendations of the evaluation commission,⁴ the institution has achieved positive results over the years (2000–2005, 2006-2011).

The course of theology. One of the objectives of the suggested curriculum is to “empower and administer the church in all areas of its functioning and development

¹ Universidade de Montemorelos, *Compromisso Educativo 2006-2011, Modelo Educativo 2010 El Desarrollo de la Docencia* (Montemorelos, Nuevo León, México: Vicerrectoría Académica, 2010), 46.

² Ibid., 47.

³ Ibid., 53-55.

⁴ Ibid., 50-52.

for evangelism with a world vision, and at the same time with local responsibility.”¹

For the accomplishment of this objective, the program is composed of several specific subjects to enable students to fulfill the evangelization vision of the world church on one hand and local responsibility on the other. Then, within these several subjects are disciplines such as Evangelism, Intercultural Evangelism, and Evangelism and Resources².

Upon analyzing the objectives of each subject, we find that Islamism component is not included. As can be seen:

1. Intercultural Evangelism

Objectives of the subject:

- To learn the biblical basis of the Adventist's mission.
- To show the historical development of the Adventist Mission along the times.
- To show the state of Adventist mission today.

2. Evangelism and Resources

Objectives of the subject:

- To empower the student to prepare and to conduct public evangelistic campaigns, so that the gospel will reach new regions and cities.

3. Evangelism

Objectives of the Subject:

¹ Appendix A Perfil Egreso

² Appendix A

- To present the process for making disciples in the context of the great commission using the structure of small groups.

Over all, the last two subjects seem to suggest an approach of the analyzed concern, but however, the content of the subject doesn't include the strategies that deal with Islam, except for saying, “the Christian witness needs to have a thorough knowledge of the fundamental teachings of the Bible. It is also important that the witness be acquainted with the Qur’an.”¹

If these subjects that are of a technical nature in the training of pastors do not provide satisfactory content to give an answer to the church's concern about Islam, it confirms the concern pointed out in chapter 1 for the significance of this project to address the case of the growth of Islam in Angola. The curriculum of the Adventist Seminary in Huambo does not include Islamic studies, which therefore proves that it cannot prepare Adventist pastors to penetrate and work among the growing Islamic communities in Angola.

Islamic Religion in Angola

The Islamic presence in Angola dates back to the post independence period, around 1978, upon the return of Angolans from other African countries like the Congo Brazzaville, Democratic Republic of Congo, Cameroon, etc.

¹ Oscar Osindo (n.d.), *Towards a Seventh-day Adventist Mission To Muslims in Kenya*, quoted in Børge Schantz, *Islam in Europe* (Kenya, 2000), 99.

The remarkable period of Islamic religion in Angola was after 1992, when there was the first democratic election in Angola, influenced by Alioune Blondin Beye.¹

From that time this religion began to grow rapidly with principal support of foreigners who came to do business in Angola.²

There have been some initiatives to make this religion official through some efforts of Non-governmental Organization such as CISLANG, CRIA, FISA and other organizations without any success in the unity of the community. CISLANG is recognized as a Non-governmental Organization (as published in *Diário da República* [Republican Daily] on 22 of April of 1980, 1st series) with no religious character.

Because of the fight for supremacy among the Moslems, the Ministry of Justice of Angola, with an aim to organize and unite them, he called for a meeting of all of Islamic Associations in Angola on 10 of May 2007. His objective was to create (though with no consensus among them) a new Islamic organization called Islamic Community of Angola (CISA). They had no leader, because each one expected to be appointed by the government.

¹ Alioune Blondin Beye (1939-1998), a Malian, was Special Representative of the Secretary-General of the United Nations in Angola in June 1993 until his death in a plane crash on 25 June 1998. He was successively head of the Kosovo Verification Mission of the UN in Angola (UNAVEM II and UNAVEM III) from June 1993 to June 1997, then Chief Observer Mission of the UN in Angola (MONUA) from 1 July 1997 to 26 June 1998 was Minister of Foreign Affairs of Mali from 1979 to 1986. Université de Montréal, "ROP : Réseau de Recherche sur les Opérations de Paix. Biographies. Alioune Blondin Beye," accessed 9 January 2014, <http://www.operationspaix.net/82-biographie-de-beye-alioune-blondin.html>.

² Diakité Adama, Amire of Mosque Assalam, interview by the author, Luanda, 17 December 2013.

Assalam Mosque sited at Mártires do Kifangondo Town, Road n° 8 is the National Headquarter of Islamic community in Angola.

Today however,

Parallel to Christian churches, grows Islamic movement in Angola. There are currently 57 Muslim mosques in the country. Despite having its headquarters in Luanda, the largest number of mosques is located in Lunda Sul. According to his representative in Angola, "Papa" Diakite Adama, the number of believers in Angola now exceeds one hundred thousand people. Thirty percent of them are Angolans, he underlined.¹

Over all, in Angola today, there are 83 recognized religious denominations and 900 other unrecognized religious groups. For any religious group to be recognized by the Angolan government, it is stipulated in Law 2/04 of 21 of May, number 2 of its article 9th: "Petition of a religions confession recognition it should have at least 100,000 (One Hundred Thousand) believers, with their signatures being recognized by the authorities and should represent two thirds of the average of all provinces."²

On basis of this legal requirement, the Islamic religion is not legal in Angola. As all other illegal communities, however, the Muslims carry on their activities freely and their religion is growing within the Christian leaders' view.³

¹ Angonoticias, "Existem 900 igrejas à espera de legalização em Angola -11-07-2013| Source: R.N.A.," accessed 20 December 2013, <http://www.angonoticias.com>.

² Angonoticias, "Mais de 760 igrejas esperam por reconhecimento em 17.03.2008. Source: Jornal de Angola," accessed 20 December 2013, <http://www.angonoticias.com>.

³ Diakité Adama, Amire of Mosque Assalam, interview by the author, Luanda, 17 December 2013.

CHAPTER 4

RESEARCH METHOD AND DATA ANALYSIS

The intention of this chapter is to investigate, identify and analyze factors that would justify the introduction of new a curriculum at the Seminary. As mentioned earlier in this project, the two Unions in Angola are baptizing thousands of people, but they have no record of Muslims being baptized. It is from this background that findings have been made. Such findings have resulted in the identifying of possible strengths and weaknesses, leading to suggested recommendations.

Methodology

The method selected for use in this study involves questionnaires and interviews. The selected target groups were Adventist Church leaders and pastors, and the leaders in the Muslim communities. Various interviews were held with relevant people and groups; Statistical information was collected on December 17, 2013 from Mr. Diakité Adamá the armire of Islamic Community in Angola. Another interview was conducted with the President of NEAU, Pastor Passmore Hachalinga, to get some information for Chapter 1.

Also on October 26, 2013 and on December 19, 2013 survey/questionnaires¹ were distributed to the pastors in the North Association Mission of the NEAU, whose headquarters are in Luanda. Other survey/questionnaires were distributed to the pastors of the Central Association Mission of the SWAU whose offices are located in

¹ Appendix D.

Huambo. Out of the total 147 pastors, only 50 pastors were given questionnaires to complete. That is, 27 pastors from Luanda, 1 president of the local association, 1 executive secretary, 5 departmental, directors and 20 district pastors. From Huambo, 22 pastors, 1 ministerial secretary and 22 district pastors respectively returned the answered questionnaires. The objective of the surveys conducted was to find out how much pastors knew about the Islamic religion and what level of engagement (if any) was being made to evangelize the Muslims.

Questionnaires Distributed to Pastors

Data collection was made, followed by an analysis and interpretation of the data to obtain results as will be shown later. The data collected was based on questionnaires distributed and interviews conducted as shown below:

Question no. 1.–What level of knowledge do you have on Islam or Islamic Religion? Figure 1 shows the responses of 6 out of the 50 pastors who were given questionnaires to complete. There responses were classified as follows: the 6 pastor who answered “Strongly” 12%; the 39 pastors who answered “lightly” 78%, and the 5 pastors who “Said nothing” 10%.



Figure 1. Knowledge on Islam

Question no. 2. – How did you get this knowledge? Figure 2 shows the answers of 16 out of 50 pastors who were given questionnaires to complete. How they got the knowledge of Islam, 16 pastors got it from the Adventist Seminary of Huambo (32%); 23 pastors received the knowledge via TV, Internet, and Radio (46%), and the 11 pastors who received it from other sources (22%).

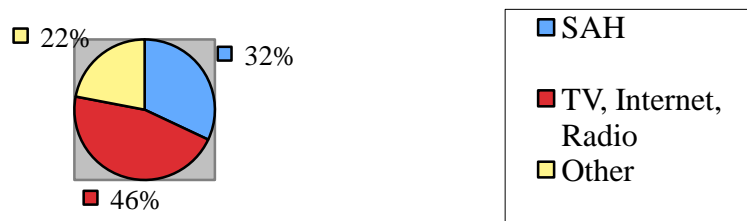


Figure 2. Source of Islamic Knowledge

Question no. 3 – What is your view of the growth of Islamic community in Angola? Figure 3 shows the responses that out of 50 pastors who were given questionnaires, 15 pastors admitted the “fast growth” of Islam in Angola (30%); 33 pastors said the growth was “gradual” (66%); and 2 pastors said Islam was “static” (4%).

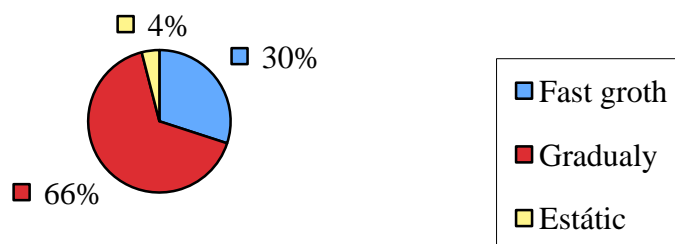


Figure 3. Islamic Community Growth

Question no. 4. - Have you had any contact with any Muslim? Figure 4

shows the responses of the 9 out of 50 pastors who were surveyed indicating from a “Missionary Character”, point of view (8%); 26 pastors ticked “Social level” (52%); and 15 pastors said “Never” (30%).

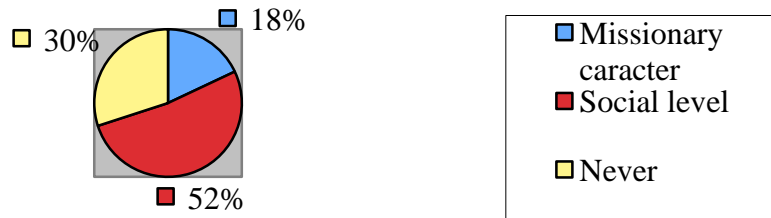


Figure 4. Question no. 4. Contact with Muslims

Question no. 5 – Do you think that this meeting can be transformed into opportunity which SDA missionary can reach the Islamic community in Angola?

Figure 5 shows that 29 out of 50 pastors who were given questionnaires said that they “Agree completely” (58%); 11 pastors said they “Agree” (22%); and 10 pastors said that they “Do not agree” (20%).

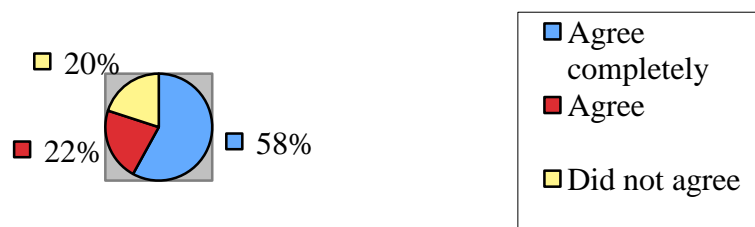


Figure 5. SDA Missionaries

Question no. 6. – Islamic religion, like Christianity, has a missionary drive to wins souls, whose results in conversions even equal that of Christians (including SDAs). Figure 6 shows the responses of 11 out of 50 pastors who were surveyed said that they “Agreed completely” (22%); 18 pastors said that they “Agree” (36%); and 21 pastors said that they “Do not agree” (42%).



Figure 6. Islamic Religion

Question no. 7. – Islam is the only religion that clearly opposed Christianity and reduced it the second position theologically. Basically it seeks to refute Christian beliefs in favor of their beliefs. In this way, is it necessary that pastors and members of the SDA Christians in general be prepared to present the reason of their faith in the mission of the evangelization of Muslims? Figure 7 shows the responses of 26 out of 50 pastors who were surveyed said that they “Agree completely” (52%); 20 pastors said that they “Agree” (40%); and 4 said that they “Do not agree” (8%).



Figure 7. SDA Christianity

Question no. 8. – Would it be better that in advancing our mission in reaching the Islamic people, through the training of our pastors and leaders using lectures and conferences, that we include Islamic studies in the Adventist Seminary of Huambo? Figure 8 shows the responses of 30 out of 50 pastors who were surveyed said that they “Agreed completely” (60%); 16 pastors said that they “Agree” (32%); and 4 pastors said that they “Do not agree” (8%).

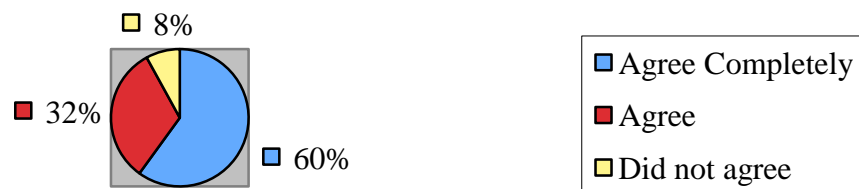


Figure 8. Adventist Seminary of Huambo

Question no. 9 – Is Islamic knowledge necessary, important and urgent, to protect and feed the flock, to train the church for mission as a leader and to maintain a healthy relationship with Muslim brothers? Figure 9 shows the responses of 42 out of 50 pastors who were surveyed said “Yes it is important, urgent and necessary”, 84%; 1 pastor said “Yes it is necessary but not urgent or important” 2%; and 7 pastors said that they “Do not have an opinion” 14%.

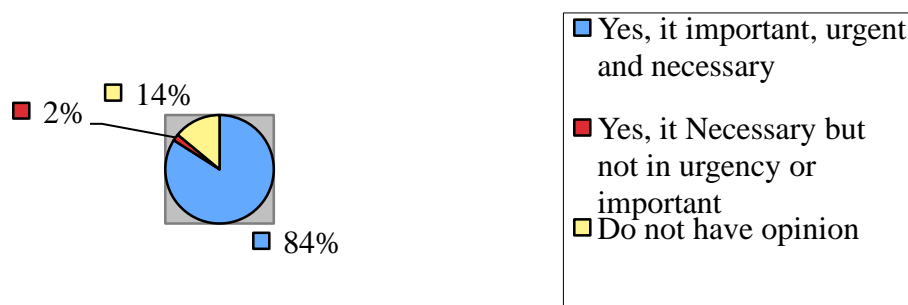


Figure 9. Islamic Knowledge

Chi Squared (χ^2) Test Distribution

“The most popular non parametric test is the chi-squared test. A non-parametric test is useful for decisions concerning data from research of human resources science”¹

This is the procedures to do the test:

1. To mention the null (H_0) and the alternative (H_1) hypothesis;
2. To fix α (alfa) and the meaningful level of the test with the opened degree (gl): $K = n - 1$. Remember that n is the number of classes.
3. With help of the table of the chi-squared distribution of test from Karl Pearson, it shows the acceptance region (RA) and the critical region (RC).
4. Calculation of the value of the variable

$$5. \chi_{xcal}^2 = \frac{\sum (F_{ai} - F_{ei})^2}{F_{ei}}$$

6. Conclusion

If $\chi_{xcal}^2 < \chi_{tab}^2$, H_0 cannot be rejected;

If $\chi_{xcal}^2 > \chi_{tab}^2$, H_0 is rejected.²

Table 1. Table of Frequencies

Ages	Frequency observed (Fai)	Frequency waiting (Fei)	$\frac{(Fai - Fei)^2}{Fei}$
25-33	10	10	-
33-41	12	10	0,4
41-49	15	10	2,5
49-57	9	10	0,1
57-65	4	10	3,6
Σ	50	50	$\chi_{xcal}^2 = 6,6$

¹ Martins de Andrade Gilberto, *Estatística Geral e Aplicada*, 3rd ed. (São Paulo, Brasil: Editora Atlas S.A., 2005), 256.

² Ibid., 258.

The Test

$$p_i = \frac{1}{5} = 0,2$$

It is decided between the null hypotheses (H_0) and alternatives (H_1); the following:

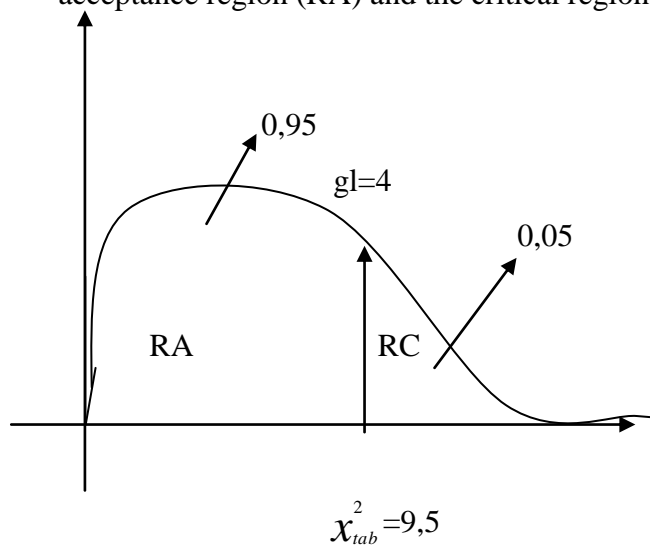
1. H_0 : Inclusion of the subject of Islamic studies in the curriculum of Adventist Seminary in Huambo is accepted by pastors.

H_1 : Inclusion of the subject of Islamic studies in the curriculum of the Adventist Seminary in Huambo is not accepted by pastors.

2. Every scientific work is subject to error, either that, or man is not perfect, that is the reason why the significance level is fixed at 0,05 (5%) which constitutes the possible error of this research and 0.95 (95%) represents the level of accuracy.

The degrees of freedom (gl): $K = n - 1 = 5 - 1 = 4$ according the number of classes.

3. With help of the chi-squared distribution table it is determined the acceptance region (RA) and the critical region (RC) as follows:



4. Equation of the variable value

$$\chi^2_{xcal} = \frac{\sum (F_{ai} - F_{ei})^2}{F_{ei}} = 6,6$$

Conclusion

As the calculated chi-squared (χ^2_{xcal}) is less than chi-squared from the table of Pearson (χ^2_{tab}), that is; $6.6 < 9.5$; H_0 cannot be rejected at the significance level of 0.05.

Summary of Questionnaires to Pastors

This study has confirmed the presence of Moslems in Angola and the need for a relevant seminary curriculum to be used in training pastors to reach out to the Moslem community with the gospel. The analysis of the survey results is as follows:

Figure 1, question 1, 78% of the pastors have shown that they have little knowledge of Islam, and do not know how to deal with it. 10 % of the pastors did not give their view. Figure 2, question 2, 46% of the pastors got some information by TV, Internet and radio. Figure 3, question 3, 66% of the pastors showed that the presence of Moslems is clearly evident in Angola.

Figure 4, question 4, 52% of the pastors indicated that they meet people of the Moslem community at social levels only, and 30% of the pastors said they have never related to them. Figure 5, question 5, 58% of the pastors said the plan to reach them is a grand opportunity for the Lord's work. Figure 6, question 6, 36% of the pastors confirmed that Christianity is losing members because of Moslem missionary drive.

Figure 7, question 7, 52% of the pastors confirmed that Islam is a religion that strongly opposes Christianity, and refutes Christian beliefs. Figure 8, question 8, 60% of the pastors agree completely that it is better for advancing our mission in reaching the Islamic people by training our pastors and leaders using lectures and conferences that include Islamic studies in the Adventist Seminary of Huambo. Figure 9, question 9, 84% of the pastors said that Islamic knowledge is necessary, important and urgent,

to protect and feed the flock, to train the church for mission as a leader and to maintain a healthy relationship with Muslim.

Interpreting the statistical information collected from the pastors confirms the threat of Islam the Christian faith.. Inclusion of the new subject of Islamic studies is necessitated by the fact that the current curriculum of the Adventist Seminary of Huambo does not give attention to meeting challenge posed by Islam. Theology courses that transmit knowledge and skills in the area of evangelism do not address in a specific way subject of Islam, as they do with other forms of evangelism. Hence the reason for the non - existence of strategies to evangelize Islamic communities in Angola.

Some pastors who participated in the survey suggest the need for the addition of the subject (Islamic studies) in the Seminary curriculum so that they may be empowered to fulfill the gospel commission. To confirm this the President of the NEAU of Angola Pastor Passmore Hachalinga said during an interview, “we need pastors who are able to drive evangelistic campaigns to the Muslims community here in Angola, but they must be trained first”¹.

On the other hand, if the Adventist Seminary in Huambo introduces Islamic studies in their curriculum, among others that already exist, it will strengthen the theology course as it focusses on the worldwide evangelistic vision as well as fulfilling its local responsibility.

¹ Passmore Hachalinga, President of NEAU, interview by the author, Luanda, 17 December 2013.

Headquarters of NEAU is sited at Luanda South, Samba - Talatona Town, Road S15 CS4.

Suggested Curriculum

The suggested curriculum is necessary because of the facts obtained from the survey/questionnaires and the interviews. They reveal the growing presence of Muslim population in Angola, and that the Adventist church is currently not reaching out to them because of lack of appropriate knowledge or skills to do so. From the research findings presented above, we also get a strong indication that the Seminary should be the starting point, for equipping the pastors with the knowledge of how to deal with Islam. This justifies the researcher's proposal to draw a curriculum that includes Islamic studies for recommendation to the Seminary, with the support of the two unions in the training pastors, as well as for use when conducting seminars.

Because of the need that is evident, and the knowledge in Islamic studies the researcher has so far acquired, the following are steps that he hopes to follow toward the development of a curriculum proposal for the inclusion of Islamic studies. These include; the foundation of Islamic studies, program design, content, system of skills and values, methodology orientation, and the program. Regarding this curriculum proposal, Pastor Oscar Osindo says:

Any good curriculum that sensitizes pastors should have these three components that you do have. Thank you for the good effort;

1. The Mission Challenge...
2. Islam...
3. Mission – strategies, approaches, methods, church planting, apologetics, discipleship and nurture should all come here.¹

The Foundations of the Islamic Studies

Foundations of Islamic Studies course constitute the following:

1. Occupy its own place as a specific subject that provides the necessary professionalism to the pastor regarding Islamic religion.

¹ Oscar Osindo, personal communication to the author, 29 December 2013.

2. Knowledge of the contents of this course helps toward the formation of an organizational vision, taking into account the existing divergent views between Christianity versus Islam.
3. The content of the Islamic Studies course should fulfill the demand for the evangelistic mission to address the growth of the Islamic community challenge in Angola.

This course must guarantee a unity of theory and practice of evangelism through the presentation of the curriculum design and critical thinking.

Main Presupposition

The main presuppositions for the curriculum design of this program are as follows:

1. Formation of consciousness about the real objective and place that Islamic Studies occupies in the fulfillment of our evangelistic vision.
2. Preparation of students in a way that may give them ability to solve problems in their field of work
3. Giving students capacity for social interaction.
4. Have an understanding of the objective and place that Islamic Studies course occupies in an interdisciplinary field.
5. The need for coordination of the knowledge acquired in this course of Islamic Studies into a culture that should be classified as one of the means for success in evangelistic missionary work.

This program has been designed to fill the existing knowledge gap in relation to Islamic studies. It must be the aim of SAH to train pastors with adequate competences to reach all people. Here is the proposal for the selection of topics in order to obtain the desired profile:

Teaching Objectives of Islamic Course

The general objectives of the course are the following:

1. Make it possible for students to respond theologically, missiologically and practically to the need for the church's involvement in the work of reaching Muslims with the gospel within their Muslim context.
2. Help students to understand the Seventh-day Adventist Church Mission to the whole world.
3. Develop knowledge, skills and attitudes that permit openness to a dialogue between Christians and Muslims based on shared beliefs and values.
4. Develop an understanding of the Qur'an and other relevant Muslim resources on how to deal with them from a biblical and theological perspective.

In seeking for an interdisciplinary unit (given the objectives of the course), so as to establish a relationship for this course with other existing courses, and certainly with other courses that will be introduced, we must develop a common point of convergence that allows courses to be placed in the same package where each course is a support to the others.

It is worth noting that Islamic Studies are related to the following courses: Introduction to Evangelism, Biblical Canon, Evangelism Method, Synoptic Gospel, The Pentateuch, Cultural Evangelism, Christology and Soteriology, Media and Evangelism, Hermeneutics, History of Christianity, Study of the Pauline Epistles, Religion and Science, and finally Ecclesiastical History.

General Objectives of the Program

The objective is a clear description of that which it's intend to reach with the result of certain activity. This course has two clears description of his intentions. They are educational and instructive objectives:

Educational objective. Help students to respond theologically, missiologically and practically to the need for establishing a better relationship for reaching the Muslims with the gospel within their context.

Instructive objective. Know Islam and develop skills in the way to involve the church in witnessing to and reaching the Muslims with the gospel more significantly.

Curricular Program Proposed for Course of Islamic Studies ¹

To Form a System of Skills and Values

1. For understanding Islamic history, teachings, beliefs and practices especially in Africa.
2. For recognizing similarities and differences between Islam and Christianity, and for trying to find a common point of view between Islam and Adventism.
3. For understanding and analyzing changes in Islam in the modern world.
4. For analyzing the Islamic impact in the world.
5. Develop the understanding of Qur'an and other Islamic sources and know how to relate to them with a theological and Biblical perspective.

¹ Appendix E.

6. Develop useful competences for sharing the principal beliefs of the Seventh-day Adventist Church, using the Qur'an as a bridge to discovering Bible truths.
7. Develop competences for evangelizing Muslims in their own context.
8. Prepare graduates to be able to train their congregations to respond to Muslim objections, and thus empower them and prepare them for the mission to Muslims.
9. Develop attitudes that enable and facilitate dialogue between Christians and Muslims toward a presentation of the gospel of Jesus Christ in a meaningful way.
10. Explore various Seventh-day Adventist approaches to Islam and examine the results of those different approaches.
11. Be able to identify cultural realities that challenge the advancement of the Christian mission and develop creative strategies that can facilitate growth in an effective and appropriate manner.

Methodology Orientation

Selection of methodology is flexible and depends on the teachers' options. However, the use of such methods as inductive-deductive, analytic-synthetic, dialectical method, and joint elaboration and document analysis will be invaluable. These methods may be followed for guiding lessons, assignments and group presentations, and other school activities.

As pointed out in chapter 2, up to this point the project only developed projections, but in this section, specific details are needed from the pedagogic staff that will develop the project starting point, from the level of the course, subject, year, degree, level, career, institution, territory, etc.

This task includes the elaboration of schedules, the formation of groups in classes, activity, places and resources whereby all factors that intervene in the decision making of this nature partake, including the student representation.¹

The subject should have four (4) lesson periods per week each lasting 50 minutes, which should continue for duration of 2 semesters each lasting 12 weeks. There should be presentations and discussion of material relevant to each topic. The mode of presentation may be by PowerPoint as may be necessary.

The course requirements should be as follows: reading and individual study of selected notes. Selected reading of books of *Life Challenges in Africa*, *Spirit of Prophecy* books and others. Library and internet based research for relevant materials is recommended. Class attendance should be compulsory. Students should not have more than four absences from class. They should be punctual, disciplined, and honest.

Islamic Introduction Program

Course – Theology (for Pastors)

Title: Introduction to Islamic studies

Year: 3rd

Semester: 1st and 2nd

Times per Week: 4

Time: 96 hours

For further details, see Table 2.

Didactic Material

Didactic materials such as blackboard, selected texts, films, projector, selected bibliography and internet will always be necessary for good performance of school activities, either in classroom or in field visits.

¹ Fernando Diogo, *Desenvolvimento Curricular*, Coleção Universitária in Ciências da Educação, nº1 (Portugal/Porto: Plural Editores, 2010), 67-68.

Table 2. Program Table

	Section	Subject	Lessons and conferences	Practical Activities	Seminars	Evaluations	Total
I. Semester	I	The Islamic Religious System	7	2	1	1	11
	II	The Islamic Religious System	24	2	1	1	28
II. Semester	III	Apologetic Issues	15	10	2	1	28
	IV	Practical Issues in Witness among Muslims	15	10	2	2	29
	Total		61	24	6	5	96

Source: Adaptated from Fernando Rosário, pg.13. Notes on *Teoria e Desenvolvimento Curricular, 2007*. Instituto Superior de Ciências de Educação, Universidade Agostinho Neto, Luanda Angola.

The Assessment System

The evaluation activity in the curriculum implementation is so important as the other stages. It should not be left out because this task is the basis for creating,

indicators and instruments that allow validating through different ways of the final objectives, the effectiveness of the practiced carried out of curriculum project for each of the levels, components and factors.¹

The rating scale should range from 0-100%. The student will be required to present a book reading report (here the student needs to be critical and be able to justify his observations, as this is not a book summary) to earn 10% grade.

Teams of students will submit group work. This task has a total value of 10%. The evangelism practical (conducting home visits for Bible study) is also obligatory; however, it must be coordinated in order to achieve its objective and reported for obtaining 20%. Another 10% is earned after completing a development of an

¹ Fernando Rosário, Course Outline for Teoria e Desenvolvimento Curricular, Instituto Superior de Ciências de Educação, Universidade Agostinho Neto 2007, 74.

evangelism strategy; the lecturer's examinations (quizzes) are equivalent to 10% divided into four parts and are to be written at the end of each section. The final examination will cover material discussed in class to 20%.

1. Reading report.....	10%
2. Work groups	10%
3. Evangelism Practice.....	40%
4. Evangelistic strategy elaboration	10%
5. Exams	10%
6. Final exam	20%
Total	100%

When presenting the curriculum (according to specialists)¹, it is important to note that the program is semi-open to allow greater interaction and dynamics between teacher, student, content and others. The methodological combination, another important factor, allows for achieving the goals set for the program from the individual to work in groups serving as support to findings of solutions to problems.

The varied assessment criteria takes into account the possible diversity among students. Such diversities, if available, either with the teacher or among the students, if they are acceptable may contribute to the success of mission.

The findings in this Chapter and the results therein, help researcher to come up with conclusions that are relevant to the situation in Angola. Church leadership and the Pastors are likely to accept the recommendations because they have had an input in it as, without such findings, the study would not achieve the intended goal.

¹ João M. Paraskeva, *A Dinâmica dos Conflitos Ideológicos e Culturais na Fundamentação do Currículo*, 1st ed. (Portugal/Lisboa: Edições ASA, 2000), 42.

CHAPTER 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

After presenting the proposal to include Islamic Studies in the curriculum of the Adventist Seminary in Angola, the researcher has the following as a summary, conclusions, and recommendations. Further, it is hoped that the conclusions made, the recommendations suggested, and the proposed curriculum will be accepted for inclusion in the curriculum of the Adventist Seminary of Huambo. The institution is key in this whole exercise because it trains Pastors for the Adventist church in Angola, whose roles are to spearhead evangelism programs in churches, and districts.

Secondly, that from the results of this study, the Adventist church in Angola to be aware of the growing presence of Moslems in the country, and that ministering and relating to this group requires specialized training and relevant skills such as those suggested in this project. Without such skills, the Seventh-day Adventist Church would not be able to reach the Moslem people with the message of salvation.

Summary

In Chapter 1, the researcher has suggested to design a component of Islamic studies to be included in the curriculum of the Adventist Seminary in Angola. The reason for this is lack of relevant strategies, and effective methods to reach the Moslem Community with the message of salvation. He suggested that the starting point for addressing this matter be with the pastors in training at the Seminary. The

study shows that such a curriculum will be instrumental in giving practical training to Adventist pastors on how to relating to and evangelize the Moslems in Angola.

Therefore, to develop this project, the researcher had to methodologically collect and analyze data in order to fulfill the theoretical foundation requirements for the project, observing the following aspects:

1. At the beginning the researcher solicited the administrative organs of ASD in Angola and the vice - Chancellor of FATA to grant him authorization to conduct his research work.
2. The researcher visited libraries in search of literary sources (Ellen G. White books, the Bible, Seventh day Adventist Bible Commentaries, letters, CDs, syllabi and other resources) in order to work on the project.
3. He visited selected websites (internet) to access deep scientific information for Chapters 1, 2 and 3.
4. He interviewed pastors, administrators and others in order to supplement the data collection to satisfy the requirements of the project.
5. He also used the observation method to discover some facts through his interaction with people (Qualitative research).
6. Using the quantitative research method, he collected numerical data that he interpreted using the statistic method to discover facts.
7. The research also solicited ADCOM(s) to give him permission to access membership statistical reports for the years 2012 and 2013 of the NEAU and SWAU.
8. In Chapter 4, he used planning method in order to elaborate the curriculum proposal (with the help of a specialist in Islamic studies, Pastor Oscar Osindo, a Professor at AUA, and a member of World

Mission office of the General Conference of SDAs, and a candidate for PhD).

Chapter 2 discusses “curriculum” as viewed by various types of literature including the Bible and Spirit of Prophecy. It brings to light various definitions of the term, covering the following: theories and dimensions of curriculum, School curriculum and curriculum as an answer to human needs.

This second chapter also presents a theoretical foundation for the whole project, settling some fundamental questions.

The chapter also presents a biblical – theological perspective, as well as a Spirit of Prophecy perspective on a curriculum. All these topics work together in order to present a foundation for some guidelines on Adventist education, and they try to demonstrate that a curriculum can be centered on biblical and Spirit of Prophecy truths. Changes and adaptations are necessary however to respond to contextual social needs.

The third chapter covers methodology. It also presents demographic study results of the population of Angola, and Huambo in particular. It develops historical aspects of arrival of Christianity in Angola, up to beginning of Adventism in Angola at Bongo Mission, and its expansion throughout Angola, and the role of Bongo school particularly).

The fourth chapter designs the curriculum proposal, while the fifth presents the summary, conclusions and recommendations.

Conclusions

This research study intends to answer the demand for a ministry that will effectively reach out to Muslims in Angola. The starting point would be to equip the pastors with relevant skills to meet the challenge of Muslim growth. The Pastors

would then train church members on how to relate to, and how to reach out to Muslim communities. The curriculum suggested above can be a useful tool if properly implemented, and has the support of the two Unions.

Recommendations

1. This study recommends to the administrative committees of the North Association Field and others exiting church organizations in Angola, to mobilize pastors to attend seminars for creating a basis and conditions for the beginning of evangelical work among the Muslims.
2. To the NEAU and SWAU committees to make a motion to support this project and submit it to subsequent organizations for appreciation (Head committees of SAH, SID, and Montemorelos University).
3. To contract a teacher who will implement the program at SAH.
4. To SID, Unions, conferences to create an Adventist-Muslim Relations (AMR) department.

The summary, conclusions and recommendations show that key people in the Adventist church agree that it is lacking in its outreach to Muslims in Angola. They also agree that currently, there are no relevant strategies to reach this group. As already cited, Pastors and church leadership confirm the need for such a ministry, and since they have had an input through the findings, the proposal and the recommendations are very likely to be accepted. On the other hand, there are also lessons to learn from this study, that for evangelism to succeed, its strategies should cater for, and be relevant to every group in the country. That is, the church in Angola should find out if there are any other groups that need specialized evangelism methods, and find a relevant ways to reach out to them.

APPENDIX A

CURRICULUM

UNIVERSIDAD DE MONTEMORELOS
 FACULTAD DE TEOLOGÍA
 COMPARACIÓN DE LOS PERFILES DE EGRESO DE LOS
 PLANES 2000 Y 2010.

Materias del Plan 2010		Perfil Egreso Plan 2010	
Nro		Nro	
			Competencias Teológicas
		1 Principal	Transfiere los principios bíblicos que surgen del análisis de la Palabra de Dios en su contexto original contextualizándolos a la vida contemporánea con una mente abierta y una actitud positiva.
	Evangelios sinópticos, Evangelio de Juan, Griego, Hebreo, Hermenéutica, Pentateuco, Libros poéticos, Libros Históricos, Profetas preéxílicos, Profetas Postexílicos, Hechos y Epístolas Generales, Epístolas Paulinas, Daniel, Apocalipsis, Santuario, Canon Bíblico, Arqueología Bíblica, Historia Bíblica.	2	Interpreta la Palabra de Dios a partir de un análisis crítico tanto del material bíblica como de las fuentes primarias y secundarias.
	Doctrinas Bíblicas I y II; Teología Católica, Teología Protestante, Ciencia y Religión.	3	Establece un diálogo con personas de otras confesiones religiosas y es capaz de evaluar críticamente sus creencias teológicas y las propias.
	Investigación más todas las del área de estudios bíblicos y teológicos.	4	Usa los recursos bíblicos y teológicos para desarrollar un pensamiento crítico capaz de hacer aportes al conocimiento.
	Historia Eclesiástica I y II, Historia Adventista del Séptimo Día, Orientación Profética.	5	Interpreta la historia dentro del plan salvífico de Dios.
			Competencias Eclesiásticas
		6 Principal	Ministra, capacita y administra a la iglesia de acuerdo con los manuales aprobados por la organización para un funcionamiento armoniosa que contribuya a su desarrollo y cumplimiento de la misión.
		7 Pastoral	Aconseja a los miembros de los diversos grupos representados en la iglesia en los diversos problemas que afrontan por medio de una actitud amorosa, entregada

			y confidencial.
	Ética cristiana, Consejería Pastoral, Ministerio Juvenil, Relaciones familiares, Estilo de Vida Saludable.	8	Tiene la preparación necesaria para orientar ante los dilemas de la vida a partir del análisis del texto de la palabra de Dios y su aplicación a la vida contemporánea.
		9 Capacitación	Capacita a la iglesia en todas las áreas de su funcionamiento y desarrollo por medio de la enseñanza y la predicación con una paciencia amorosa y corrigiendo misericordiosamente.
	Homilética I y II, Hermenéutica Bíblica.	10	Tiene la preparación académica y práctica para elaborar y predicar un sermón con efectividad que muestra un interés genuino en el crecimiento espiritual de sus miembros.
	Filosofía de la Educación. 2 Electivas del área de Educación.	11	Promueve la educación cristiana mostrando un interés genuino en el desarrollo intelectual y espiritual de los niños y jóvenes.
	Principios de Adoración. 2 Electivas en la Escuela de Música	12	Orienta a la iglesia en cuanto a la filosofía cristiana de la música, otras artes y las diversas expresiones culturales cuidando de que las mismas estén enmarcadas dentro de los principios de la Palabra de Dios.
	Principios de Adoración.	13	Organiza y dirige un culto de adoración en armonía con los principios de la Palabra de Dios.
	Ética cristiana, Administración de Iglesias I y II, Formación Pastoral.	14	Fomenta en los miembros la unidad y apoyo a la organización mundial de la iglesia y a sus programas e iniciativas con un sentido de lealtad.
	Homilética I y II, 2 materias en la Facultad de Educación.	15	Enseña la Palabra de Dios utilizando lenguajes apropiados para los diferentes sectores sociales.
	Administración de Iglesias I y II	16	Capacita a los dirigentes de los diversos departamentos de la iglesia para el desempeño de sus funciones mostrando un interés en el desarrollo de su liderazgo.
		17 Administración	Dirige a la iglesia a través de un proceso de planificación estratégica, implementación y evaluación para el cumplimiento de la misión con un compromiso serio y fidelidad absoluta.
	Administración de Iglesias I y II. 2 Materias Electivas en la Facultad de Ciencias Administrativas	18	Elabora un plan de acción equilibrado para la iglesia local acorde con la misión cristiana que atienda a los principios generales de

			administración.
	Administración de Iglesias I y II, Materias Electivas en la Facultad de Ciencias Administrativas	19	Conduce las diversas juntas de la iglesia basado en sus reglamentos con un espíritu de lealtad.
	Administración de Iglesias I y II, Mayordomía Cristiana.	20	Promueve y administra los recursos financieros de la iglesia con responsabilidad, siguiendo las prácticas aceptadas por la iglesia.
	Administración de Iglesias I y II.	21	Atiende asuntos legales básicos de la iglesia, mostrando interés en la protección y funcionamiento de sus propiedades.
	Administración de Iglesias I y II.	22	Promueve el desarrollo de la infraestructura física de la iglesia y sus instituciones.
			Competencias Misionales
		23 Principal	Motiva, capacita, organiza y conduce a la iglesia en el cumplimiento de su misión acorde con las leyes de la motivación y los principios de organización, ejerciendo un liderazgo misionero sobre la iglesia.
	Principios de Evangelismo.	24	Conduce con convicción a una persona en el descubrimiento de nuevas enseñanzas para su desarrollo espiritual.
	Misiología, Principios de Multiplicación de Iglesias.	25	Guía el desarrollo de la misión en nuevos territorios con espíritu emprendedor.
	Comunicación Escrita.	26	Usa las publicaciones producidas para la evangelización valorando el mensaje que contienen y apoyando a quienes las distribuyen.
	Consejería Pastoral.	27	Orienta el trabajar a favor de la comunidad a partir de una comprensión de sus problemas sociológicos desde la perspectiva de la Palabra de Dios.
	Medios Masivos de comunicación evangelística, 2 Electivas en la Facultad de Artes y Comunicación. 2 Electivas de Ingeniería y Tecnología.	28	Utiliza los medios masivos de comunicación en la predicación del evangelio reconociendo el impacto y la cobertura amplia de los mismos.
	Misiología.	29	Motiva, educa y moviliza a la iglesia hacia el cumplimiento de la misión a partir de una aceptación responsable de los dones espirituales de cada miembro.

UNIVERSIDAD DE MONTEMORELOS
Competencias Básicas y Extendidas de la Licenciatura en Teología

Competencias básicas y extendidas	Cómo se evalúan	Cómo se aprenden	Cómo se organizan en el plan de estudios.
<p><i>Teológicas</i></p> <p>Transfiere los principios bíblicos que surgen del análisis de la Palabra de Dios en su contexto original contextualizándolos a la vida contemporánea con una mente abierta y una actitud positiva.</p>	<ol style="list-style-type: none"> 1- Exámenes de conocimiento. 2- Observación de desempeño. 3- Elaboración de trabajos escritos. 4- Defensa oral y escrita de un planteamiento 5- Presentación de la temática a estudiantes de un nivel inferior. 6- Trabajos de investigación. 	<ol style="list-style-type: none"> 1- Lecturas. 2- Clases teóricas. 3- Presentaciones públicas. 4- Seminarios. 5- Búsquedas bibliográficas. 6- Foros de discusión. 	<ol style="list-style-type: none"> 1- Estudios de los Evangelios I y II. 2- Historia Antigua. 3- Pentateuco. 4- Griego I – III. 5- Doctrinas Bíblicas. 6- Orígenes de la Biblia. 7- Libros Históricos. 8- Libros Poéticos. 9- Hermenéutica Bíblica. 10- Ciencia y Religión. 11- Teología Sistemática I y II. 12- Historia Eclesiástica I y II. 13- Profetas I y II. 14- Teología Católica. 15- Hechos y Epístolas I y II 16- Apocalipsis. 17- Hebreo I y II. 18- Historia IASD. 19- Orientación Profética. 20- Teología Protestante. 21- Credos contemporáneos.

<p>Eclesiásticas</p> <p>Ministra, capacita y administra a la iglesia de acuerdo con los manuales aprobados por la organización para un funcionamiento armonioso que contribuya a su desarrollo y cumplimiento de la misión.</p>	<ol style="list-style-type: none"> 1- Examen de conocimiento. 2- Supervisión de prácticas. 3- Elaboración de portafolio. 	<ol style="list-style-type: none"> 1- Lecturas. 2- Clases teóricas. 3- Prácticas supervisadas. 	<ol style="list-style-type: none"> 1- Prácticas ministeriales. 2- Psicología pastoral. 3- Ministerio Juvenil. 4- Formación Pastoral. 5- Mayordomía. 6- Hogar y Familia I y II. 7- Estilo de Vida Saludable.
<p>Aconseja a los miembros de los diversos grupos representados en la iglesia en los diversos problemas que afrontan por medio de una actitud amorosa, entregada y confidencial.</p>	<ol style="list-style-type: none"> 1- Examen de conocimiento. 2- Supervisión de prácticas. 3- Observación de desempeño. 4- Actuación en grupos de discusión. 5- Presentación de la temática a estudiantes de nivel inferior. 	<ol style="list-style-type: none"> 1- Lecturas. 2- Clases teóricas. 3- Demostraciones prácticas. 4- Presentaciones públicas. 5- Talleres tutorados. 6- Seminarios. 7- Visitas guiadas. 8- Búsquedas bibliográficas. 9- Foros de discusión. 10- Prácticas supervisadas. 11- Comparando la investigación bibliográfica con la observación. 	<ol style="list-style-type: none"> 1- Prácticas ministeriales. 2- Psicología pastoral. 3- Ministerio Juvenil. 4- Formación Pastoral. 5- Mayordomía. 6- Hogar y Familia I y II. 7- Estilo de Vida Saludable.
<p>Capacita a la iglesia en todas las áreas de su funcionamiento y desarrollo por medio de la enseñanza y la predicación con una paciencia amorosa y corrigiendo misericordiosamente.</p>	<ol style="list-style-type: none"> 1- Examen de conocimiento. 2- Supervisión de prácticas. 3- Observación de desempeño. 4- Actuación en grupos de discusión. 5- Presentación de la temática a estudiantes de un nivel inferior. 6- Elaboración de portafolio. 	<ol style="list-style-type: none"> 1- Lecturas. 2- Clases teóricas. 3- Demostraciones prácticas. 4- Presentaciones públicas. 5- Talleres tutorados. 6- Seminarios. 7- Visitas guiadas. 8- Búsquedas bibliográficas. 	<ol style="list-style-type: none"> 1- Música sacra. 2- Culto y Adoración. 3- Homilética I y II. 4- Filosofía de la Educación. 5- Técnicas de enseñanzas.

Competencias básicas y extendidas de la Licenciatura en Teología.

Dirige a la iglesia a través de un proceso de planificación estratégica, implementación y evaluación para el cumplimiento de la misión con un compromiso serio y fidelidad absoluta.	<ol style="list-style-type: none"> 1- Examen de conocimiento. 2- Supervisión de prácticas. 3- Observación del desempeño. 4- Trabajos de investigación. 5- Elaboración de portafolio. 	<ol style="list-style-type: none"> 9- Foros de discusión. 10- Prácticas supervisadas. 11- Comparando la investigación bibliográfica con la observación. 	<ol style="list-style-type: none"> I- Administración de iglesias I y II. 2- Principios de Contabilidad.
<p>Misionales</p> <p>Motiva, capacita, organiza y conduce a la iglesia en el cumplimiento de su misión acorde con las leyes de la motivación y los principios de organización, ejerciendo un liderazgo misionero sobre la iglesia.</p>	<ol style="list-style-type: none"> 1- Supervisión de prácticas. 2- Observación de desempeño. 3- Observación del número de participantes que se unen a la misión. 	<ol style="list-style-type: none"> 1- Lectura. 2- Clases teóricas. 3- Demostraciones prácticas. 4- Talleres tutorados. 5- Seminarios. 6- Visitas guiadas. 7- Prácticas supervisadas. 	<ol style="list-style-type: none"> 1- Evangelismo personal. 2- Evangelismo público. 3- Prácticas misioneras.

LICENCIATURA EN TEOLOGÍA

Perfil de egreso

Competencia
Gerais!

El profesional que haya concluido satisfactoriamente los requisitos para obtener el título de Licenciatura en Teología demostrará las siguientes competencias:

- Empezar iniciativas para vivir y difundir una cosmovisión de acuerdo con la perspectiva bíblica.
 - Proyectar una vida profesional, personal y familiar en el marco de un compromiso moral y misional.
 - Organizar y planificar sus recursos personales (tiempo, finanzas, habilidades, salud) en el marco de la administración responsable.
 - Tomar iniciativas para la preservación del medio ambiente y la sustentabilidad.
 - Tomar iniciativas que promuevan el servicio abnegado.
- Desarrollar la capacidad creativa para analizar los procesos y las formas en que se realizan las tareas y crear escenarios más eficientes y efectivos.
 - Apreciar la belleza en las manifestaciones artísticas y culturales en el marco de la cosmovisión bíblica.
- Desarrollar proyectos de investigación para resolver los problemas relacionados con su desarrollo profesional.
 - Identificar, plantear y resolver problemas.
 - Ejercer pensamiento crítico: abstracción, aplicación, análisis, síntesis.
 - Comunicarse en forma oral y escrita en español.
 - Comunicación en un segundo idioma.
- Concretar su visión profesional por emprendimientos de proyectos que se desprendan de una visión profesional y que respondan a criterios de calidad reconocida.
 - Identificar, plantear y resolver problemas.
 - Ejercer pensamiento crítico: abstracción, aplicación, análisis, síntesis.
 - Identificar y atender las necesidades de los demás.
 - Mantener buenas relaciones interpersonales.
 - Realizar trabajo en equipo en un contexto de apertura a las opiniones de los demás, pero manteniendo sus convicciones personales.
 - Actualizarse permanentemente.
 - Comunicarse en forma oral y escrita en español.
 - Comunicación en un segundo idioma.
- Mantener comunicación y relaciones positivas en la diversidad internacional.
 - Valorar y respetar la diversidad y multiculturalidad.
 - Comunicarse correctamente en un segundo idioma.
- Interpretar en forma responsable el texto bíblico a partir del dominio de las herramientas lingüísticas e históricas.
- Desarrollar un liderazgo en el estilo de vida en armonía con las convicciones que resultan del texto bíblico.
- Predicar y enseñar la Palabra de Dios a partir de una metodología que contribuya a enriquecer la vida espiritual de la iglesia.
- Instruir a los miembros de la iglesia en las doctrinas bíblicas para que sean capaces de establecer un diálogo inteligente con personas de otras confesiones religiosas, que le lleve a evaluar críticamente sus creencias y las propias.
- Ministran de manera empática, ética y confidencial a los miembros de la comunidad en las diversas problemáticas que afrontan.
- Capacitar y administrar a la iglesia en todas las áreas de su funcionamiento y desarrollo para la evangelización con una visión mundial, al mismo tiempo que con responsabilidad local.

Específicas *

UNIVERSIDAD DE MONTEMORELOS

LICENCIATURA EN TEOLOGÍA

PLAN DE ESTUDIOS 2010

PRIMER SEMESTRE

CLAVE	MATERIA	SERIACIÓN	HTS	HPS	THS	CRS
MINI153	Introducción a la Evangelización		2	0	2	4
HIST143	Arqueología del antiguo cercano oriente		2	0	2	4
HIST144	Historia antigua		2	0	2	4
NUTE103	Canon bíblico		2	0	2	4
MINI154	Formación del carácter		3	0	3	6
FOGE163	Taller de enseñanza		0	3	3	3
FOGE164	Comunicación oral y escrita		3	0	3	6
FGEV133	Estilo de vida saludable		2	0	2	4
FGAF133	Aptitud física: Atención a la salud		0	1	1	1
FGAC133	Apreciación cultural: Arte		0	1	1	1
EIAE133	Educación para el servicio: Agricultura y ecología		0	3	3	3
Total			16	8	24	40

SEGUNDO SEMESTRE

CLAVE	MATERIA	SERIACIÓN	HTS	HPS	THS	CRS
MINI155	Principios de administración		2	0	2	4
MINI156	Taller de evangelización		2	0	2	4
IDBI100	Griego I		3	0	3	6
NUTE104	Análisis de los sinópticos		3	0	3	6
ANTE105	Pentateuco		2	0	2	4
TEOL133	Teología fundamental		3	0	3	6
FDII194	Introducción a la investigación		2	0	2	4
FGAF134	Aptitud física: Salud física		0	1	1	1
FGAC134	Apreciación cultural: Música		0	1	1	1
EIMH134	Educación para el servicio: Mantenimiento del hogar		0	3	3	3
EIPA134	Portafolio de aprendizaje I		0	1	1	1
Total			17	6	23	40

TERCER SEMESTRE

CLAVE	MATERIA	SERIACIÓN	HTS	HPS	THS	CRS
MINI253	Liderazgo		2	0	2	4
MINI254	Evangelización intercultural		2	1	3	5
MINI255	Seminario de evangelización		3	0	3	6
IDBI211	Griego II	IDBI100	3	0	3	6
ANTE203	Libros históricos		2	0	2	4
TEOL233	Cristología y soteriología		3	0	3	6
FGRF233	Relaciones familiares		2	0	2	4
FGAF233	Aptitud física: Educación física		0	1	1	1
FGAC233	Apreciación cultural: Pintura		0	1	1	1
EIIN233	Educación para el servicio: Industria		0	3	3	3
Total			17	6	23	40

L1-103/2009

CUARTO SEMESTRE

CLAVE	MATERIA	SERIACIÓN	HTS	HPS	THS	CRS
MINI256	Evangelización y medios		3	0	3	6
IDBI200	Hebreo I		2	0	2	4
NUTE203	Principios de hermenéutica		3	0	3	6
ANTE204	Libros poéticos		3	0	3	6
TEOL235	Pensamiento teológico y vida religiosa		3	0	3	6
FDMI294	Métodos de investigación		2	1	3	5
MINI283	Práctica de liderazgo		0	1	1	1
FGAF234	Aptitud física: Cuidado del cuerpo		0	1	1	1
FGAC234	Apreciación cultural: Obras literarias		0	1	1	1
EINI234	Educación para el servicio: Emprendimientos		0	3	3	3
EIPA234	Portafolio de aprendizaje II	EIPA134	0	1	1	1
Total			16	8	24	40

QUINTO SEMESTRE

CLAVE	MATERIA	SERIACIÓN	HTS	HPS	THS	CRS
MINI353	Organización eclesiástica		2	0	2	4
IDBI311	Hebreo II	IDBI200	2	0	2	4
ANTE303	Profetas del Antiguo Testamento		3	0	3	6
TEOL333	Pensamiento teológico protestante		2	0	2	4
TEOL334	Pensamiento teológico católico		2	0	2	4
MINI354	Homilética		3	0	3	6
HIST343	Historia del cristianismo temprano y medieval		3	0	3	6
MINI384	Práctica profesional I		0	1	1	1
FGAF333	Aptitud física: Acondicionamiento físico		0	1	1	1
FGEC333	Expresión cultural: Producción artística		0	1	1	1
EISC333	Servicio comunitario: Visión profesional		0	3	3	3
Total			17	6	23	40

SEXTO SEMESTRE

CLAVE	MATERIA	SERIACIÓN	HTS	HPS	THS	CRS
MINI356	Legislación eclesiástica		2	1	3	5
IDBI312	Herramientas para el uso de los idiomas antiguos	IDBI211 IDBI311	3	0	3	6
ANTE304	Literatura apocalíptica del Antiguo Testamento		2	0	2	4
MINI357	Taller de homilética		3	0	3	6
HIST344	Historia del cristianismo postmedieval		3	0	3	6
MINI358	Ministerio de salud		3	0	3	6
MINI385	Práctica profesional II	MINI384	0	1	1	1
FGAF334	Aptitud física: Rendimiento físico		0	1	1	1
FGEC334	Expresión cultural: Diseños y formas		0	1	1	1
EISC334	Servicio comunitario: Ejecución de proyectos		0	3	3	3
EIPA334	Portafolio de aprendizaje III	EIPA234	0	1	1	1
Total			16	8	24	40

L1-103/2009

SÉPTIMO SEMESTRE

CLAVE	MATERIA	SERIACIÓN	HTS	HPS	THS	CRS
MINI450	Administración eclesiástica		3	0	3	6
MINI453	Dilemas éticos contemporáneos		2	0	2	4
NUTE403	Literatura apocalíptica del Nuevo Testamento		3	0	3	6
NUTE404	Estudio de escritos paulinos		3	0	3	6
TEOL433	Ciencia y religión		2	0	2	4
HIST443	Historia eclesiástica		2	0	2	4
MINI454	Publicaciones y evangelización		2	0	2	4
EITI499	Trabajo de investigación		0	6	6	6
Total			17	6	23	40

OCTAVO SEMESTRE

CLAVE	MATERIA	SERIACIÓN	HTS	HPS	THS	CRS
MINI456	Análisis de documentos eclesiásticos		3	0	3	6
NUTE405	Hechos y cartas generales		2	0	2	4
MINI455	Técnicas de consejería		3	0	3	6
TEOL434	Tópicos contemporáneos en teología		3	0	3	6
MINI457	Análisis de la liturgia		3	0	3	6
HIST444	Escritos de Elena G. de White		2	1	3	5
MINI458	Sistema de educación confesional		3	0	3	6
MINI486	Práctica profesional III	MINI385	0	1	1	1
Total			19	2	21	40

Servicio social: El alumno cubrirá un total de 500 horas en el cumplimiento de su servicio social.

GLOSARIO ACADÉMICO

MODALIDAD	Escolarizada
HTS (HORAS TEÓRICAS SEMANALES)	135
HPS (HORAS PRÁCTICAS SEMANALES)	50
THS (TOTAL DE HORAS SEMANALES)	185
CRS (CRÉDITOS)	320
TOTAL DE MATERIAS	81
TOTAL DE CICLOS ESCOLARES	8
TOTAL DE SEMANAS POR CICLO ESCOLAR	16
SERVICIO SOCIAL	500 horas

UNIVERSIDADE ADVENTISTA MONTE MORELLOS
FACULDADE ADVENTISTA DE TEOLOGIA – ANGOLA
LICENCIATURA EM TEOLOGIA
PROGRAMA DO CURSO
EVANGELISMO E MEIOS

DOCENTE: ALBERTO JORGE

MINI 256

FACULDADE ADVENTISTA DE TEOLOGIA
EXTENSÃO DE MONTE MORELOS ANGOLA

IIº SEMESTRE. SETEMBRO –
DEZEMBRO 2012

6 CREDITOS

I. OBJETIVOS DO CURSO:

- 1.1 Capacitar o estudante para preparar e dirigir campanhas de evangelismo público, de modo que possa levar o evangelismo a lugares novos e a grandes cidades.

II. INDICE DO CURSO

UNIDADE I – Introdução

- 2.1.1 O que é o evangelismo público?
2.1.2 Os desafios no evangelismo público, Desculpas e Mitos.
2.1.3 Breve Historial do Evangelismo público.
2.1.4 O propósito do Evangelismo público.

UNIDADE II- A preparação para o Evangelismo em Cidades Médias e Grandes

- 2.2.1 Os Desafios das Grandes Cidades.
2.2.2 A Preparação da Igreja para o Evangelismo.
2.2.3 A Organização da Igreja para o Evangelismo publico.
2.2.4 O Trabalho do Evangelista

UNIDADE III- Planejamento e Organização do Evangelismo Público em Cidades Médias e Grandes

- 2.3.1 O Lugar.
- 2.3.2 O Tema.
- 2.3.3 O Evangelista.
- 2.3.4 A Publicidade.
- 2.3.5 O Pressuposto.
- 2.3.6 As comissões de trabalhos

UNIDADE IV- A realização do Evangelismo Público

- 2.4.1 A pregação Evangelística.
- 2.4.2 Meios visuais
- 2.4.3 A Literatura Evangelística.
- 2.4.4 A Música no Evangelismo.
- 2.4.5 A Visitação evangelística.
- 2.4.6 A Tomada de Decisões.
- 2.4.7 O Baptismo

UNIDADE V- Outras Formas de Evangelismo Público

- 2.5.1 Evangelismo através de Seminários.
- 2.5.2 Evangelismo através da Saúde.
- 2.5.3 Evangelismo através da Família.
- 2.5.4 Alcançando as Classes Altas.

UNIDADE VI- Actitudes Posteriores no Evangelismo Público

- 2.6.1 A Consolidação de Novos Crentes.
- 2.6.2 A Integração do Evangelismo de Novos Crentes.
- 2.6.3 A Formação de Novas Congregações.

I. PROCEDIMENTOS DO CURSO

- 3.1 Três aulas por semana (50 mim cada). Doze semanas lectivas por semestre.
- 3.2 Exposição e discussão da matéria relevante de cada tópico.
- 3.3 Apresentação em PowerPoint quando necessário
- 3.4 Leitura e estudo pessoal a partir de notas seccionadas.
- 3.5 Leituras Seleccionadas dos Livros do Espírito de Profecia, Ellen G. White e outros.
- 3.6 Leituras e Pesquisas da matéria relevante, na internet (sites seleccionados e outros).

II. REQUERIMENTOS DO CURSO

- 4.1 Necessidades de Assistir regularmente as aulas, não somar mais de duas faltas. Ser pontual, disciplinado honesto e participante nas aulas.
- 4.2 Tarefas e leituras
- 4.3 Realização de 2 projectos evangelísticos.(data a combinar)
- 4.4 Elaboração de um projeto evangelístico (15/11/2012).
- 4.5 Leitura e relatório do Livro de Ellen, G. White. Capítulos; V, VI, VII, VIII, IX e X relatório 4 paginas,ou do livro de pequenos grupos de Santana data limite de entrega 25/10/2012
- 4.6 Exames: Parcelar e Final.

III. ESCALA DE CLASSIFICAÇÃO E OUTROS CRITERIOS

- 5.1 A Escala de Classificação vai de 0-100%.
- 5.2 Aspectos formativos: pontualidade, participação, actitude, respeito- 5%.
- 5.3 Relatório de Leitura.10%
- 5.4 Realização de dois projetos evangelísticos.....40%
- 5.5 Elaboração de 1 projecto Evangelístico.....15%
- 5.6 Prova Parcelar.....15%
- 5.7 Prova Final.....!5%

IV. BIBLIOGRAFIA TOTAL

- 6.1 Burrill, Russeell. *Reaping the Harvest: A Step-by-step Guide to Public Evangelism.* Fallbrook, CA: Hart Books, 2007.
- 4.2 Flowers, Ron y Karen Flowers. *Family Evangelism.* Silver Sping, MD: Departameno de Vida Familiar de la Asociación General de los Adventistas del Séptimo Día, 2003.
- 4.3 Buró, David. *Manual de evangelización para el siglo XXI.* Barcelona: CLUE, 1999.
- 4.4 Coleman, Robert E. *Plan supremo de evangelización.* El paso, TX: Casa Bautista de Publicaciones, 1997.
- 4.5 Kennedy, D. James. *Evangelism Explosion.* Wheaton, Illinois: Tyndale House Publihers, 1996.
- 4.6 Mariscal, Moisés. *Abriendo caminos a la evangelización.* Barcelona: CLIE, 1996.
- 4.7 Reeves, Daniel y Ronald Jonson. *Avanzando: Estrategias modernas para el crecimiento de la iglesia.* Barcelona: CLIE, 1988.
- 4.8 Reid, Alvin. *Introduction to Evangelism.* Nashville, Tennessee: Broadman & Holman Publishers, 1998.
- 4.9 Sepúlveda, Ciro. *¡Proclámalo!* Pomona, CA: Biblos Press, 1989.
- 4.10 Vila, Samuel. *Manual práctico de evangelismo.* Barcelona: CLIE, 1987.
- 4.11 Watson, David. *Creo en la evangelización.* Editorial Caribe, 1978.Wagner, C. Meter. *Su iglesia puede crecer.* Barcelona: CLIE, 1960.
- 4.12 White, Elena G. de. *El evangelismo,* Buenos Aires: ACES, 1978.
- 4.13 White, Elena G. de. *Servicio Cristiano.* Miami: APIA, 1992.
- 4.14 Wilkins, Scott G. *Reach: A Team Approach to Evangelism and Assimilation.* Grand Rapids, Michigan: 2005

- 4.15 Youngberg, John, y otros. *¡Si! Salud integral*. Montemorelos, N. L.: Publicaciones Universidad de Montemorelos, 2006.
- 4.16 Public Evangelism, compilação. Por/Mzonzima Owala

**PROGRAMA DO CURSO
EVANGELISMO INTERCULTURAL**

DOCENTE: ALBERTO JORGE MINI 254
FACULDADE ADVENTISTA DE TEOLOGIA
EXTENSÃO DE MONTEMORELOS ANGOLA

1º SEMESTRE. MAR – JUN/2011
HTS – 2
HPS – 1
THS – 3
CRS – 5

I. DESCRIÇÃO DO CURSO:

- 1.1 – Aprender as bases bíblicas da Missão Adventista.
- 1.2 – Mostrar o desenvolvimento histórico da Missão Adventista ao longo dos tempos.
- 1.3 – Mostrar a Missão Adventista nos dias de hoje.

II. OBJECTIVOS:

- Os objectivos gerais da disciplina são estudar os fundamentos bíblicos da Missão Adventista e o desenvolvimento da Missão da Igreja a nível mundial.
- 2.1 – Conhecer o marco de referência bíblica da Missão da Igreja Adventista.
 - 2.2 – Ganhar habilidades em dominar os temas bíblicos e fundamentais na missão e identificar as distintas etapas do desenvolvimento da Missão Adventista, e conhecer seus Pioneiros.
 - 2.3 – Conhecer as condições actuais da Missão Adventista e as principais barreiras.

III. ÍNDICE DO CURSO.

UNIDADE – I.

BASES BÍBLICAS DA MISSÃO ADVENTISTA.

- 1 – Deus, a Missão e a Bíblia.
- 2 – Raízes bíblicas da Missão.
- 3 – Temas bíblicos e fundamentais na Missão.
- 4 – As diferentes áreas do estudo teológico e suas implicações na missão: soberania de Deus, Antropologia, Soteriologia.
- 5 – Fundamentos e motivação do Movimento Adventista: Missão Profética e Identidade.
- 6 – A Missão Adventista no mundo contemporâneo.

- 7 – O desafio da preservação da Visão Adventista.
- 8 – Os Adventistas Ellen G. White e outras Religiões.

UNIDADE – II.

DESENVOLVIMENTO HISTÓRICO DA MISSÃO ADVENTISTA.

- 1 – Antecedentes históricos da Missão Adventista.
- 2 – Etapas de desenvolvimento da Missão Adventista, factores, principais lugares e áreas geográficas.
- 3 – História e contribuição de destacados Líderes missionários.
- 4 – Factores de expansão missionária.

UNIDADE – III.

A MISSÃO ADVENTISTA HOJE.

- 1 – Estatística, crescimento da Igreja e pólos financeiros.
- 2 – Estado e progresso da Missão Mundial.
- 3 – Estratégias e Programas.

UNIDADE – IV. “CASO ESPECIAL”

DESENVOLVIMENTO HISTÓRICO DA MISSÃO ADVENTISTA EM ANGOLA.

IV. PROCEDIMENTO DO CURSO.

- 4.1 – Uma (1) aula por semana de 50 minutos. Dezassete (17) semanas lectivas por semestre.
- 4.2 – Exposição e discussão da matéria relevante de cada tópico.
- 4.3 – Apresentação em PowerPoint quando necessário.
- 4.4 – Leitura e estudo pessoal a partir de notas seleccionadas.
- 4.5 – Leituras seleccionadas dos livros de Espírito de Profecia, Ellen G. White e outros.
- 4.6 – Leituras e pesquisas da matéria relevante, na Internet (sites seleccionados e outros).

V. REQUERIMENTOS DO CURSO.

- 5.1 – Necessidade de assistir regularmente as aulas. Não somar mais de duas (2) faltas. Ser pontual, disciplinado, honesto e participar nas aulas.
- 5.2 – Tarefas e Leituras.
 - 5.2.1 – Um projecto de Portefólio missiológico, que deverá incluir: mapa conceptual do marco bíblico das missões; um glossário; estratégias e métodos da missão; uma colecção de bibliografia de Pioneiros Adventistas que contribuíram para o desenvolvimento da Missão Adventista; uma colecção de documentos e artigos da Missão.
 - 5.2.2 – Leitura e relatório do livro *Evangelismo*, Ellen G. White – Capítulos XI e XII. (2 págs. Data limite de entrega 16 de Maio de 2011).
 - 5.2.3 – Leitura e relatório do livro *Pregoeiros da Verdade Presente*, Alexandre Justino. – Ler as págs. 11-27, 83-296. (3 págs. Data limite de entrega 14 de Junho de 2011).

5.2.4 – Leitura e relatório de algumas matérias à sua escolha nos enlances electrónicos: [www.advestist.org/world church/facts and figures](http://www.advestist.org/world_church/facts_and_figures) & www.advestistvolunteers.org/ (2 págs. Data limite de entrega 23 de Maio de 2011).

5.2.5 – Provas parcelares e Exame Final.

VI. ESCALA DE CLASSIFICAÇÃO E OUTROS CRITÉRIOS DE CLASSIFICAÇÃO.

6.1 – A escala classificativa vai de 0% – 100%.

6.2 – Aspecto formativo: pontualidade, participação, atitudes e respeito – 5%.

6.3 – Informação de leituras: – 15%.

6.4 – Portofólio: – 20%.

6.5 – Prova parcelar: – 20%.

6.6 – Exame Final – 40%.

6.7 – A classificação mínima para aprovar é de 70%.

VII. BIBLIOGRAFIA BÁSICA:

1 – **Cho David.** *Espírito Santo, meu companheiro*, 7ª Edição São Paulo, Editora Vida 1997.

2 – **Justino, Alexandre.** *Pregoeiros da verdade presente*, 1ª Edição Portugal, Relgráfica 2007.

3 – **Martin Carlos.** *Testemunho: Virar o mundo ao avesso*, Publicadora atlântico, Portugal 2000.

4 – **Ratsara, Paul.** *Pescadores de homens*, Hort Research Center, América 2009.

5 – **Santana, Heron.** *Pequenos grupos – prática e teoria*, CPB.

6 – **Ellen G. White.** *Obreiros Evangélicos*, 5ª Edição, São Paulo CPB 1993.

7 – **Ellen G. White.** *O Colportor Evangelístico*, 1ª Edição, São Paulo CPB 1997.

8 – **Ellen G. White.** *Serviço Cristão*, 6ª Edição, São Paulo CPB 1981, págs. 7-64; 178-266.

9 – **Ellen G. White.** *Testemunhos Seletos*. Volume I e III, 1ª Edição, São Paulo CPB 2000, págs.154 -168.

10 – **Ellen G. White.** *Evangelização*, 2ª Edição, São Paulo CPB, 1978.

11 – **Bíblia do Obreiro** – *Revisada e actualizada*, Sociedade Bíblica Brasileira, 1994.

12 – (1) www.gcsecretariat.org/ (2) www.advestistvolunteers.org/ (3) www.joshuaproject.net/ (4) www.gospelministry.org (5) www.adventistyearbook.org

**PROGRAMA DO CURSO
INTRODUÇÃO AO EVANGELISMO**

DOCENTE: ALBERTO JORGE

MINI 153

FACULDADE ADVENTISTA DE TEOLOGIA

EXTENSÃO DE MONTEMORELOS ANGOLA

1º SEMESTRE. MAR – JUN/2011

HTS – 2

HPS – 0

TRS – 2

CRS – 4

HORAS TOTAIS - 34

I. DESCRIÇÃO DO CURSO:

- 1.1 – Aprender os Fundamentos bíblicos do evangelismo, realçar que testemunhar é uma obrigação de todos os cristãos.
- 1.2 – Mostrar que o evangelismo é uma arte que exige sabedoria.
- 1.3 – Mostrar que existe muitas maneiras ou meios de evangelização e destacar o evangelismo pessoal.
- 1.4 – Reforçar a ideia que a cooperação com o poder divino é essencial para o cumprimento da comissão evangelística.

II. OBJECTIVOS:

- 2.1 – O propósito deste curso é inculcar o conhecimento da ciência da evangelização aos estudantes, por formas a serem evangelistas eficientes e bons professores do evangelismo nas futuras Igrejas.
- 2.2 – Que o estudante conheça e saiba aplicar os princípios e técnicas do evangelismo pessoal, dominando principalmente a técnica de preparação e condução de estudos bíblicos

III. ÍNDICE DO CURSO.

INTRODUÇÃO.

- 1 – Definição de termos.
- 2 – Razões bíblicas para o Evangelismo.
- 3 – Evangelismo: Arte que exige sabedoria.
 - 3.1 – Preparação pessoal.
 - 3.2 – Companheirismo do Espírito Santo.
 - 3.3 – A Ciência da Evangelização.
 - 3.3.1 – O Objectivo de Evangelismo.
 - 3.3.2 – A quem evangelizar.
 - 3.3.3 – Meio de Evangelismo.
 - 3.3.3.1 – Evangelismo pessoal.
 - 3.3.3.2 – Evangelismo por Equipa.
 - 3.3.3.3 – Evangelismo Público.
 - 3.3.3.4 – Evangelização por meio da Escala Sabatina.
 - 3.3.3.5 – Evangelismo no Culto.
 - 3.3.3.6 – Evangelismo por meio de pequenos grupos
 - 3.3.3.7 – Testemunhamos de Cristo pela liberalidade.
 - 3.3.4 – Onde e quando evangelizar.
 - 3.3.5 – Como conseguir recursos financeiros e outros.

- 3.4 – O resultado do testemunho.
 - 3.4.1 – Como formar e conservar novos membros.
 - 3.4.2 – Programa Especial na Divisão África Austral e Oceano Índico: Classe de Pescadores de almas.

II PARTE

EVANGELISMO PESSOAL

- 1 – Evangelismo Pessoal e a sua urgência.
 - 1.1 – Definição.
 - 1.2 – Base bíblica de evangelismo pessoal.
 - 1.2.1 – Modelo de Jesus
 - 1.2.2 – Modelo dos Apóstolos.
 - 1.3 – A urgente necessidade actual de evangelização pessoal.
 - 1.3.1 – Razões Teológicas.
 - 1.3.2 – Razões étnicas.
 - 1.3.3 – Razões práticas.
- 2 – Ferramentas e Métodos do Evangelismo Pessoal.
 - 2.1 – Ferramentas.
 - 2.2 – Métodos.
- 3 – Princípios de Evangelização pessoal derivando do sentido comum.
 - 3.1 – Saber escutar.
 - 3.2 – Evitar discussões.
 - 3.3 – Eliminar atitudes julgadoras.
 - 3.4 – Empenhar a Bíblia sabiamente.
 - 3.5 – Evitar a manipulação.
 - 3.6 – Conservar a boa disposição.
 - 3.7 – Cuidar o aspecto pessoal.
- 4 – Conclusão.

IV. PROCEDIMENTOS DO CURSO.

- 4.1 – Duas aulas por semana – 50 minutos cada. Dezassete (17) semanas lectivas por semestre.
- 4.2 – Exposição e discussão da matéria relevante de cada tópico.
- 4.3 – Apresentação em PowerPoint, quando necessário.
- 4.4 – Leitura e estudo pessoal a partir de notas seleccionadas.
- 4.5 – Leituras seleccionadas nos livros de Espírito de profecia, Ellen G White e outros.
- 4.6 – Leituras e pesquisas pessoais na matéria relevante, na internet (sites seleccionados e outros).

V. REQUERIMENTOS DO CURSO.

- 5.1 – Necessidade de assistir regularmente as aulas. Não somar mais de três (3) faltas. Ser pontual, disciplinado, honesto e participar nas aulas.
- 5.2 – Tarefas e Leituras.
 - 5.2.1 – Realizar dez (10) estudos bíblicos e trazer pelo menos duas visitas no dia “D”.
 - 5.2.2 – Apresentar três (3) relatórios de leitura.
 - 5.2.2.1 – Ellen G. White – Evangelismo, capítulos I e XIII-XVIII, pág. 429-623. (4 págs. Data limite de entrega 26 de Abril de 2011).

5.2.2.2 – Ellen G. White – Serviço Cristão – Do Espírito à recompensa, pág. 250-275. (1 pág. Data limite de entrega 27 de Maio de 2011).

5.2.2.3 – Enlace electrónico. (1 pág. para cada site. Data limite 14 de Junho de 2011).

a) – www.losnavegantes.net/semevanhome.htm

b) – www.amigoval.com/Juan/Juan4-1-26.htm

VI. CHAMADAS ESCRITA E EXAME:

6.1 – Duas chamadas escritas que podem ser realizadas sem prévio aviso. Uma antes da prova parcelar e outra depois.

6.2 – Prova parcelar (1ª Semana de Maio).

6.3 – Exame final (Última semana de Junho).

VII. ESCALA DE CLASSIFICAÇÃO E OUTROS CRITÉRIOS DE CLASSIFICAÇÃO.

7.1 – A escala vai de 0% – 100%.

7.2 – Participação: assiduidade, pontualidade, contribuição e bom comportamento – 5%.

7.3 – Relatório de leituras: – 15%.

7.4 – Realização de visitação ou estudo bíblico: – 20%.

7.5 – Chamada escrita: – 10%.

7.6 – Prova parcelar: – 20%.

7.7 – Exame Final – 30%.

7.8 – A classificação mínima para aprovar é de 70%.

VIII. BIBLIOGRAFIA E OUTROS RECURSOS:

1. **Cho David.** *Espírito Santo, meu companheiro*, 7ª Edição São Paulo, Editora Vida 1997.

2. **Justino, Alexandre.** *Pregoeiros da verdade presente*, 1ª Edição Portugal, Relgráfica 2007.

3. **Martin Carlos.** *Testemunho: Virar o mundo ao avesso*, Publicadora atlântico, Portugal 2000.

4. **Ratsara, Paul.** *Pescadores de homens*, Hort Research Center, América 2009.

5. **Santana, Heron.** *Pequenos grupos – prática e teoria*, CPB.

6. **Ellen G. White.** *Obreiros Evangélicos*, 5ª Edição, São Paulo CPB 1993.

7. **Ellen G. White.** *O Colportor Evangelístico*, 1ª Edição São Paulo CPB 1997.

8. **Ellen G. White.** *Serviço Cristão*, 6ª Edição, São Paulo CPB 1981, pág. 7-64; 178-266.

9. **Ellen G. White.** *Testemunhos Seletos*. Vol.I e III, 1º Edição, São Paulo CPB 2000, págs.154 -168.

10. **Ellen G. White.** *Evangelização*, 2º Edição, São Paulo CPB, 1978.

11. **Bíblia do Obreiro** – *Revisada e actualizada*, Sociedade Bíblica Brasileira, 1994.

12. www.losnavegantes.net/semevanhome.htm &
www.amigoval.com/Juan/Juan4-1-26.htm

APPENDIX B

LETTERS

Private Bag Mbagathi, 00503
Nairobi – Kenya

16 May 2013

The President
North East Angolan Union
South Western Angolan Union

Bcc: Dean of SAH

Dear Sir,

**Ref: Permission to conduct a research “Proposal for Including Islamic Studies
as Part of the Curriculum at the Adventist Seminary of Huambo, Angola”.**

I am a student at Adventist University of Africa undertaking MA Missiology Program. As indicated above, I hereby wish to request kindly and your blessing to conduct a research in Seminário Adventista do Huambo.

The aim of this research is include Islamic course which would enable pastors graduating from the Seminary to work with Muslims.
It is my hope that this request will be considered.

Yours faithfully,
Juvenal Gomes V. Xirimbimbi.

Re: request

Para ver mensagens relacionadas com esta, deve [agrupar mensagens por conversaço](#)o.

Passmore Hachalinga (phachalinga@yahoo.com)

[Adicionar aos contactos](#)

18-05-2013

Para: juvenal xirimbimbi

Cc: manuelypacheco42@gmail.com



De: **Passmore Hachalinga** (phachalinga@yahoo.com) Moveu esta mensagem para a sua localizaçoo atual.

Enviada: s

abado, 18 de Maio de 2013 17:18:29

Para: juvenal xirimbimbi (juvenal.xirimbimbi2@hotmail.com)

Cc: manuelypacheco42@gmail.com (manuelypacheco42@gmail.com)

Dear Pastor Xirimbimbi,

Your request is received with a warm welcome. We definitely can benefit a lot to have Islamic Studies incorporated among the courses offered to pastoral students in Huambo. I am sure the research project can open our eyes to great possibilities and opportunities that we may not be aware of right now. So our have my permission, and I guess my colleague Pastor Pacheco will welcome your research project. We have to mention however that the final action of incorporating that program will need to be discussed and approved by Montemoleros University under the current affiliation arrangement. The SID board of Education will also have to accept the inclusion of the course. These should however not hinder your research project to go ahead. May God bless you as you proceed. Good night.

Passmore Hachalinga DTh, DMin.

President & Ministerial Secretary

North-Eastern Angola Union Mission of the Seventh-day Adventist Church

P.O. Box 10571

CS4 Via S15, Bairro - Talatona; Municipio de Belas

Luanda, Angola.

Cell: +244937999085

Emails: phachalinga@yahoo.com; hachalingap@unadventista.org

Website: www.unadventista.org

From: juvenal xirimbimbi <juvenal.xirimbimbi2@hotmail.com>

To: "phachalinga@yahoo.com" <phachalinga@yahoo.com>

Sent: Thursday, May 16, 2013 10:07 PM

Subject: request

Appendix 1

Re: request

Manuel Pacheco
18-05-2013

Para: Passmore Hachalinga, juvenal.xirimbimbi2@hotmail.com



Manuel Pacheco
manuelpacheco42@gmail.com

De: **Manuel Pacheco** (manuelpacheco42@gmail.com) Este remetente está na [lista de contactos](#).

Enviada: sábado, 18 de Maio de 2013 17:57:37

Para: Passmore Hachalinga (phachalinga@yahoo.com);
juvenal.xirimbimbi2@hotmail.com (juvenal.xirimbimbi2@hotmail.com)

Dear Pastor Hachalinga,

Congratuliam for the REPORT. With God every thing will go well for His Glory.

With regard to Pastor Xirimbimbi project you said well. It is most welcome because Muslims are already in Angola. In fact as you well said Montemorelos needs to embrace the program. We as leaders need to backup him.

With best Regards,

Pacheco
Sent from my iPad

On 18/05/2013, at 19:18, Passmore Hachalinga <phachalinga@yahoo.com> wrote:

Dear Pastor Xirimbimbi,

Your request is received with a warm welcome. We definitely can benefit a lot to have Islamic Studies incorporated among the courses offered to pastoral students in Huambo. I am sure the research project can open our eyes to great possibilities and opportunities that we may not be aware of right now. So our have my permission, and I guess my

Juvenal Xirimbimbi <xirimbimbij@aua.ac.ke>

Solicitação

5 messages

Juvenal Xirimbimbi <xirimbimbij@aua.ac.ke>
To: sithembile.hachalinga@gmail.com

Wed, Mar 5, 2014 at 10:02 AM

Ao
Comité Administrativo da UNA

Luanda

Benção e Paz estejam sobre vós.

Prezados, afim de completar os requisitos atinentes ao meu projecto do fim do curso na Universidade Adventista Africana (AUA) vimos até vós solicitar a autorização do acesso e cópia do relatório estatístico da UNA referente ao ano 2013 e 2012 a partir do secretário Executivo.

Sem mais, vos agradecemos antecipamente.
Maranatha!

Luanda aos, 5 de Março de 2014.
Juvenal Gomes V. Xirimbimbi

Sithembile Hachalinga <sithembile.hachalinga@gmail.com>
To: Juvenal Xirimbimbi <xirimbimbij@aua.ac.ke>

Wed, Mar 5, 2014 at 10:17 AM

Dear Pastor Xirimbimbi

I acknowledge with thanks receipt of your email.

I'll revert to you with ADCOM's response after the meeting tomorrow.

Blessings

2014-03-05 10:02 GMT+01:00 Juvenal Xirimbimbi <xirimbimbij@aua.ac.ke>:
[Quoted text hidden]

Juvenal Xirimbimbi <xirimbimbij@aua.ac.ke>

Wed, Mar 5, 2014 at 11:00 AM

To: Sithembile Hachalinga <sithembile.hachalinga@gmail.com>

ok, Bless and peace be upon you!

2014-03-05 10:17 GMT+01:00 Sithembile Hachalinga <sithembile.hachalinga@gmail.com>:
[Quoted text hidden]

Sithembile Hachalinga <sithembile.hachalinga@gmail.com>
To: Juvenal Xirimbimbi <xirimbimbij@aua.ac.ke>

Tue, Mar 18, 2014 at 9:31 AM

Please find attached the Statistical Reports for your kind attention.

Ao

Comité Administrativo da SWAU

Huambo

Benção e Paz estejam sobre vós.

Prezados, a fim de completar os requisitos atinentes ao meu projecto do fim do curso na Universidade Adventista Africana (AUA), vim até vós solicitar a autorização do acesso e cópia do relatório estatístico da SWAU referente ao ano 2013 e 2012 a partir do secretário Executivo.

Sem mais, vos agradecemos antecipadamente.

Maranatha!

Luanda aos, 5 de Março de 2014.
Juvenal Gomes V. Xirimimbi

Dear Pr. Xirimbimbi,
I have perused through your document and my apologies for the delay.
Any good curriculum that sensitizes pastors should have these three components which you do have. Thank you for the good effort.

1. The Mission Challenge - you have it in the preamble, but it needs to be addressed adequately
2. Islam - it takes much of the proposed course, yet your content is good
3. Mission - strategies, approaches, methods, church planting, apologetics, discipleship and nurture should all come here.

This is my suggestion.

Oscar Osindo

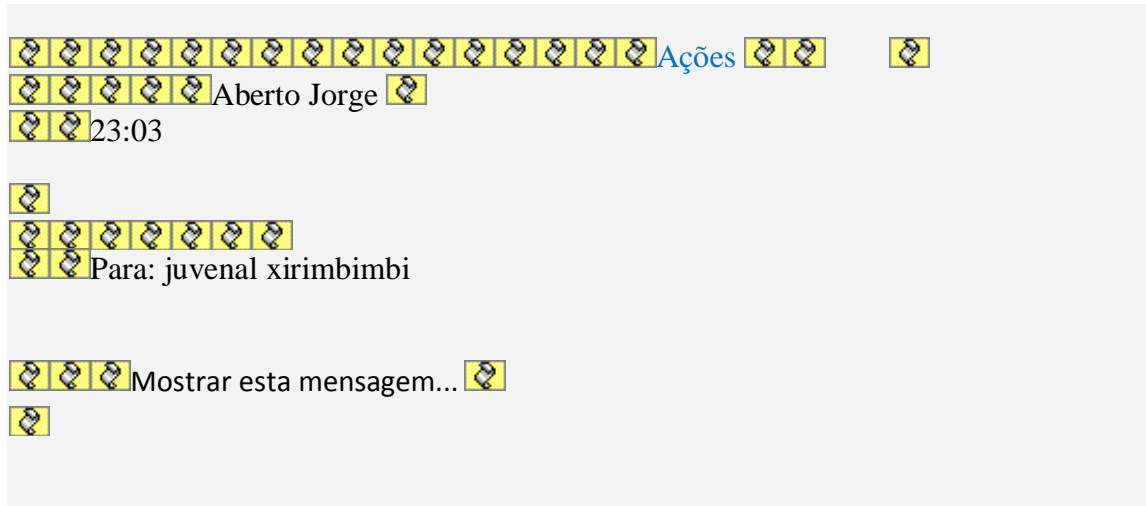
On Dec 29, 2013, at 10:39 PM, Juvenal Xirimbimbi <xirimbij@aua.ac.ke> wrote:

Dear professor merry Christmas!
By God Grace we are fine.
Please Professor I need your help to look again in my syllabus proposal to Adventist Seminary of Huambo, Angola. Is my 4th Chapter.
My greeting to all family and other friends.
Happy New year...
Maranatha!

On Sun, Dec 29, 2013 at 8:15 PM, Juvenal Xirimbimbi <xirimbij@aua.ac.ke> wrote:

Dear professor merry Christmas!
By God Grace we are fine.
Please Professor I need your help to look again in my syllabus proposal to Adventist Seminary of Huambo, Angola. Is my 4th Chapter.
My greeting to all family and other friends.
Happy New year...
Maranatha!

Fw: Request



De: **Alberto Jorge** (jorgal44@yahoo.com) Este remetente está na [lista de contactos](#).

Enviada: quarta-feira, 7 de Maio de 2014 23:03:45

Para: juvenal xirimbimbi (juvenal.xirimbimbi2@hotmail.com)

On Friday, May 17, 2013 5:35 PM, juvenal xirimbimbi <juvenal.xirimbimbi2@hotmail.com> wrote:

Dear Pastor

Happy Sabbath,

Please dear pastor would send to Sir President Manuel Pacheco the same letter which a sent for you, because his email box it not available and send also to me his new address? Pease!

God rest!

Juvenal Xirimbimbi

Date: Thu, 16 May 2013 20:43:31 -0700

From: jorgal44@yahoo.com

Subject: Re: Request

To: juvenal.xirimbimbi2@hotmail.com

Hi Ps Juvenal

Just to let you know that we are together in this battle. I believe that our leaders will formalise the permission of your request. In our side, the permission was given long time ago. So let's waite. Study hard , let's continue to workand pray and you will make it.

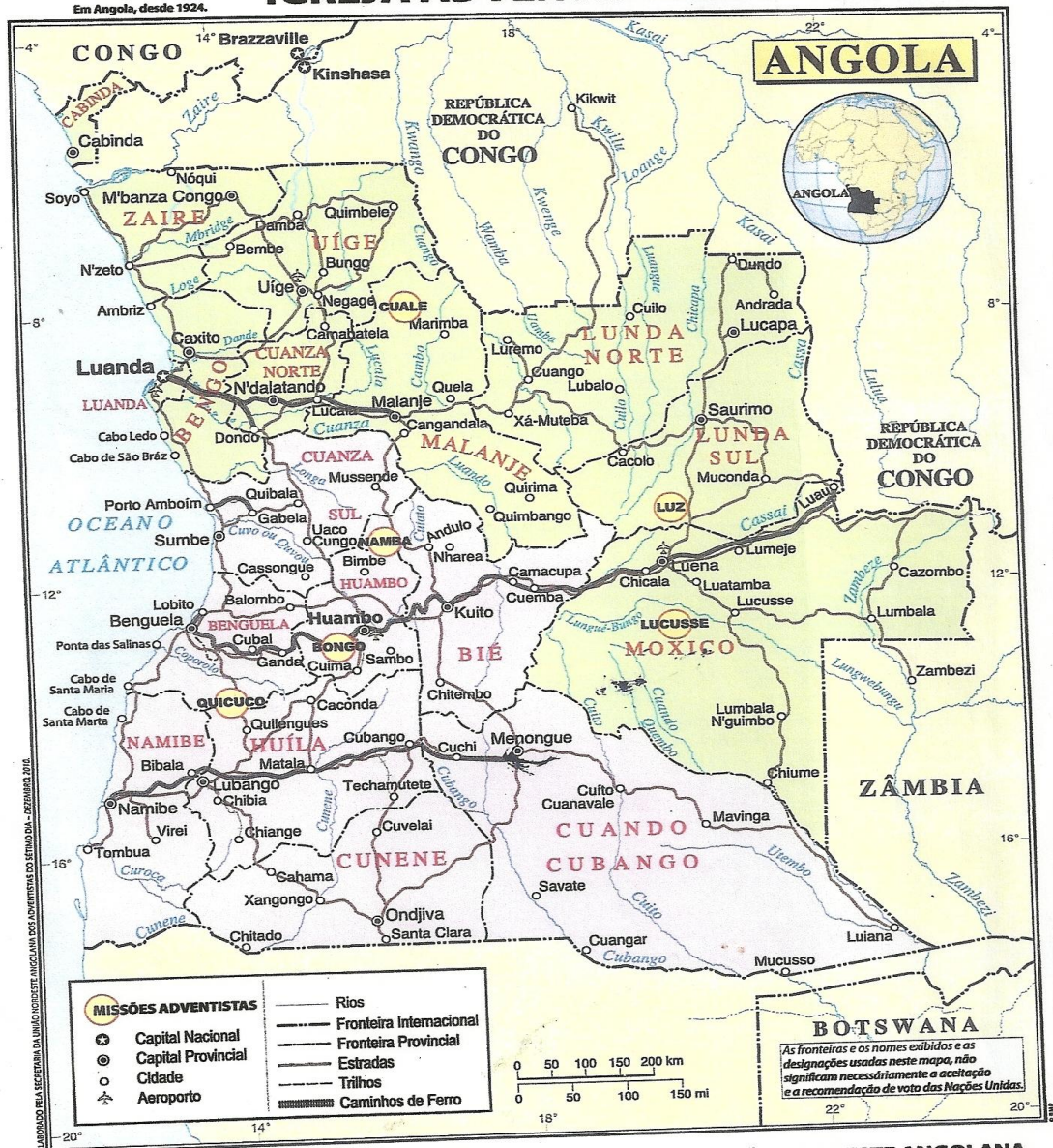
Have a nice day.

APPENDIX C

STATISICAL REPORTS



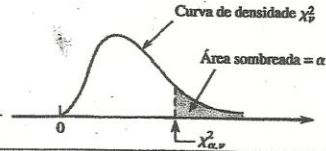
TERRITÓRIO ADMINISTRATIVO da IGREJA ADVENTISTA do SÉTIMO DIA



SEDE: ● Luanda
SEDE: ● Huambo

REGIÃO ADMINISTRATIVA da UNIÃO NORDESTE ANGOLANA
REGIÃO ADMINISTRATIVA da UNIÃO SUDESTE ANGOLANA

Tabela A.7 Valores Críticos para Distribuições Qui-Quadrado



ν	0,995	0,99	0,975	0,95	0,90	0,10	0,05	0,025	0,01	0,005
1	0,000	0,000	0,001	0,004	0,016	2,706	3,843	5,025	6,637	7,882
2	0,010	0,020	0,051	0,103	0,211	4,605	5,992	7,378	9,210	10,597
3	0,072	0,115	0,216	0,352	0,584	6,251	7,815	9,348	11,344	12,837
4	0,207	0,297	0,484	0,711	1,064	7,779	9,488	11,143	13,277	14,860
5	0,412	0,554	0,831	1,145	1,610	9,236	11,070	12,832	15,085	16,748
6	0,676	0,872	1,237	1,635	2,204	10,645	12,592	14,440	16,812	18,548
7	0,989	1,239	1,690	2,167	2,833	12,017	14,067	16,012	18,474	20,276
8	1,344	1,646	2,180	2,733	3,490	13,362	15,507	17,534	20,090	21,954
9	1,735	2,088	2,700	3,325	4,168	14,684	16,919	19,022	21,665	23,587
10	2,156	2,558	3,247	3,940	4,865	15,987	18,307	20,483	23,209	25,188
11	2,603	3,053	3,816	4,575	5,578	17,275	19,675	21,920	24,724	26,755
12	3,074	3,571	4,404	5,226	6,304	18,549	21,026	23,337	26,217	28,300
13	3,565	4,107	5,009	5,892	7,041	19,812	22,362	24,735	27,687	29,817
14	4,075	4,660	5,629	6,571	7,790	21,064	23,685	26,119	29,141	31,319
15	4,600	5,229	6,262	7,261	8,547	22,307	24,996	27,488	30,577	32,799
16	5,142	5,812	6,908	7,962	9,312	23,542	26,296	28,845	32,000	34,267
17	5,697	6,407	7,564	8,682	10,085	24,769	27,587	30,190	33,408	35,716
18	6,265	7,015	8,231	9,390	10,865	25,989	28,869	31,526	34,805	37,156
19	6,843	7,632	8,906	10,117	11,651	27,203	30,143	32,852	36,190	38,580
20	7,434	8,260	9,591	10,851	12,443	28,412	31,410	34,170	37,566	39,997
21	8,033	8,897	10,283	11,591	13,240	29,615	32,670	35,478	38,930	41,399
22	8,643	9,542	10,982	12,338	14,042	30,813	33,924	36,781	40,289	42,796
23	9,260	10,195	11,688	13,090	14,848	32,007	35,172	38,075	41,637	44,179
24	9,886	10,856	12,401	13,848	15,659	33,196	36,415	39,364	42,980	45,558
25	10,519	11,523	13,120	14,611	16,473	34,381	37,652	40,646	44,313	46,925
26	11,160	12,198	13,844	15,379	17,292	35,563	38,885	41,923	45,642	48,290
27	11,807	12,878	14,573	16,151	18,114	36,741	40,113	43,194	46,962	49,642
28	12,461	13,565	15,308	16,928	18,939	37,916	41,337	44,461	48,278	50,993
29	13,120	14,256	16,147	17,708	19,768	39,087	42,557	45,772	49,586	52,333
30	13,787	14,954	16,971	18,493	20,599	40,256	43,773	46,979	50,892	53,672
31	14,457	15,655	17,538	19,280	21,433	41,422	44,985	48,231	52,190	55,000
32	15,134	16,362	18,291	20,072	22,271	42,585	46,194	49,480	53,486	56,328
33	15,814	17,073	19,046	20,866	23,110	43,745	47,400	50,724	54,774	57,646
34	16,501	17,789	19,806	21,664	23,952	44,903	48,602	51,966	56,061	58,964
35	17,191	18,508	20,569	22,465	24,796	46,059	49,802	53,203	57,340	60,272
36	17,887	19,233	21,336	23,269	25,643	47,212	50,998	54,437	58,619	61,581
37	18,584	19,960	22,105	24,075	26,492	48,363	52,192	55,667	59,891	62,880
38	19,289	20,691	22,878	24,884	27,343	49,513	53,384	56,896	61,162	64,181
39	19,994	21,425	23,654	25,695	28,196	50,660	54,572	58,119	62,426	65,473
40	20,706	22,164	24,433	26,509	29,050	51,805	55,758	59,342	63,691	66,766

Para $\nu > 40$, $\chi^2_{\alpha, \nu} \approx \nu \left(1 - \frac{2}{9\nu} + z_{\alpha} \sqrt{\frac{2}{9\nu}} \right)^3$

My Report 03/26/2014

Secretary's Statistical Report - Period 2013

Western Angola Union Mission

Organization	Members Added During Period										Members Subtracted During Period										
	Churches	Companies	Church Attendance	Church Second Sabbath Count	Church Attendance	Church Seventh Sabbath Count	Church Membership at Beginning of Period	Baptisms	Professions of Faith	Letters Received	Adjustments	Letters Granted	Deaths	Dropped	Missing	Adjustments	Church Membership at End of Period	Sabbath School Attendance	Sabbath School Count	Seventh Sabbath Count	
Central Association Mission	500	899	108 246	188 353	154 980	16 810	30	681	166	469	357	1 062	544	1 823	168 222	103 976	103 976	182 721	103 910		
South Association Mission	202	264	149 151	114 763	70 835	3 367	0	26	0	0	63	171	0	0	73 794	155 056	155 056	259 031	259 031	286 632	
Total:	702	1 163	257 397	303 115	225 615	19 977	30	717	166	469	420	1 233	544	1 823	242 016	259 031	259 031	286 632	286 632		

Secretary's Statistical Report—Annual
Denominationally Employed Workers Classified by Type of Employment
Organization Reporting: SOUTH-WESTERN ANGOLA UNION MISSION

Type of Employment	For Year: 2013														TOTAL ACTIVE EMPLOYEES	LITERATURE EVANGELISTS	RETIRED EMPLOYEES	
	GENERAL EMPLOYEES				ACTIVE EMPLOYEES						INSTITUTIONAL EMPLOYEES							
	Evangelistic and Pastoral Employees	Administrative, Promotional, Office, and Clerical Employees	Primary School Teachers	Bible Instructors	Managerial, Instruct., and Secondary School Teachers	Others in Educational Institutions	Food Industry Employees	Hospital and Sanatorium Employees	Others in Healthcare Institutions	Media Center Employees	Publishing House and Printing Employees	Other Institutions*						
Ministerial Credential	112	19	0	0	0	4	0	0	0	0	0	0	0	0	1	136		132
Commissioned Minister Credential	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0		
Commissioned Ministry of Teaching Credential	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0		
Administrative Ministries Credential	0	4	0	0	0	0	0	0	0	0	0	0	0	0	0	4		
Missionary Credential	0	91	0	4	0	10	0	0	5	0	8	0	0	0	0	118		
Ministerial License	18	3	0	0	0	1	0	0	0	0	0	0	0	0	0	22		
Commissioned Minister License	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0		
Commissioned Ministry of Teaching License	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0		
Administrative Ministries License	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0		
Missionary License	0	31	0	0	0	6	0	0	0	0	12	0	0	0	0	49		
Literature Evangelists: Full Time Credential & License																		
Literature Evangelists: Full Time Interns/All Other																		
Literature Evangelists: Part Time																		
All Other Employees (including part time and casual)	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0		
TOTALS	130	148	0	4	0	21	0	0	5	0	21	0	0	0	329	0	132	

Note—Other Institutions* column for Adventist Risk Management use only.
 Do not use yellow highlighted cells.

**South-Western Angola Union Mission (AGUM)
Membership Report Fourth Quarter 2013**

Print Date: 3/5/2014 15:6

Secretary's Statistical Report	
Churches	702
Companies	1163
Church Membership	
Church Membership at Beginning of Quarter	239697
Members Added During Quarter	
Baptisms	3514
Professions of Faith	1
Letters Received (Transfers In)	166
Adjustments	
Total Added	3681
Members Subtracted During Quarter	
Letters Granted	166
Deaths	136
Dropped	354
Missing	204
Adjustments	502
Total Subtracted	1362
Church Membership at End of Quarter	242016
Attendance	
Church Attendance Second Sabbath Count	242959
Church Attendance Seventh Sabbath Count	228745
Sabbath School Attendance Second Sabbath Count	263311
Sabbath School Attendance Seventh Sabbath Count	301848

null

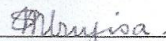
Supervisor

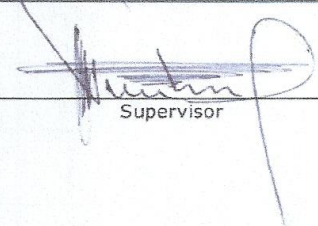
North-Eastern Angola Union Mission (NOAO) Membership Report 2013

Print Date: 3/18/2014 8:28

Secretary's Statistical Report

Churches	405
Companies	591
Church Membership	
Church Membership at Beginning of Quarter	197671
Members Added During Quarter	
Baptisms	23558
Professions of Faith	116
Letters Received (Transfers In)	349
Adjustments	363
Total Added	24386
Members Subtracted During Quarter	
Letters Granted	306
Deaths	395
Dropped	742
Missing	2286
Adjustments	28535
Total Subtracted	32264
Church Membership at End of Quarter	189793
Attendance	
Church Attendance Second Sabbath Count	85338.25
Church Attendance Seventh Sabbath Count	82899.75
Sabbath School Attendance Second Sabbath Count	80519.50
Sabbath School Attendance Seventh Sabbath Count	77553.25


Sithembile Hachalinga


Supervisor

Secretary's Statistical Report—Annual
Denominationally Employed Workers Classified by Type of Employment
Organization Reporting: SOUTH-WESTERN ANGOLA UNION MISSION

Type of Employment	For Year: 2013													
	GENERAL EMPLOYEES			ACTIVE EMPLOYEES							TOTAL ACTIVE EMPLOYEES		RETIRED EMPLOYEES	
	Evangelistic and Pastoral Employees	Administrative, Promotional, Office, and Clerical Employees	Primary School Teachers	Bible Instructors	Worshiping, Inst. and Secondary School Teachers	Others in Educational Institutions	Food Industry Employees	Hospital and Sanatorium Employees	Others in Healthcare Institutions	Media Center Employees	Publishing House and Periodical Employees	Other Institutions*	Literature Evangelists	Honorary/ Emeritus/ Credentialed Employees
Type of Credential or License	112	19	0	0	0	4	0	0	0	0	0	1	136	132
Ministerial Credential														
Commissioned Minister Credential	0	0	0	0	0	0	0	0	0	0	0	0	0	
Commissioned Ministry of Teaching Credential	0	0	0	0	0	0	0	0	0	0	0	0	0	
Administrative Ministries Credential	0	4	0	0	0	0	0	0	0	0	0	0	4	
Missionary Credential	0	91	0	4	0	10	0	0	5	0	8		118	
Ministerial License	18	3	0	0	0	1	0	0	0	0	0		22	
Commissioned Minister License	0	0	0	0	0	0	0	0	0	0	0		0	
Commissioned Ministry of Teaching License	0	0	0	0	0	0	0	0	0	0	0		0	
Administrative Ministries License	0	0	0	0	0	0	0	0	0	0	0		0	
Missionary License	0	31	0	0	0	6	0	0	0	0	12		49	
Literature Evangelists: Full Time Credential & License														
Literature Evangelists: Full Time Interns/All Other														
Literature Evangelists: Part Time														
All Other Employees (including part time and casual)	0	0	0	0	0	0	0	0	0	0	0	0	0	
TOTALS	130	148	0	4	0	21	0	0	5	0	21	0	329	132

Note — Other Institutions* column for Adventist Risk Management use only.
 Do not use Yellow highlighted cells.

Secretary's Statistical Report—Annual

Denominationally Employed Workers Classified by Type of Employment
Organization Reporting: NORTH-EASTERN ANGOLA UNION

For Year:

Type of Employment	ACTIVE EMPLOYEES										TOTAL ACTIVE EMPLOYEES	Literature Evangelists	RETIRED EMPLOYEES		
	GENERAL EMPLOYEES			INSTITUTIONAL EMPLOYEES											
	Evangelistic and Pastoral Employees	Administrative, Promotional, Office, and Misc Employees	Primary School Teachers	Bible Instructors	Tertiary Inst. Worker Training Inst. and Secondary School Teachers	Others in Educational Institutions	Food Industry Employees	Hospital and Sanitarium Employees	Others in Healthcare Institutions	Media Center Employees	Publishing House and Branch Employees	Other Institutions*	Honorary Emeritus Credentialed Employees		
Type of Credential or License	53												53		
Ministerial Credential															
Commissioned Minister Credential		2												2	
Commissioned Ministry of Teaching Credential														0	
Administrative Ministries Credential														0	
Missionary Credential		24		1			1							26	
Ministerial License	34													34	
Commissioned Minister License		1												1	
Commissioned Ministry of Teaching License														0	
Administrative Ministries License														0	
Missionary License		18												18	
Literature Evangelists: Full Time Credential & License															
Literature Evangelists: Full Time Interns/All Other															
Literature Evangelists: Part Time															
All Other Employees (including part time and casual)		24												24	
TOTALS	87	69	0	1	0	0	0	1	0	0	0	0	158	0	0

Form S-4s 10/12

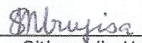
Note—Other Institutions* column for Adventist Risk Management use only.
Do not use Yellow highlighted cells.


**North-Eastern Angola Union Mission (NOAO)
Membership Report Fourth Quarter 2012**

Print Date: 3/12/2014 15:23

Secretary's Statistical Report

Churches	423
Companies	477
Church Membership	
Church Membership at Beginning of Quarter	196623
Members Added During Quarter	
Baptisms	2350
Professions of Faith	81
Letters Received (Transfers In)	37
Adjustments	
Total Added	2468
Members Subtracted During Quarter	
Letters Granted	27
Deaths	100
Dropped	229
Missing	1064
Adjustments	
Total Subtracted	1420
Church Membership at End of Quarter	197671
Attendance	
Church Attendance Second Sabbath Count	85601
Church Attendance Seventh Sabbath Count	91584
Sabbath School Attendance Second Sabbath Count	82600
Sabbath School Attendance Seventh Sabbath Count	91440


Sithembile Hachalinga


Supervisor

APPENDIX D

QUESTIONNAIRES AND INTERVIEWS

AUA

Questionnaire

Existence of Islam in Angola

You are kindly requested to answer the following questions on the existence of Islam in Angola. You are not required to write your name in this questionnaire. Your participation in answering this questionnaire will be of maximum benefit to the research that is being conducted.

Thanks for your cooperation.

Age 25 – 33 41 - 49
 33 – 41 49 – 57 57 - 65

1. What level of knowledge do you have on Islam or Islamic Religion?

- a. Deep
- b. Superficial
- c. I know nothing

2. How did you get this knowledge?

- a. Seminário Adventista do Huambo
- b. TV, internet, radio
- c. Other (specify) _____

3. What is your view of the growth of Islamic community in Angola?

- a. Growing fast
- b. Gradually
- c. Static

4. Have you had any contact with any Muslim?

- a. as a Missionary?
- b. On a Social level?
- c. Never

5. Islamic religion, like Christianity has a missionary drive to wins souls, which results in conversions even of Christians (including SDAs).

- a. Strongly Agree
- b. I agree
- C. I do not agree

6. This meeting can be transformed into opportunity which SDA missionary can reach the community in Angola?

- a. Strongly Agree
- b. I agree
- c. I do not agree

7. Islam is the only religion that clearly opposes Christianity and reduces her in the second theological background. Basically Seeks to refute Christian beliefs in favor of beliefs drown from Islam. In this vein, it is necessary that pastors and members of the SDA and general Christian Angola are prepared to present the reason of their faith in the mission of evangelization of Muslims?

- a. I fully agree
- b. I agree
- c. I do not agree

8. It would be better in advancing our mission in reaching the Islamic people by training our pastors and leaders using lectures and conferences that include Islamic studies in the Seminário Adventista do Huambo?

- a. I fully agree
- b. I agree
- c. I do not agree

9. This Islamic knowledge would not be necessary, important and urgent, to protect and feed the flock, to train the church for mission as a leader and how to maintain a healthy relationship with Muslim brothers?

- a. It is important, urgent and necessary
- b. It is necessary, but it is not urgent or important
- c. I have no opinion

AUA

Inquérito

Islão em Angola

Você é convidado a responder às seguintes perguntas sobre a existência do Islão em Angola, no entanto, não está obrigado a escrever o seu nome neste inquérito. Sua participação em responder este questionário será de máximo benefício para a pesquisa que está sendo conduzida.

Obrigado por sua cooperação.

Idade 25 – 33 41 - 49
 33 – 41 49 – 57 57 - 65

Escolha somente uma alínea sugerida e marque com uma cruz como sua resposta.

1. Que nível de conhecimento tem sobre Islão ou Religião Islâmica?

- a. Profundo
- b. Superficial
- c. Nada sei

2. De onde obteve?

- a. Do Seminário Adventista do Huambo
- b. Pela Tv, internet, rádio
- c. Outro (especifique) _____

3. Qual é a sua opinião quanto ao crescimento da comunidade islâmica em Angola?

- a. Crescendo rapidamente
- b. Gradualmente
- c. Estática

4. Já teve algum contato com algum muçulmano?

- a. De carácter Missionário
- b. A nível Social
- c. Ou Nunca

5. O Islamismo é como o Cristianismo, tem um impulso missionário para ganhar almas, o que resulta em conversões, mesmo de cristãos (incluindo os Adventistas do Sétimo Dia).

- a. Concordo Plenamente
- b. Concordo
- c. Não concordo

6. Porventura este encontro pode ser transformado em oportunidade missionária para alcançar esta comunidade em Angola?

- a. Concordo plenamente
- b. Concordo
- c. Não concordo

7. O Islão é a única religião que se opõe claramente ao Cristianismo e a reduz ao segundo plano Teológico. Basicamente procura refutar as crenças Cristãs em favor das suas crenças. Nesse sentido, é necessário que os pastores e membros da Igreja Adventista do 7º Dia e Cristãos geral em Angola estejam preparados para apresentar a razão da sua fé na missão de evangelização aos muçulmanos?

- a. Concordo plenamente
- b. Concordo
- c. Não concordo

8. Para o avanço da missão e alcance do povo islâmico, seria melhor optar – se pela formação dos nossos pastores e líderes através de palestras, conferências e a inserção da cadeira de estudos islâmicos no Seminário Adventista do Huambo?

- a. Concordo plenamente
- b. Concordo
- c. Não concordo

9. Porventura este conhecimento acerca do Islão é necessário, importante e urgente, para proteger e alimentar o rebanho, para treinar a igreja para a missão e como líder, saber como manter uma relação saudável com os irmãos muçulmanos?

- a. Sim, é importante, urgente e necessária
- b. Sim, é necessário, mas não é urgente ou importante
- c. Não tenho opinião

Interview to Presidents of UNA

Name: Passmore Hachalinga

Position: North-Eastern Angola Union of Seventh Day Adventist.

Setting: Town Talatona, Road S15-CS4. Samba – Luanda Sul. Luanda Angola

Date: 17.12.13 (15:40)

1. Mr. President, the fulfillment of the Mission is the center of Church existence, what is your appreciation of this fulfillment in your field? The established goals are being fulfilled?
2. The mission of the church remains the same, by going in all the nation, tongue and people. Mr. President, what you have to say about the new religions that are coming here in Angola? As per Example Islam What are your plans?
3. What is your opinion about the growth of the Islamic community in Angola?
4. This Islamic growth undermines the fulfillment of the mission of the Adventist Church in Angola? Or is job opportunity in evangelistic field?
5. The Church in Angola is prepared for this sector (Islam) Mission?
6. As a pastor, it is necessary that other pastors have not only sense but also be armed with knowledge to motivate the church to Mission?

Entrevista aos presidentes da UNA e USA

Nome: Passmore Hachalinga

Posição: Presidente da União Nordeste de Angola dos Adventistas do 7ºDia.

Local: Sede da União Nordeste de Angola dos Adventistas do 7ºDia. Sito no Br.

Talatona, rua S15-CS4

Data: 17.12.13 (15:40)

1. Senhor presidente o cumprimento da Missão é a essência da existência da Igreja, qual é a vossa apreciação quanto ao seu cumprimento em vosso campo? As metas preconizadas estão sendo alcançadas?
2. É ainda Missão da Igreja ir a toda nação, língua e povo. Senhor presidente o pensa acerca de outras religiões que estão se alojando no seu território? Como por Exemplo o Islão o que estão em vosso plano?
3. Qual é a sua opinião quanto ao crescimento da comunidade Islâmica em Angola?
4. Por acaso este crescimento Islâmico coloca em causa o cumprimento da Missão da Igreja Adventista em Angola? Ou é oportunidade de trabalho no campo evangelístico?
5. A Igreja em Angola está preparada para este sector (Islão) da Missão?
6. Como pastor, acha necessário que outros pastores não somente tenham noção como também fossem munidos de conhecimento para motivarem a igreja a Missão?

Interview in Mosque with Diakit  Adama

Name:

Name of Entity interviewed: _____

Name of respondent: _____

Position of the interviewee: _____

Location: _____

Date of interview: ____

1. How long is the Islamic Religion in Angola?

2. When was the first Mosque built in Angola, and how many of these are there now in Angola?

3. How many provinces of Angola have the presence of Islamic congregations?

4. Is the large number of subscribers to Friday cults, an indication of growth?

5. How many members (calculatedly) are there today? And how many have been in the last five years?

6. Statistics by the number of members that exist, can show that it is a non-Christian religions of the fastest growing in Angola and is competing with some Christian Church?

7. Within the communities in Angola, who attends services in Mosques? Angolan or foreigners?

8. What do you view as success indicators of the Islam Religion?

9. It may be said that Islam is a religion like many others, in this case Christianity.

What is your comment on this?

10. How is it organized in Angola? Who is the leader of the Islamic community in Angola?

12. What is the development forecast, or road map for Islamic religion in Angola in the years 2013 - 2018?

Interviewed: Diakité Adama.

Position: Amire of Islamic Foundation of Angola

Location: Luanda, Town Martires Kifangondo , Street n°8

Date: 17/12/13 (10:30)

Answers:

1. I do not have an exact date, but we from West Africa arrived in 1992. It is possible that in Angola is since 1975. There are even some people which relate with Mussulo Island with Muslim. Possibly the place where the colonial government put all Muslim in order to destroy them.
2. The program to construct started in 1994, and the first stone was put in the same year. At this time the mesquite did already exist in Palanca and Cazenga village, but without a church. The first temple was built by Maître Blondin Beye. Today exist more than 60 mosques – Church.
3. Nationwide.
4. The high number is not synonymous with growth itself. Because it involves faith and faith is something inside. However we have to admit this growth. I've been in France some time ago, there were so many mosques, and today where it has become the second religion of the country. This growth does not occur only in Angola but is worldwide.
5. It is hard to know because we did not control the records for terms of believers. So much that we cannot predict the future Quran refers it. Only here in the central mosque on Fridays we can calculate some 4000 people. But in general it is not possible to calculate. But as to the past and today we can say that we have more members. It's like a baby born, baby and will surely grow.

6. Concerning other religions I have nothing to say. But I know something that Islam will grow as prophesied. The Muslim does not go to a person's home, are the people who come to us and come and stay with us, it is synonymous with the will of God. The Quran - as, verse 8.
7. Foreigners make up the majority, but on Fridays we see women, men, police, military, and all congregate here.
8. As already said it will continue to grow, as indicators I do not have to show you, but it is growing!
9. Not! Islam is different. Christianity was founded. Christianity came after Jesus. In Moses' time did not exist. Today we have Shiites in time Muhammad did not exist. All these sects can be called by Muslim because all praise the same way but they are diverted. If all have one Bible or sacred book one cannot have so many divisions Jehovah's Witnesses, etc. Or that are within Islam - Do these divisions will end one day? It may be that decline, but no end. Everything depends on faith!
10. I am leader. At first there were many fights until five years ago, we went to the Ministry of Justice and Culture, with no consensus between the organization and we revert to the government. This lack of organization led our government to inform that we would not be recognized or legalized. The Quran guides to respect authority and we cannot go against the principles.
11. We have mosques, now we go to another chapter. Moving to Zakat and associativity as leader is in our plans to build schools for all, building hospital. We have already begun to help people, we will continue to do - it . Quran 60:8.

12. Islam is not a foreign religion. Islam is the religion of God and today is the best religion in the world.
13. As the information that the government is trying to fight Islam , I personally pronounce me both in TPA (Public Television
14. Angola) International , RTP (Portuguese Television Radio) and other means denying this accusation . Because the Government has been very tolerant with us, allowing us to perform our services, we make our prayers and so much more . Mean being persecuted is pure lie .

Guião para entrevista na Mesquita

Nome do entrevistado: _____
Nome do entrevistador: _____
Posição do entrevistado: _____
Local: _____
Data da entrevista: ____

1. A quanto tempo está a religião islâmica em Angola?
2. Quando foi construída a primeira mesquita em Angola, e quantas existem agora em Angola?
3. Em quantas províncias de Angola está representada a congregação islâmica?
4. O grande número de assistentes aos cultos de sexta-feira, uma indicação do crescimento?
5. Quantos membros (calculadamente) existem hoje? E quantos membros tiveram nos últimos cinco anos?
6. Estatísticas pelo número de membros que existem, pode mostrar que é uma das religiões não-cristãs dos que mais cresce em Angola e está competindo com algumas congregações da igreja cristã?
7. Dentro das comunidades em Angola, quem frequenta aos serviços nas mesquitas? Angolano ou estrangeiros?
8. Quais são os indicadores de sucesso da Religião Islâmica?
9. Pode-se dizer que o Islão é uma religião como as outras, neste caso o cristianismo. Qual é o seu comentário sobre este assunto?
10. Como está organizada a comunidade Islâmica em Angola? Quem é o líder da comunidade em Angola?
12. Qual é a previsão de desenvolvimento, ou o roteiro para a religião islâmica em Angola para os anos 2013 - 2018?

Interview to Diakité Adam.

Position: President (Amire) of Islamic Foundation of Angola

Local: Street 8 Mártires do Kifangondo, Luanda.

Date: 17.12.13 (10:30)

Answers:

1. Eu não tenho data exacta, mas nós viemos do Oeste da Africa em 1992. É possível que em Angola seja desde 1975. Algumas pessoas relacionam a ilha do Mussulo com a palavra Muçumano. Possivelmente que governo colonial tenha posto todos muçulmanos neste lugar afim de destruí – los.
2. O programa de construção começou em 1994, e primeira pedra foi lançada no mesmo ano. Naquela altura só havia as mesquitas nos bairros de Palanca e do Cazenga, mas qualquer igreja. O primeiro templo foi construído pelo Maître Blondin Beye. Hoje existem mais de 60 mesquitas.
3. Por todo país.
4. O número elevado, não é sinonimo de crescimento em si. Pois isto envolve fé e fé é algo interior. Todavia temos de admitir este crescimento. Estive em França a tempos, não haviam tantas mesquitas como hoje onde esta se tornou a segunda religião do país. Este crescimento não se verifica só em Angola mas é mundial.

5. Isto é difícil saber pois não fizemos registos para termos o controlo de fiéis. Tanto que não podemos prever o futuro Quran faz referência disto. Só aqui na central as sextas-feiras podemos calcular umas 4000 pessoas. Mas de maneira geral não é possível calcular. Mas quanto ao passado e hoje podemos dizer que temos mais membros. É como um bebé que nasce, gatinha e certamente crescerá.
6. De outras religiões nada tenho a dizer. Mas, uma coisa sei, que o Islão vai crescer como foi profetizado. O muçulmano não bate a porta de ninguém, são as pessoas que nos procuram e vêm e ficam connosco, isto é sinónimo da vontade de Deus. Quran As – Saff, versos 8.
7. Os estrangeiros constituem a maior parte, mas as sextas-feiras vemos tanto mulheres, homens, policia, militares, todos se congregam aqui.
8. Como já respondi ela continuará a crescer, como indicadores não tenho como apresentar, mas que ela está crescendo, está!
9. Não! O Islão é different. O Cristianismo foi fundado. O Cristianismo veio depois de Jesus. No tempo de Moisés não existia. Hoje temos Xiitas, no tempo de Muhamed não existia. Todas estaseitas podem ser chamadas por muçulmanas pois adoram todas da mesma maneira mas estão desviadas. Se todos temos uma só Bíblia ou um só livro sagrado não podemos ter tantas divisões- Testenhumas de Jeová, etc. ou que estão dentro do Islão. – Será que estas divisões um dia acabarão? Pode ser que diminua, mas não acabarão. Tudo depende da fé!
10. Eu sou leader. No princípio havia muitas lutas até 5 anos atras, fomos até ao Ministério da Justiça e Cultura, não havendo consenso e organização entre nós remetemos nos ao governo. Esta falta de organização nossa levou o governo a informar que não seriamos reconhecidos ou legalizados. O Quran orienta a respeitar as autoridades o não fazer é ir contra os princípios.
11. Já temos Mesquitas, agora vamos ao outro capítulo. Passando para Zakat e associabilidade, como leader está em nossos planos a construção de escolas para todos, construção de centro hospitalar. Já começamos com ajuda de pessoas, nós continuaremos a faze - lo. Quran 60:8.
O Islão não é uma religião estranha, é a religião de Deus e hoje no mundo é melhor religião do mundo.
Quanto as informações de que o Governo esteja a combater o Islão, eu pessoalmente pronuncie-me tanto na TPA (Televisão Pública de Angola) internacional, RTP (Rádio Televisão Portuguesa) e outras médias desmentindo esta acusação. Pois o Governo tem sido muito tolerante conosco, permitindo que realizemos nossos cultos, fazemos nossas orações e tanto mais. Dizer ser perseguidos é pura mentira.

APPENDIX E

CURRICULAR PROGRAM PROPOSED FOR COURSE OF ISLAMIC STUDIES

The Content System and Studies Unite

Program Design

Section I - Preamble and development of Islam

Objective

Define the Theology of mission under the Bible perspective. Explain the Islamic history, its emergence, development, with a particular focus on Africa.

Contents System

Introduction

Mission is a Divine command

Historic background of Mission in Seventh – day Adventist

Windom 10/40

Why we need study Islam?

Islam and the Church

Chapter 1 – The Coming of Prophet Muhammad

Pre – Islamic Arabia

The birth, early life to marriage

His call to be a prophet

The Revelations

His early mission

The year of Sorrow

The 'Night of Ascent'

The hijrah – migration to Madinah

The Prophet as ruler

The Prophet's way of life

The Prophet's life of prayer

The Prophet's family

Pilgrimage to Makkah

The surrender of Makkah and the final pilgrimage

The last sermon

The death of Prophet

Chapter 2 – Development of Islam

The caliphs

The expansion of Islam

The dynasties

Islam in Africa

Islam during the colonialisms times

Islam today

Section II - The Islamic religious system

Objective

Explain the Islamic beliefs and practices. Analyze the impact of Islam on Muslims in the world. Develop understanding of the Qur'an and other Islamic sources and how to relate to them under a Biblical and theological perspective.

Contents System

Chapter 3 – The Qur'an

Language, Format, and Chronology

Recitation and Ritual Observances

Contents and Nature of Qur'an

Interpretation of the Qur'an

The "Inimitability" of the Qur'an

Haveling of the Qur'an

Uses of the Qur'an

Chapter 4– The Prophet's Sunna as Preserved in the Hadith

Muhammad and Scripture

The Form of hadith

Major Collections of Hadith

The Prophet's and His Companions'

Sunnas

Muhammad as an Ideal Human

Chapter 5 – The basic beliefs and worship practices of Islam

Ibadah - concept of worship

The five pillars of doctrine

Shahada (The confession of faith)

Salah (The ritual prayer)

Zakat (almsgiving)

Sawm (Fasting)

Jihah (struggle to do God's will)

The five articles of faith

The doctrine of Allah

The doctrine of angels

Revealed scriptures

The messengers of Allah

Last events and the Day of Judgment

Purification

Ritual Impurity

Chapter 6 - Muslim Creeds and Theologies: Their Purposes and Varieties

Theology

Islamic Theology

Theological Issues

The Place of Reason

The Mu'tazilite Rationalists

Mu'tazilite Thought

Three Muslim Creeds

Orthodox Kalam and the Challenge of Philosophy

Chapter 7 – Law and the State in Classical Islamic Formulations

Islam as a Way of Life

Sects of Islam

The Shari'a and Fiqh

The Qur'an and the Law

The Legal Scholars

Schools of Law

The Five Principles

Sunni Law Schools

Shi'i Law Schools

Islamic Political Institutions: Forms, Functions, and

Theories.

Chapter 8 – The Muslim's lifestyle

Islamic Domestic Rites, Ceremonies, and Customs

Rites of Infancy and Childhood

Marriage (Nikaq)

Divorce (Talaq)

Inheritance

Property

Interest

Family life

Food and Eating Habits

Clothing, Ornamentation, and Toilet

Death Rituals

Mourning Customs

Chapter 9 - Ideals and Realities of Islamic Community Life

The closeness of Community

The Mosque

The Marketplace

Public Behavior

Recreation

Official Islam

Popular Islam

Month in Islam

Celebrations Islam

Chapter 10 - Forms of Islamic Revival

Fundamentalism

Islam and the Status of women

Establishing the Umma

Da'wah – Islam Mission

Section III - Apologetic issues

Objective

Develop understanding of the Qur'an and other Islamic sources and how to relate to them under a Biblical and theological perspective. Form extend trainers able for congregations in order to prepare churches for evangelism to Muslims. Enlarge critical, analytical, generalist, synthetic spirit and power of logical reasoning. Formulate response strategies for against Muslim objections and how to reach decisions for Christ.

Contents System

Chapter 11- Challenges: Objections and replies

An introduction to Christian apologetics

Objections against the Bible

The Gospel of Barnabas

Objections against the Son ship and Divinity of Jesus

Objections against Trinity

Objections against the Crucifixion and Atonement

The Islamic allegation that Paul invented Christianity

Is Muhammad prophesied in the Bible?

More questions that demands an answers.

Section IV - Practical issues in witness among muslims

Objective

Develop practice of evangelism to muslims in a variety of contexts. Develop methods of evangelism to Muslims. Develop methods of evangelism to Muslims.

Develop competence to Share the main doctrines of Seventh-day Adventists, using the Qur'an as a bridge to Biblical truths.

System Contents

Chapter 12 - Building approaches using the bridges

Understanding Muslims

Contextualization

Methods of witnessing

Gospel concepts

Strategies for reaching Muslims

An introduction to Chronological Bible

Storytelling

The use of illustrations in witness among Muslims

The uses of the Qur'an in witnessing

Bible study

Public discussion

Production Meeting

Medical /Health Method

Education Method

Dialogue Method

Contextualization method

Others

Barriers in witness among Muslims

Nurture and Discipleship

Follow up of converts

Discipleship programs

The role of the church

Motivating the believers

Church planting in Islamic Communities

Training the church in outreach

Prayer for the Muslim World

Chapter 13 Establishing AMR

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Website: Hadith search engine:

<http://www.usc.edu/dept/MSA/reference/searchhadith.html>

Media:

Video Battle for the Hearts LCA

APPENDIX F

NEWSPAPER

Jornal de Angola

QUINTA-FEIRA, 24 de Outubro de 2013 | Ano 37 Nº 13098

Director: José Ribeiro | Director-Adjunto: Filomeno Manaças

*Kz 45,00

CEAST REUNIDA EM PLENÁRIA Bispos preocupados com islamismo

Os bispos católicos estão preocupados com a expansão do islamismo em Angola e vão reflectir sobre o assunto, disse ontem em Luanda o presidente da Conferência Episcopal de Angola e São Tomé e Príncipe (CEAST). Ao intervir na abertura da plenária da CEAST, D. Ga-

brriel Mbilingi referiu que os bispos estão também preocupados com a situação das crianças acusadas de feitiçaria e lembrou que o Papa Emérito, Bento XVI, chamou a atenção para esta questão durante a sua visita a Angola, em Março de 2009.

ÚLTIMA | 48

IMPERATIVO DA CONSTITUIÇÃO Compromisso irrevogável com os Direitos Humanos

O Seminário Internacional sobre o Estabelecimento de Instituições Nacionais dos Direitos Humanos (INDH), em conformidade com os Princípios de Paris, decorre desde ontem em Luanda. Na abertura do encontro, em que participam os Provedores de Justiça de Angola, Cabo Verde, Moçambique e Portugal, e da representante residente das Nações Unidas, o presidente do Tribunal Constitucional, juiz conselheiro Rui Ferreira, disse que Angola, por imperativo da Constituição, tem um "compromisso irrevogável" com o reconhecimento e a tutela dos direitos humanos fundamentais.

SANTOS PEDRO



Presidente do Tribunal Constitucional

ICOLO E BENGO Rede de água potável melhora no Bom Jesus

A falta de água na sede comunal de Bom Jesus, município de Icolo e Bengo, deixou de ser uma preocupação com a reabilitação da nova Estação de Tratamento de Água, através do projecto "Melhoria da Água Potável e dos Serviços de Saneamento". O projecto é financiado pelo Fundo Coca-Cola. REPORTAGEM | 5



Foco de doenças na Rua Fernando Brique

BAIXA DE LUANDA Esgotos a céu aberto

O saneamento básico da Rua Fernando Brique, na Baixa de Luanda, está a dar as últimas. É o problema dos esgotos que correm a céu aberto e as vendas ambulantes que fazem daquele espaço um pequeno mercado no meio da porcária. É preciso ter um estômago forte para circular pela rua, totalmente alagada. SOCIEDADE | 40

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CONFERÊNCIA EPISCOPAL REUNIDA EM PLENÁRIA

Bispos católicos preocupados com as seitas
Expansão do islamismo é outra das inquietações dos clérigos

ADELINA INACIO |

Os bispos católicos estão preocupados com o surgimento de seitas e com a expansão do islamismo em Angola, e vão reflectir sobre o assunto brevemente, disse ontem, em Luanda, o presidente da Conferência Episcopal de Angola e São Tomé e Príncipe (CEAST).

D. Gabriel Mbilingi, que interviu na abertura da Plenária da CEAST, referiu que os bispos estão também preocupados com a situação das crianças acusadas de feitiçaria e lembrou que o Papa Emérito, Bento XVI, chamou a atenção para esta questão durante a sua visita a Angola, em Março de 2009.

Sobre o Islão, o porta-voz da CEAST, D. Manuel Imbamba, esclareceu que embora a Igreja Católica nada possa fazer para impedir a entrada de qualquer religião no país, o grave são as consequências que podem advir das entradas, das confissões, "que denotam alguma intolerância, fundamentalismo, violência e perversão da própria cultura".

D. Manuel Imbamba assegurou que os católicos estão abertos ao convívio com os "irmãos de outras religiões" e disponíveis para viver no quadro da liberdade religiosa e de consciência.

O porta-voz da CEAST chamou a atenção para algumas situações em países onde determinadas religiões estão presentes. "Angola hoje tomou-se uma porta aberta para a



MARIA ALBUQUERQUE

D. Gabriel Mbilingi interviu na abertura da sessão que analisa preocupações pastorais

entrada dessas religiões", alertou. D. Manuel Imbamba defendeu a liberdade religiosa como um bem, mas advertiu que isso de modo nenhum significa que o país deva esquivar-se a qualquer situação. "As seitas são um grande desafio para os bispos, que pretendem que sejam os próprios cristãos a responder aos grandes desafios".

O Islão deixou de ser novidade no país, esclareceu o porta-voz da CEAST, pois começou a surgir "algumas tendências de violência", quer por parte dos angolanos, quer das pessoas que professam essa religião. "Nunca identificamos o Islão com violência, mas há casos que podem criar estas situações.", O bispo

Banalização da vida

Outro motivo de inquietação dos bispos católicos de Angola e São Tomé e Príncipe tem a ver com a banalização da vida.

"Nos últimos tempos, a questão da vida tem sido muito banalizada. Por isso, está no centro das

preocupações pastorais. Dai a insistência no tema sobre o aborto", disse o presidente da CEAST, que anunciou a apresentação de uma mensagem pastoral sobre o assunto no final da conferência.

D. Gabriel Mbilingi destacou o encontro entre os bispos da CEAST e o Vice-Presidente da República, Manuel Vicente, durante o qual foram abordados assuntos importantes para a Igreja Católica, pendentes há vários anos, com destaque para a questão da expansão do sinal da Rádio Eclética e da construção da Basílica da Muxima.

Ao fazer a retrospectiva de alguns acontecimentos que marcam a vida da Igreja Católica de Março a Outubro deste ano, D. Gabriel Mbilingi, destacou a eleição do Papa Francisco, as Jornadas da Juventude, as nomeações dos bispos do Dundo e do Sumbé, a entrada em funcionamento da Rádio Muxima na Argenteira e a tomada de posse da comissão de gestão da Universidade Católica de Angola.

A Plenária da CEAST analisa temas como "a nova evangelização" e "o estudo e dinamização da pastoral dos migrantes e itinerantes", além de assuntos relacionados com o Convénio entre a Diocese e os Institutos Religiosos e a situação social e política de Angola e São Tomé e Príncipe. O encerramento a nível nacional do Ano da Fé vai ser durante a Plenária da Conferência Episcopal de Angola e São Tomé e Príncipe.

S. TOMÉ E PRÍNCIPE
Organização feminina
recolhe experiências

ARCÁNGELA RODRIGUES |

A presidente da Organização das Mulheres de São Tomé e Príncipe reuniu ontem, em Luanda, com a secretária-geral da Organização da Mulher Angolana (OMA), Luzia Inglês, Maria das Neves disse que o encontro visa reforçar as relações de cooperação entre as duas organizações e recolher as experiências da Organização da Mulher Angolana.

A presidente da Organização das Mulheres de São Tomé e Príncipe afirmou que "as experiências recebidas vão servir para melhorar e reforçar a nossa organização".

Maria das Neves acrescentou que o encontro serviu também para conhecer estratégias sobre a participação da Organização da Mulher Angolana (OMA) em conferências internacionais.

A secretária-geral da Organização da Mulher Angolana (OMA), Luzia Inglês, explicou que o encontro serviu para informar as visitantes sobre os trabalhos e desafios da instituição.



PILO MULLAZA

Maria das Neves saiu satisfeita do encontro

Muçulmanos e Tocoístas em pé de guerra

A guerra está aberta entre a Igreja do Nosso Senhor Jesus Cristo no Mundo, vulgo (Tocoísta), e o mundo muçulmano, na sequência de uma entrevista dada pelo bispo Afonso Nunes ao Semanário Angolense.

Na sua edição nº 512, de 11 de Maio de 2013, o bispo da igreja Tocoísta, Afonso Nunes afirmou que “a religião Islâmica é financiada por um banco com o objectivo de apoiar a sua penetração em Angola”.

Um documento na posse do Factual relata que a religião Islâmica é a mais revelada que os colo-

nizadores encontraram em África, incluindo Austral, com exemplo para Moçambique.

Os muçulmanos negam que não existe um banco a financiar a penetração do Islão em Angola e a direcção desta comunidade se vê no direito de fazer uma exigência, por metos judiciais, para que o bispo Afonso Nunes venha a repor as suas afirmações.

“Os instrumentos jurídicos internacionais estabelecem normas as quais o nosso Estado afirma respeitar, e não fica bem um cidadão comum, que se acha mais líder dos outros,

fazer afirmações que pensamos serem encomendadas, que podem colocar em risco a harmonia nacional”, lê-se no documento.

Segundo o documento, “os muçulmanos não são membros de uma organização criminosa como insinua “perigosamente” o bispo Afonso Nunes.

“Queremos alertar a população angolana que o Islão não tem nada que prejudicar a sã convivência entre os homens e, a não enveredem pelas palavras baratas de Afonso Nunes”, apelou.

Por último, o documento diz que “o bispo



Bispo Afonso Nunes

Afonso Nunes, por ser líder de uma seita, que não se sabe financiada por quem, não lhe confere o direito de profetizar ofensas contra outras confissões religiosas”.

"Anteriormente, passámos por graves problemas financeiros e isso fazia com que ele ficasse muito nervoso, aborrecido e depressivo, mas, com o tempo, fomos nos moldando à nossa realidade e ele finalmente foi-se ajustando a Angola"

gabando-se que "está feliz por ser a única mulher do Abu Ali.

"Nós nos conhecemos na Lunda Norte, ele é de um país oeste africano e eu não. Conversamos muito sobre casamento. Ele chegou a conhecer minha família. Eu era cristã, mas li muito sobre o Islão e converti-me mais tarde", conta.

Sabina de Carvalho Moio, natural da província do Zaire, vive com o gambiano Yaya Diará. A mulher considera que o parceiro tem um coração muito puro.

"É a pessoa certa para mim, eu sei. Não posso amar mais ninguém neste mundo", salienta.

Indagada sobre os maus-tratos de que são vítimas muitas angolanas que vivem com estrangeiros muçulmanos, Sabira disse conhecer poucos casos. "Vivo no Santo

Mais de 15 casamentos por mês



David Já
Líder da Comunidade Islâmica em Angola



Diakite Adama
Um dos responsáveis da comunidade

MAIS DE 15 CASAMENTOS acontecem mensalmente nas mesquitas em Angola. O número é avaliado pelo líder da Comunidade

força para se certificar de que sua esposa ganha conhecimentos do Alcorão e vá aos sermões para adquirir conhecimentos do Islão".

Allah"



islâmica em Angola

da comunidade

MAIS DE 15 CASAMENTOS acontecem mensalmente nas mesquitas em Angola. O número é avançado pelo líder da Comunidade Islâmica de Angola, David Já.

"Uns acontecem em casa, outros nas mesquitas", acrescentou, negando informações que têm sido propagadas dando conta que "as angolanas que vivem com muçulmanos estrangeiros são maltratadas".

"Nenhuma igreja no mundo ensina violência. Se um católico ou qualquer igreja protestante bate na esposa é uma questão de comportamento individual e merece um processo jurídico", defende.

Segundo o líder da Comunidade Islâmica de Angola, o bom marido muçulmano oferece apoio moral e físico extra à sua esposa durante essas fases difíceis da sua vida.

"O marido muçulmano é um pai apaixonado e activo e este atributo faz a sua mulher amá-lo ainda mais", referiu.

Para David Já, "um bom marido muçulmano está ciente de que o ensino láico e religioso da sua esposa é responsabilidade sua e sabe que Alá irá interrogá-lo sobre o assunto, então, ele se es-

"Não foi fácil, mas como queria aderir ao islamismo aceitei as regras de jogo"

António, uma região onde vivem muitos muçulmanos, mas tem havido poucos relatos de violência doméstica", garante.

Para a jovem, de 35 anos, e mãe de três filhos, "os estrangeiros têm muito medo de bater nas parceiras angolanas", temendo o seu repatriamento.

"Isso não quer dizer que não há bronca nos lares. Todo o ser humano pode, a qualquer altura, tomar uma medida contra a sua parceira. O mais grave é quando há danos corporais graves", assinala.

Catarina Macassa Mpenbele vive há 12 anos com Traore Mama. Este cidadão do Togo possui três mulheres provenientes do seu país. "Nos primeiros dias tivemos problemas, porque todas nós vivemos no mesmo quintal, mas a situação voltou à normalidade", explica.

A primeira seneca contra Catarina

que lidar com um muçulmano tal-vez seja algo mais complexo do que lidar com um homem comum e céptico, pois os homens muçulmanos trazem uma bagagem de sabedoria, uma noção diferenciada da vida.

"Muitas vezes eles podem dizer algo que você possa se sentir ofendido", afirma.

Nesta uma dezena e meia de anos da convivência Matando o mal

força para se certificar de que sua esposa ganha conhecimentos do Alcorão e vá aos sermões para adquirir conhecimentos do Islão".

"O respeito é um factor fundamental para qualquer relacionamento, mas alguns homens simplesmente esquecem-se de tratar as suas mulheres com a devida consideração. Esse comportamento acaba resultando na falta de comunicação, falta de confiança e mágoas", disse.

Segundo David Já, a mulher precisa saber que o homem a respeita e existem muitos sinais que podem indicar se ele não é sensível como deveria.

DIAKITE ADAMA, RESPEITA A FAMÍLIA

O ancião Diakite Adama é contra os que afirmam que "as angolanas que vivem com homens muçulmanos estrangeiros têm problemas de violência doméstica".

"É só para manchar o Islão. O muçulmano é homem de fé, amoroso para com a sua família e os seus próximos. Não corresponde à verdade esta informação", assegurou.

Para este ancião, em Angola há muitos anos "um homem de verdade reconhece a importância da sua família e faz o seu melhor para ser um membro contribuinte da mesma".

"Um homem de verdade preserva e protege. Um homem de verdade reconhece que seus filhos e sua mulher são uma bênção de Deus e os trata como tal e os leva para serem verticais seres humanos", acrescentou.

"Um homem de verdade não levanta a mão à sua mulher"

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